THE

FAMOUS

AND

Memorable Works

OF

JOSEPHUS;

A MAN OF MUCH HONOUR
AND LEARNING AMONG

THE

JEWS.

Faithfully tranſlated out of the *Latine* and *French*,

By

THO. LODGE, Doctor in Phyſick.

Whereunto

Are newly added the references of the Scriptures throughout the Hiſtory, and afterwards collected into a Table.

Bernardus, Epiſtola ad Suggerium.

Tunc recentia jucundius bona clareſcunt, cum fuerint malis comparata prioribus.

LONDON,

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425102

To the Right Honourable Father of Arts and Arms,

CHARLES *LORD* HOWARD,

Baron of *Effingham*, Earl of *Nottingham*, High Conſtable of the Caſtle, and Forreſt of *Windſor*, Lord chief Juſtice in *Eyre* of *England*, Governour and Captain Generall of all her Majeſties Maritime Forts and Caſtles, High Admirall of *England* and *Ireland*, Lieutenant of *Suſſex* and *Surrey*, Knight of the moſt Noble Order of the Garter, and One of her Majeſties moſt Honourable privy Councell.

Right Honourable.

THere is a ſaying in Zenophon *moſt worthy the citing and inſight; that matters of worth and conſequence are both to be committed and commended to their truſt and protection, who know the weight and value thereof, and both can and will defend the ſame by authority and Reaſon. For this cauſe, and upon this ground, I have choſen your honour out for a moſt noble Patron of this moſt famous and accompliſhed hiſtory of the Jews: which (for dignity and antiquity of the ſubject, the elegancie and purity of the ſtyle, the choice propriety of copious words, the gravity and variety of Sentences, the alterations and memorable Events; and laſtly, for the birth and dignity of the Author) requireth a ſpirit of no leſs wiſedome, courage, and nobility than your ſelf, who have power to defend and knowledge to diſcern the worth thereof. Vouchſafe therefore to level the eye of your eſteem upon the Center of this happy hiſtory: and as* Themiſtocles *was animated to noble actions by beholding* Miltiades *Trophees; and* Alexander *in ſeeing* Achilles *Tombe, did grievouſly ſigh with an honourable emulation: ſo let the zeal, magnanimity, and admirable conſtancy which every where affronteth you in this Book (and raviſheth the beſt minds from the boundleſs troubles of this world, and draweth them into the contemplation of true perfection) ſo ſettle your honourable love and affection to emulate the ſame; that as for glory in Arms, ſo for preſerving and protecting Arts, you may outſtrip your competitors, and amaze too curious expectation. And in mine opinion the time challengeth no leſs at your hands: for as your tranſcendent dignity and courage hath returned us an happy harveſt in our expected and long poſſeſſed peace, as by your ſecond care and diligence next under her ſacred Majeſty, we all reap the fruit and felicity of bleſſed abundance: ſo by your example in reading and reſpecting both learning, and the learned, you ſhall pull down that* Babel, *which confuſed ignorance hath raiſed to over-reach induſtry; yea, you ſhall ſtrengthen the weakned ability of learning which (alas the while) is now-adayes like a commodity without requeſt, ſcarce ſaleable by the hands of a cunning Broker. Nothing is more worth money, and leſs in requeſt: onely the worlds blind creatures (as S.* Hierom *termeth them) the unlettered take delight in their errors, whoſe writings (as* Plutarch *ſpeaketh of* Ariſtophanes *Poem) are written for no moderate mans pleaſure. Let therefore your upright eſtimation of this work (moſt noble Earl) awaken the dead devotion of ſuch as contemn Arts; and let no ſuch corrupt drones (as made ſale of ſinfull thoughts for good merchandiſe) buz about the hive of true ſcience: But as Emperours, Kings, and Princes have ever in their Greek, Italian and French, with a reſpective acceptance, and bountifull hand, entertained this hiſtory; ſo let this tranſlation of* Joſephus, *which courteth you now in Engliſh, be accepted at your hands, and countenanced by your honour: for whoſe unconfined felicity both I, and other of my name, have ever prayed, and will never ceaſe to ſtudy:*

Your Honours unfeinedly devoted,

THOMAS LODGE.

TO THE COURTEOUS

READER,

As touching the use and abuse of History.

IF History were as easily conceited and made use of, as (according to *Baldus*) it hath true proportion and documents for the government of mans life; I should hold it no sin, so precisely to prescribe a limitation and bound, to such as should enter the List, and consult with example: for what more pleasing to our selves, or profitable for societies could ever befall us, then in this Theater of mans life, wherein History affordeth all sorts of Actors) to sit and learn prevention by other mens perils, and to grow amply wise by forraign wrecks? All which being traduced to our private use, we may either as partners in what we have past, or observers of future casualties by precedent events, tie ages to our memories; and preventing our escapes, by survey of other mens repentance, briefly beget experience by sight, or foresight of worldly casualties, and form a mirrour of forepassed errors, to forejudge our future calamities. But for that it behoveth us to enter this worldly Academy the more prepared, the more that Historie is fraught and filled full with plentifull fruit: and whereas the difficulty and difference is alike, to yield an upright verdict both of a mans own, and other mens life; neither may any man rightly examine another (how wise soever he be) except in equal ballance he weigh his own imperfections: it must necessarily follow on both sides, that with the more wisedom, and the greater observation we ought to entertain History, lest our mind like the wind should wander uncertainly, and our devotion should prevent our resolution, our esteem, our knowledge. For as in an ample and well furnished and affluent banquet; although some things, (and they to few men) seem pleasant, othersome to other are without taste and seem tart, and every one judgeth his meat not by proof, but by the palate; yet notwithstanding there is a certain mean, which either Natures ordinary, or the refined kind of nutriment (being simple and incorrupt) hath fashioned and fixed for most apteſt for the body; from which whosoever varieth, or either beyond measure, or without judgement, followeth his foolish appetite, in glutting himself beyond discretion, reapeth more incommodity then pleasure by these pleasures: So in the diversity of mans life, although a thousand forms, a thousand similitudes be offered, and that every man fashioneth other mens manners to his mind, yet there is but one true path that vertue walketh in, which whosoever tracteth with judgement, doth truely know the use of life; whereas they that sit in a plentifull banquet, in affecting all things, can make use of nothing, Now how many are there, I pray you, that in respect of either of their own, or other mens acts and words (according to the rule of vertue) can be more choice in judging minds:, then meats, and that in this matter seemeth not sufficiently instructed? Wherein I wonder that men espie not their errors, whereas they imagine that History is the instructor of such as read the same; whereas it onely yieldeth matter of instruction, even as the banquet ministreth meat according to every mans affection. Some therefore are seduced with the sweetness of the Stile, and in seeking their pleasure lose their profit; who reap no other fruit of History then to beguile time, and beget officious idleness, laughing away houres, and nourish repent: others in reading, glory, hunt it in a shadow, where if they could make use of it in proportion, they could not fall to repent it. And whereas no man can aspire to true glory without true vertue, neither no wise man will hope further: yet see we many men, that because they have read many excellent works, will be Capricious and pretend wisedom; resembling those Tragedians, who will, after they have discharged themselves of their parts and apparel

wherein

wherein they counterfeited the Emperour, yet retain his Royall and Princely manners: Some triviall and light witted, that make an Eclipſe of a ſhadow, make more of the embleme then the work; the habit then the Doctor: ſo admirable effects worketh Hiſtorie in mens minds. Now whereas it is the moſt exact and chiefeſt intent of Hiſtory to awaken mens idleneſs, and arm them againſt caſualties, and the whole bent of example hath no other iſſue; it falleth out through mens ſecurity (who ſuppoſe that their neighbours perils concern them not) that whatſoever is of note, is overſlipt with a deaf and ſleeping judgement; and things that memory ſhould beſt love, are loſt in her. To conclude, there are ſome that will have every mans ſhooe fitted on their own Laſt, and tie all mens pens to their own pleaſures: for which cauſe, partly by reaſon of this ſecret, partly through this ill ordered, and confuſed and raſh method of reading, as of corrupt humors, ſo there is grown a certain κακεξία of judgement and reſolution: and as in temperate bodies in meat yieldeth very little profit; ſo reap they no fruit or benefit by their reading. By this, good Reader, thou maiſt eaſily conceive, how a Hiſtory ought to be read: how mens lives ought in themſelves to be examined: finally how equall a proportion is required in both. And truely in my opinion, the chiefeſt ground of this difficulty, is the perverſneſs of our judgements: which is the cauſe, we the rather reſpect our own inclinations what they are, then the true life and force of example. Furthermore, this is no leſs miſery then the former, that ſuch as write, ſet down ſuch things as are acted, not onely for our profit ſake, but to feed their own humours: and like to certain Architects, (by interpoſing their judgements) do vainly praiſe ſome things, ſuppoſing that our imitation ſhould be tied to their pleaſure; where, if they performed what they ought to do, the Reader ſhould encounter with no ſuch diſtractions: but now in like manner as Cooks, who rather reſpect their maſters pleaſurable taſte, then his profit; would God the Hiſtoriographer did not affect flattery. It therefore appeareth that in two ſorts (firſt in our own judgement; and next, to the prejudice of thoſe that write) we are circumvented in that they ſet not down ſuch events as paſs in their own nature, and as they are. For he that writeth an Hiſtory, is the Interpreter of thoſe things that are paſt: whoſe judgement being depraved, it fareth with them as with the pureſt and moſt richeſt wine, which waxeth muſty by reaſon of that veſſel wherein it is incloſed, or is by ſophiſtication corrupted: which is the greateſt folly, and moſt intollerable deceit that may befall men. They therefore who negligently undertake a Hiſtory, (or ſuppoſe that life were to be paſt raſhly, and without an exact obſervance of all offices,) are no leſs deceived then certain countrey peſants in the laſt troubles in *France* (of whoſe folly I drew ſome example) who attempting and entering upon a City not far off from them, and lighting into an Apothecaries ſhop furniſhed with all kind of drugs and dainties, and being allured by the pleaſure, odours and delight of the confections they taſted; and ſuppoſing all to be of the ſame kind, devoured, taſted, and ſwallowed down every thing: whereupon ſome fell ſick of feavers, ſome grew phrenſie, and many loſt their lives to pleaſe their appetites; at leaſtwiſe, he that ſcaped beſt, gave occaſion of laughter to the lookers on. For as life, ſo Hiſtory (the image of life) is fraught with pleaſure, and diſpleaſure; and only in the uſe of life; the wiſedom of life conſiſteth. Farewell: uſe this, and my ſelf, as two twins born for they profit.

Thine, THOMAS LODGE.

The Titles of all ſuch Books as are contained in this Hiſtory.

1. *A* Hiſtory *in twenty Books, wherein the Antiquity of the Jews is diſcovered.*
2. *Joſephus Life. Written by himſelf all.*
3. *Seven Books of the Warres of the Jews.* —550-607-645-667-691-6
4. *Two Books againſt* Apion *the Grammarian, in Juſtification of the Antiquity of the Jews.*
5. *A Book as touching the memorable Martyrdome of the Maccabees.*

A brief Computation very profitable and neceſsary to the underſtanding of the Hiſtory.

FRom *Adam* untill the Deluge, there were years	1656
From the Deluge untill *Abrahams* time	292
From *Abraham* untill the departure out of Egypt	500
From the departure out of Egypt, untill the building of the Temple by *Solomon*.	480
From the building of the Temple, untill the Captivity in Babylon.	410
From the return from the Captivity, untill the Maccabees time	432
From the Maccabees time, untill *Herods*.	134
From *Herods* time, untill the finall and fatall deſtruction of Jeruſalem.	103

The Iews have two ſorts of years: the Politick ſort which beginneth in September; and the Sacred or Eccleſiaſtick, which beginneth in March.

They have twelve Moneths or Moons, every third year hath a thirteenth Moneth of 22. dayes, and the fourth year hath a thirteenth moneth of 23. dayes.

Before the Captivity of Babylon, they accounted the moneths ſucceſſively by 1, 2, 3, &c. ſince their return they have named them rather after the manner of the Chaldees then Hebrews.

The Hebrew.	The Engliſh.	The Greek.
Niſan.	March.	*Andineen.*
Ziu or *Far.*	Aprill.	*Veritien.*
Sivan.	May.	*Diſtre.*
Tamuz.	June.	*Xantique.*
Ab.	July.	*Arthemiſien.*
Elul.	Auguſt.	*Deſien.*
Ethanin or *Tiſri.*	September.	*Paneme.*
Bul or *Markſuan.*	October.	*Loie.*
Caſleu.	November.	*Gorpian.*
Thebet.	December.	*Hyperberete.*
Sebath.	January.	*Dien.*
Adar.	February.	*Apelleen.*

This Nation in their beginning, was governed by Judges.

Moſes	*Fair*
Foſuah	*Feptha*
Othoniel	*Abſan*
Adol	*Elon*
Baruc and Debora	*Abdon*
Gedeon	*Samſon*
Abimelech	*Eli*
Thola	*Samuel.*

After them they had theſe Kings.

Saul	*Ochozias*
David	*Athalia*
Solomon	*Foas*
Roboam	*Amaſias*
Abia	*Ozias*
Aſa	*Foathan*
Foſaphat	*Achaz*
Foram	*Ezechias*
Manaſses	*Eliacim*
Amon	*Joachim*
Foſias	*Zedechias.*
Foachas	

The Captivity of Babylon continued 70. years, Governours after the Captivity.

Zorobabel	*Nagge*
Rheſa.	Hagaieli
Fehan Ben Reſa	*Naum*
Fudas Hircanus	*Amos*
Foſeph	*Matthathias*
Abner	*Foſeph Arſes*
Heli	*Fannes* Hircanus
Mahat	*Mattathias.*

The Maccabees, who have been both Governours and Prieſts.

Fudas	*Simon*
Fonathan	*John* Hircanus.

Theſe

Theſe following have been both Kings and Princes.

Ariſtobulus 1.	Hircanus
John Alexander	*Ariſtob. the ſon of Ariſt.*
Alexandra	*Ariſtobulus* 3.
Ariſtobulus 2.	Hircanus.

The race of Herod.

Antipater	*Archelaus the Great.*
Herod *the Great*	*Agrippa the ſon of Agrippa.*

The names of ſuch as were high Prieſts from the time of their departure out of Egypt, untill the building of the Temple, which was made by *Solomon.*

Aaron	*Achitob*
Eleazar	*Achimelech*
Phinees	*Abiathar*
Abiſua	*Sadoc*
Buſqui	*Achimaas*
Oſes	*Azarias.*
Heli.	

From the building of the Temple, untill the Captivity of Babylon.

Joram	*Urias*
Joſes	*Nerias*
Axioram	*Odeas*
Sudeas	*Sellum*
Joathan	Helcias.

From their return out of Babylon, untill the Maccabees time.

Saraia	*Joiada*
Joſedech	*Jonathan*
Joſua	*Jadus*
Joachim	*Onias* 1.
Eliaſib	*Simon* 1.
Eleazar	*Jaſon*
Manaſſes	*Onias* 4.
Onias 2.	*Lyſimachus*
Simon 2.	*Alcimus.*
Onias 3.	

High Prieſts ſince the Maccabees time untill the laſt deſtruction and overthrow of that City and Nation.

Simon Boethus	*Joſeph* 3.
Joſeph 1.	*Ananias*
Joſeph 2.	*Iſmael*
Joazar	*Joſeph*
Eleazar	*Annas*
Joſuah the ſon of Sias	*Eleazar*
Joazar	*Simon*
Ananus.	*Joſeph Caiphas*
Iſmael	*Jonathan*
Theophilus	*Joſuah the ſon of Dãneus*
Simon	*Joſuah the ſon of Gamaliel*
Mattathias	Matthias
Elion	*Phinees or Panaas*

Kings of Iſrael, otherwiſe called Kings of the ten Tribes, or of Samaria.

Jeroboam 1.	*Joachaz*
Nadab	*Joas*
Baaſa	*Jeroboam* 2.
Ela	Zachary
Zamri	Manahem
Amri	*Pecha the ſon of* Manahẽ
Achab	*Pecha the ſon of Romelia*
Joram	*Oſeas.*
Jehu	

Kings of Aſſyria and Babylon.

Phulbelocus	*Nabuchodonoſor* 1.
Phulaſſer	*Nabuchodonoſor the great*
Salmanaſser	*Evilmerodach*
Senacherib	*Nerigoleſſorar*
Aſſaradon	*Laboſardach*
Berodach Benmerodach	*Baltaſser.*

Kings of Perſia.

Cyrus	Xerxes
Cambyſes	*Sogdianus*
Smerdas Magus (ſpis	*Darius the Baſtard*
Darius the ſon of Hiſta-	Artaxerxes Mnemon
Xerxes the ſon of Darius	Artaxerxes Ochus
Artabanus *the Tyrant*	Arſames
Artaxerxes with a long hand.	*Darius the ſon of Arſames.*

Kings of Syria after the death of *Alexander* the great.

Seleucus Nicanor	Alexander *Epiphanes*
Antiochus *Soter,*	*Demetrius Nicanor*
Antiochus *ſirnamed God*	Antiochus *Sedetes*
Seleucus Callinicus	*Demetrius Nicanor*
Seleucus Ceraunus	Alexander *Zebina*
Antiochus *the Great*	Antiochus *Gryphus*
Seleucus Philopater	Antiochus *Cyzicenus*
Antiochus *Epiphanes*	*Seleucus Gryphus*
Antiochus *Eupator*	Antiochus *Pius.*
Demetrius Soter	

The Kings of Egypt, after the death of *Alexander* the Great.

Ptolomey Soter	*Evergetes Phiſcon*
Philadelphus	*Lathyrus*
Evergetes	Alexander
Philopator	Auletes
Epiphanes	*Cleopatra.*
Philometor	

Kings of the Tyrians.

Abibalus	*Phelletes*
Hiram	*Ithoballus*
Belaſtartus	*Badezor*
Abdaſtartus	Merimus
Aſtartus	*Pigmalion*
Aſtarimus	

For the better understanding of the Coines and Measures, whereof there is some mention made in this History; observe *I pray you that which followeth.*

SAth was a measure containing about some seven pints French.
The Epha contained three Saths.
The Core or Homer contained ten Ephas, that is to say thirty Saths, and was the same measure both in drie and liquid things.
The Log contained a French measure.
The Hin contained twelve Logs.
The Bath contained as much as the Epha.
The Cad was a kind of Pitcher containing such a quantity as a young Maiden might well carry.
The common Sicle contained the weight of foure ounces, whether it were of Gold, silver, or any other Metall.
The sacred or holy Sicle weighed half an ounce of any metall whatsoever.
The common Sicle of silver was valued at about some shilling of our money.
The holy Sicle of silver was valued at about some two shillings.
The common Drachme was the eighth part of an ounce.
The sacred Drachme was the fourth part of an ounce.
The Pound weighed twelve ounces.
The ordinary Talent contained fifty four pounds, eight ounces and a quarter of Troy weight in any Metall: yet it was not currant money, but a mass made up after the manner of an ingot.
The sacred Talent contained one hundred pounds.
Furthermore, note this for your better knowledge, that when as *Josephus* quoteth the Olympiades without any specification of the years therein contained, he ordinarily comprehendeth the space of four years compleat.
Furthermore, where the Latin word *Stadium* hath divers significations amongst both Greeks and Latins, (as the controversie between *Plinie* and *Diodorus Siculus* may well testifie) and for that divers of our English Translators have sometimes called it a Stade, otherwhiles a Stound, and otherwhiles improperly, a Furlong; I pray you in reading this History, whereas any of these words occure, suppose them for one and the same measure of ground, and according to the Greeks account, (which I suppose *Josephus* most respected in this History) conclude it to be either of 600. foot as the Olympique, that is of 120. pases, or as the Pyrrhique, which contained 1000. foot, that is 200. pases. As for the furlong, either multiply him 8 times to make him a Stade, or as an oversight in the Printing, let it pass with the Errata.

The names of those *Authors* which are alledged in this History.

A.
Acusilaus.
Agatharcides.
Alexander.
Andrew.
Apion.
Apollonius Molo.
Apollodorus.
Ariphanes.
Aristæus.
Aristotle.

B.
Berosus.

C.
Cadmus.
Castor.
Chæremon.
Cherilus.
Clearchus.
Conon.

D.
Demetrius Phalereus.
Dim.

E.
Ephorus.
Euhemeras.
Eupolemus.

H.
Hecatusæus.
Hellanicus.
Hermippus.
Hermogenes.
Herodotus.
Hesiodus.
Hestiæus.
Hierome of Egypt.
Homer.
Hyperocides.

I.
Isidore.

L.
Titus Livius.
Lysimachus.

M.
Manethon.
Menander.
Mnaseas.
Mochus.

N.
Nicholas of Damas.

P.
Pherecydes.
Philon.
Philostratus.
Polybius.
Polycrates.
Posidonius.
Pythagoras.

S.
Strabo.

T.
Thales.
Theodotus.
Theophilus.
Theopompus.
Theophrastus.
Thucydides.
Timæus.

Z.
Zophyrion.

Francis. Patricius de Regno, lib. 2. cap. 10.

Historiarum cognitio Regibus, Ducibus, Imperatoribus & omnibus Principibus perquam necessaria habenda est: quam Cicero appellat Testem temporum, vitæ Magistram, veram Memoriæ & veritatis Nunciam.

A

B

THE FIRST BOOK OF THE MOST ANCIENT History of the Jewes:

C

Written by Joſeph *the Son of* Matthias.

A Moſt Excellent PREFACE, *containing the Cauſes which induced the Author to write this Hiſtory, together with the Contents and Intents of the ſame.*

CHAP. I.

D

THey that endeavour themſelves to write Hiſtories, ſeem not (in my opinion) to have one and the ſame intent and motive, but divers and very different cauſes of their labours: for ſome of them are addicted to this ſtudy, under pretence, to exemplifie their eloquence, and under hope to purchaſe glory thereby; otherſome to the end to give them content, whoſe worthy actions they couch and comment in their writings, have intermitted no time, nor (to their power) ſpared to labour. Some there are that having been preſent in perſon, and eye-witneſſes in the execution of great affairs, have neceſſarily been inforced to reduce and digeſt the ſame in writing: neither wanted there ſome, who ſeeing occurrences of high and neceſſary conſequence (which otherwiſe had been buried in ignorance) have been incited (in reſpect of common good) to imploy both hand and head, in the publiſhing thereof: now of theſe fore-named cauſes, the two laſt are they that incited me to the like. For the war which we had with the Ro-

E

mans, and the accidents and iſſues on both parts, (all which in perſon I beheld, and to my peril I have learned) do compel me to declare the ſame; and the rather, for that there are ſome, who in their writings, have depraved, and perverted the truth. I have therefore taken this work in hand, for that in my opinion, the knowledge thereof will be both pleaſing and profitable to the Græcians: for it ſhall contain the antiquity of our whole Nation, their form of Common-weal, both tranſlated and gathered out of the antiquities and chronicles of the Hebrews. Truth it is, that heretofore and at ſuch time alſo as I compoſed the Hiſtory of the foreſaid war, I have projected and purpoſed with my ſelf, to lay open to the world, how and whence the Jews had their firſt original, what alterations in fortune they had faln into, by what law-maker they had been inſtructed in piety, and incited to the exerciſe of vertue: how many wars have they ſuſtained by long and divers

F

times, and finally how againſt their will they have been intangled in this laſt war, which they waged againſt the Romanes. But for that the content of this matter, was too ample and copious, I have ſeparated it apart, aſſigning thereunto this Treatiſe accompliſhed from the beginning even to the end; afterwards in proceſs of time (as it uſually happeneth to thoſe that attempt matters of mighty conſequence) I was ſurprized with a certain delay and ſlothfulneſs, that withdrew me from the tranſlation of ſo weighty a matter, in an unfamiliar and forrain language. Yet ſome there were, who inflamed with a deſire of knowledge, animated me in this action; and eſpecially *Epaphroditus*, a man enamoured of all learning,

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learning and who in ſpeciall took it for a pleaſure, to take knowledge of the divers occurrences of Common-weales: as he that had been agent, in divers affairs of importance, and ſundry accidents, in all which he hath ſhewed a marvellous magnanimity of courage, with an unmovable reſolution to follow vertue. Being thus perſwaded by him, who is accuſtomed to incourage thoſe unto good actions, whom he perceived to be apt and prepared to perform things profitable and honeſt: and (that which is more) being aſhamed in my ſelf, that I ſhould rather take delight to follow idleneſs, than addict my ſelf to any laudable exerciſe; I enforced my ſelf more couragiouſly than before time; and (beſides all that which hath been ſpoken) I have effectually conſidered with my ſelf, that our anceſtors have thought good to communicate and publiſh the knowledge of our hiſtories to the Grecians, if ſo be that any of them were curious to underſtand the ſame. I have found therefore that *Ptolomey* king of Egypt the ſecond of the name (highly affectioned to good letters, and deſirous to ſtore and gather books) was earneſtly deſirous, that our law and the rules thereof, and the preſcript form of our living ſhonld be tranſlated into the Greek tongue, And as touching the high-Prieſt *Eleazar* (who hath not been ſecond in vertue to any other whatſoever) he refuſed not to make the ſaid king partaker of the effect of his deſire: to which he had wholly contradicted, had it not been the ordinary courſe of our anceſtors, not to conceal from other men, what thing ſoever was honeſt. For which cauſe I have held it a matter no wayes undecent for me, to follow the vertuous courage of that ſame great ſacrificer, and the rather for that at this day (onely in as much as concerned learning) I ſuppoſed many alſo to be no leſs affected to good letters, than the king: for he undertook not to have all the writings which we had, but thoſe tranſlators who were ſent unto him to Alexandria, did onely communicate that unto him which was in our law. But thoſe things that are found written in the ſacred books of holy Scripture are infinite, being ſuch as contain in them, the hiſtory of five thouſand years: in which divers unexpected chances, ſundry fortunes of war, and many changes of politick eſtates are diſcovered. In ſum, if any one have a deſire to read this hiſtory, he ſhall principally learn and apprehend, that all things fall out happily, and beyond their expectation to thoſe men, who obſerve the will of God, and are affraid to tranſgreſs the Laws of his Commandements; and that God hath prepared for ſuch the crown and reward of felicity. Contrariwiſe, if they ſhall depart from the diligent obſervance thereof, that which is eaſie ſhall be made impoſſible, and their endeavours in their opinion good, ſhall end in incurable calamities. For which cauſe I exhort all thoſe that ſhall read theſe books, to fix their mind upon God, and that they approve our Law-maker, if (as it worthily deſerved) he hath conſidered the divine nature; and attributed to the ſame ſuch actions as are alwayes agreeable to his power, and hath kept and continued his narration, free from the vanity of fables, wherewith others are poyſoned; although in reſpect of the length of time, and the antiquity of things, he might without controul faign and imagine whatſoever vanities: for he was born more than two thouſand years ago, which is a continuance of ages, to which the Poets neither durſt referre the originall of their gods; neither the deeds or laws of men, whereof they make mention. But in purſuit of our hiſtory, the ſequel of our diſcourſe, ſhall declare all things exactly, and in convenient order. For in compiling this work, I have promiſed to adde nothing, neither to pretermit any thing: and for that all whatſoever we ſhall declare, doth almoſt wholly depend on the wiſedome of our Law-maker *Moſes*, it is neceſſary before all other things, that I ſpeak ſome what of himſelf, leſt perhaps any man ſhould wonder how his labour having been enterpriſed, to diſcover the words and works of certain perſons, is alſo imployed for the greateſt part in deſcribing and diſcovering things that are naturall. We ought therefore to know, that *Moſes* thought it moſt eſpecially neceſſary, either for him that will rightly diſpoſe his life, or impoſe Laws to other men, that firſt and in eſpeciall we have the knowledge of the nature of God; to the end that conceiving in his mind the greatneſs of his works; he might as much as in him lieth, imitate his moſt unequal example; and follow him with all diligence. For it is impoſſible, that a Law-maker being void of this contemplation, ſhould have good ſence; or that his writings ſhould be of any moment to induce them unto vertue, who ſhould receive thoſe laws, except before all things they ſhould learn, that God who is the Father, and Lord of all, and that ſeeth all, giveth happy life unto thoſe that follow him; and contrariwiſe invironeth them with great calamities, who forſake the way of vertue and righteouſneſs. *Moſes* therefore intending to inſtruct his Citizens in this doctrine, began not his Ordinances with the Treatiſe of contracts and covenants, which we practiſe one with another, as

A other law-makers were accuſtomed to do, but he hath lifted their ſpirits on high, to the end they might think on God, and on the ornament of this world made by him, perſwading that the moſt accompliſhed work among all thoſe things which God had made in the world, was the creation of us men. After that he had made them capable of things concerning piety; then might he more eaſily perſwade them in the reſt: Whereas other law-makers, addicting themſelves unto fables, have in their diſcourſe impoſed on their gods the infamy of ſins committed by men, and by that means have brought to paſſe, that the wicked ſort are yet more wicked and addicted to evill doing. But as touching our law-maker, after he had declared that God in himſelf all vertue pure and unſpotted, he hath thought good that men alſo ſhould endeavour themſelves to be partakers of the ſame, and on thoſe that neither
B conceive nor believe thoſe things, he inflicteth a grievous and inexorable puniſhment: I exhort the reader therefore to examine our writings according to this maxime: for to thoſe that conſider after this manner, nothing ſhall ſeem either abſurd or unworthy the magnificence of God; by reaſon that all things have their diſpoſition conformable to the univerſall nature, which our law-maker hath declared ſometimes obſcurely, ſometimes inconvenient allegories gravely; and otherwiſe expreſſing that manifeſtly, and publiſhing that in plain words, which he ought openly to make known. The cauſes whereof if any man would ſearch he might find a moſt deep and very philoſophicall contemplation; which I overſlip at this preſent, without longer ſtaying thereon: but if God ſhall give me time, I will inforce my ſelf to compoſe it in a volume, as ſoon as I ſhall have finiſhed this work. For this preſent then I will
C apply my ſelf, to expoſe thoſe things which have been done, beginning at the creation of the world, according as *Moſes* hath ſpoken, and I have found it written in the holy Scriptures, which teſtifie and intreat to this effect, as followeth.

CHAP. II.

The Creation of the World.

The year of the world, 1. *before Chriſts Nativity*, 3963.

IN the beginning God created heaven and earth. Now the earth, not being ſubject to ſight, but covered with thick darkneſſe, and traverſed with an air coming from high: God commanded that there ſhould be light; and after the light was made, having conſidered
D the univerſall matter, he ſeparated the light from the darkneſſe, and named the darneſſe night, and the light day; calling the morning the beginning of the day, and the evening the time wherein we ceaſe from travell, and this was the firſt day which *Moſes* in his language called a day, whereof at this preſent I could give a ſufficient reaſon; but for that in a particular diſcourſe I have promiſed to write the generall cauſes of all; I will refer the declaration thereof to his convenient time and place. After this, the ſecond day, he placed the heaven above all the world, and having ſeparated it from other things, he thought good to give it a place apart; and making it firm by the means of a chriſtalline matter, he endowed it with a quality moiſt and rainy, and did harmoniouſly accord the earth with it, to the end the increaſe thereof
E ſhould be watered by dewes. The third day, he firmly eſtabliſhed the earth, ſpreading the ſea round about the ſame; and the ſame day, he with a word cauſed all plants and ſeeds to ſpring upon the face of the earth. The fourth day, he embelliſhed the heavens with the ſun, the moon and the ſtars, ordaining them their motions and courſes by which the ſeaſons orderly enſuing, might be diſtinguiſht. In the fifth day, he made all kind of living creatures which dwell upon the face of the earth, as well they that ſwim in the deepeſt waters, as thoſe that flie in the aire; uniting them together by couples and pairs, to the end that each in their kind, might increaſe and multiply. The ſixth day, he made all four-footed beaſts, and diſtinguiſht them into male and female: and in the ſame day, he formed man. So that *Moſes* ſaith, *that the world and all that is therein was made in ſix whole dayes, and that on the ſeventh day God took*
F *reſt and ceaſed from his labours*. By reaſon whereof we likewiſe deſiſt from travell on that day, which we call ſabbath, which is to ſay, repoſe.

The firſt day.

The ſecond day.

The third day.

The fourth day.

The fifth day.

The ſixth day.

Gen. 1. v. 1. ad fin.

Hedio & Ruffinus, cap 1.

The creation of the world.

Sabbiarbanit.

Hedio & Ruffinus, cap. 1.

Gen. 1. v. 26.

Gen. 2. v. 19.

The firſt naming of all creatures.

After the ſeventh day, *Moſes* began to deſcribe the originall of man, and the manner of his creation in theſe tearms; God framed man of the duſt of the earth, and poured into him a ſpirit and ſoul, which man was called *Adam*, an Hebrew word ſignifying *ruddy*, becauſe he was made of *earth*, tempered with *red* or *yellow*; for the earth which is rightly called a *virgin*, that is to ſay, *earth not removed but elementary*, is of that colour. Then brought God all kind of living creatures before *Adam*, ſhewing him as well the *male* as the *female*, on whom *Adam* beſtowed thoſe names, which to this preſent time they retain. And ſeeing

The year of the World, 1. *before Christs Nativity,* 2963.

seeing that *Adam* had no female to accompany and live with him (for as yet there was no woman) and for that he thought it strange that all other living creatures had their companions: God took one of his *ribs* from him at such time as he *slept*, and of the same he formed a woman; who being brought before *Adam*, he did acknowledge that she was made for him. Now in Hebrew a *woman* is called *Isha*, but this was called *Eva*, which is as much as to say, as the mother of all living creatures. He declareth also, that God planted in the East a garden, flourishing and adorned with all sorts of *plants*, amongst which was *the tree of life*, and another the *tree of intelligence*, by which was known both good and evill. And after he had brought *Adam* and his wife into this garden, he commanded them to keep and cherish the plants. Now this garden is watered by a river that invironeth the whole earth, which divideth it self into four *chanels* or *rivers*. That which is called *Phison* (which name signifieth *abundance* or *multitude*) floweth by the land of *India*, and entreth into the great sea, and is by the *Greeks* called *Ganges*. As touching *Euphrates* and *Tigris*, they flow into the red sea. *Euphrates* is called *Phora* (that is to say, *dispersion or flower.*) *Tigris* is called *Diglat* (which signifieth *streight and swift.*) *Gehon* runneth by the Countrey of *Egypt*, and signifieth as much as *coming from the East*: the Greeks call it *Nilus*. Now God commanded *Adam* and his wife to eat of the fruits of all other plants, and that they should abstain from that of science; telling them, that at what time soever they should taste of the same, they should dye the death. Whereas then at that time, all living creatures were at accord one with another; the *serpent* conversing with *Adam* and his *wife*, was inflamed with *envy*, for that he saw they should be happy, if they continued in the observation of Gods commandements: and that contrariwise, they should cast themselves headlong into ruine and destruction, if they should disobey the same. He therefore maliciously perswaded the woman, to *taste the fruit of the tree of intelligence*, giving her to understand, that the knowledge of good and evill was in the same; and that as soon as they had tasted thereof, they should lead a life no lesse happy than *Gods*: and by this means he caused the woman to fall, which took no regard of the ordinance of God. For having her self tasted of this fruit, and finding it *pleasant* and *delicious* in *taste*, she perswaded her husband also to taste the same: at which time they understood that they were naked, and sought means to cover themselves: (for this fruit had in it self, the vertue to give understanding, and to quicken the thought.) Then covered they themselves with *fig leaves*; which they put before their privities, esteeming themselves more happy than they were before, in that they had found out that which they wanted. But when as God came into the garden, *Adam* (who before time was accustomed familiarly to talk with him) finding himself guilty of sin, hid himself from his presence: but God wondring hereat, asked him for what cause he fled and shunned him at that time, whereas beforetime he had taken pleasure to talk familiarly with him? *Adam* knowing that he had transgressed the ordinances and commandements of God, answered him not a word, but God spake unto him after this manner: I had provided for you the means whereby you might have led your life without sufferance of any evill, or sence of any misery; so that all whatsoever was requisite for necessity or pleasure, might happen of it self unto you, by my onely providence, without any travell or care on your parts; which if you had well used, age had not so soon overtaken you, but that you might have lived many years: but thou hast scorned this mine ordinance, and broken my commandements. For in that thou art silent at this time, it proceedeth not of *vertue*, but of *evill*; of which thou findest thy self culpable: wherefore both old age shall quicklier come upon thee, and the dayes of thy life shall be shortned. *Adam* excuseth his sin, and required at Gods hands, that he would not be incensed against him, laying the fault of that which had hapned, upon *his wife*, alledging that he had offended by reason *he* was suborned by *her*: and the *woman* accused the serpent. But at that time God punished him, because he had suffered himself to be overcome by the counsell of a *woman*; that the earth thence-forward never more of her own accord should *bring forth fruit*; but that when they had travelled and almost devoured themselves in labour, it should sometimes give them food, and at other times refuse to sustain them. And as touching *Eve*, he chastised her with *child-bearing*, and *throes* in *travell*; for that being her self deceived by the serpent, she had drawn her husband by the same means into extream misery. He took also from the serpent his *voice*, and was displeased against him, * by reason of the malice he had conceived against *Adam*, and he put venome on his tongue, declaring him an enemy both to man and woman; whom he commanded to bruise the *head* of the serpent, as well for that the evill which chanced unto men, consisted in the *head*, as also in that being assaulted in that part, he is most easily done to death. Moreover having deprived him

Gen. 2. 21. Eve the mother of all living creatures.

17. Paradise.

The 4. floods of paradise.

10, 11, 13, 14. The first Phison or Ganges. Γάρισς.

Hed. Seth. 2. Euphrates. 3. Tigris. 4. Gehon, Nilus Hedio & Rufinus, chap. 3.

Gen. 3. 1. The subtilty of the serpent.

3, 4, 5,

6,

Adam and Eve fall.

7,

8, 9,

God speaketh unto Adam.

Adam asketh pardon.

Adams punishment.

13,

Eves punishment.

17, 18. The seed of the woman (that is, Christ) shall bruise the serpents head. Gen. 3. 15.

The serpents punishment.

* Iosephs ignorance in understanding the phrase of Scripture.

A him of his *feet* he condemned him to *slide* and *trail* himself along the earth. And after that God had ordained them to suffer those punishments, he translated *Adam* and *Eve*, out of the garden into another place.

14. The year of the world, 1. before Christs Nativity, 3963.

CHAP. III.

Of the posterity of Adam *: and of the ten ages even unto the deluge.*

Hedio and Ruffinus, chap. Gen. 4. v 1, 2 Of Cain and Abel brethren.

B UT *Adam* and *Eve* had two *male children*, the first whereof was called *Cain* (which signifieth *acquisition*) and the second was called *Abel* (which is as much to say as *mourning*) they had also daughters. These brothers addicted themselves each one of them to their particular exercises, *Abel* the younger honoured *justice*, and (supposing that God was present in all his actions) he always and wholly fixed his thoughts on *vertue*: and his exercise was *keeping of sheep*. But *Cain* (being the wickedest man amongst men, and addicted to *unsatiable desire of profit*) was he that first found out the use of *the plough*, and who killeth his brother for the cause which ensueth. Having concluded among themselves to sacrifice unto God, *Cain* offered the *fruits of his labour*, and planting; *Abel* presented *milk* and *the firstlings of his fold*: which sacrifice of his, was more acceptable to God, in that it rather consisted of things produced of themselves by the *order of nature*, than that which a covetous man had forcibly in a manner extorted *from nature*. Hereupon *Cain* (being wroth, because his brother *Abel* was more honoured by God than himself) *slew his brother*; and having hidden his body out of sight, he thought that such a murther should be concealed. But God knowing well this fact, appeared to *Cain*, and questioned with him as concerning his brother, *what might become of him*, for that many dayes since he had not seen him; when as heretofore he had always seen him conversant before him. *Cain* (being troubled, and ignorant what answer he should make unto God) said first that he wondred what was the cause his brother was so long absent: and finally, agrieved in that God continued the question, and did more exactly seek after him; he said *he was not his brothers keeper*, or bound to take care of his affairs. Then God reproved and convicted *Cain* of murthering his brother, and spake unto him after this manner, saying, that he wondred he should deny the knowledge of his brothers death, whereas he himself had slain him: notwithstanding he accquitted him of the punishment deserved for this murther, by reason that *Cain* had done sacrifice, and made request unto God, that it might please him to remit somewhat of the severity of his justice against him: yet did God curse him, and threaten to punish his successors to the seventh generation. Then did he drive him and his wife out of that countrey: whereat being affrighted (for fear he should be encountred and taken by some *savage beasts*, and that he should perish after that sort) God commanded him to suspect no dangerous event for that cause, assuring him that he might safely travell thorow all regions, without being either assaulted or seized by *savage beasts*: and having set his *mark upon him*, by which he might be known; he commanded him to depart the Countrey. After that *Cain* (accompanied with his wife) had travelled thorow divers regions, he builded *Nais* (it was a place so named) and made his abode therein, and in that place had children. But he received not this chastisement for his *better amendment*; but rather became *worse and worse*; for he abandoned himself to all pleasures of the body, making it his sport to outrage those with whom he conversed, filling his house with riches gotten by *rapine* and *violence*: and inciting other men to follow his *pleasures* and *thefts*, he became their Lord and master of all mischievous exercises: he overthrew that simplicity which men before that time had used in their mutuall societies, by the inventions of *measures* and *weights*; the ignorance thereof was the cause that the life of man was estranged from deceit: but in stead and place of *free* and *ancient courage*, he introduced *fraud* and *deceit*. He it was that first *bounded the fields*, and builded the *first city*, and made a *wall* and a *rampire*, enforcing his followers to dwell therein. This city was named *Enosa*, by the name of *Enos* his first begotten son. But *Fared* was the son of *Enos*; of *Fared* issued *Maleel*, whose son was *Methusala*, who begot *Lamech*, who had 77. children by his two wives, *Sella* and *Ada*: amongst whom, *Jobel* the son of *Ada* was the first that made *Tents*, and took delight to lead a pastorall life; contenting himself with the same. *Jubal* his brother germane exercised musick, and invented the *Psaltery*, and the *harp*. And as touching *Thobel* one of his sons, by his other wife, he surpassed all other his brethren in *force*, and *bravely managed the affairs of war*, by which wayes he got more ample *riches*, and means to maintain his life with more pleasure. He it was that first invented the art of *forging*, and the shop also: and was father to a daughter named

2 The year of the world, 70. before Christs Nativity, 3894.

3 The sacrifice of Cain and Abel.

4 Weak reason in Joseph.

5, 6, 7. Cain slew his brother Abel

8 The talk betwixt God and Cain.

9 10, 11, 12.

Cains banishment.

14

15

16 Cain is not bettered by Gods chastisements.

Measures and weights found out by Cain. Enosa the first city.

17, 18, 20.

Jubal inventor of musick.

21, 22.

ver. 23, 24. *Naama*. But *Lamec* being well exerciſed in Gods law, and foreſeeing that he ſhould ſuffer punishment for the fratricide of *Cain*, told it to his wives. G

The year of the world, 70. *before Chriſts Nativity* 3894.

So it was that during the life of *Adam* himſelf, the ſucceſſors of *Cain* were moſt wicked, teaching and imitating one anothers wickedneſs, the laſt of them proving alwayes the worſt; ſo that they were ſtrangely inflamed to follow war and theft: and if perhaps ſome of them were more remiſſe than the other in *murthers*, and committing *outrages*; yet notwithſtanding were they bold enough to *ſpoil* and *poſſeſſe* the *goods* and *heritage* of other men. But *Adam* the firſt man made of earth (for the hiſtory requireth that I ſhould return to ſpeak of him) after the death of *Abel*, and the flight of *Cain*, betook himſelf to *beget children*, highly affecting *ſucceſsion* and *poſterity*, being about the age of *two hundred and thirty years*: beſides which, after he had lived ſome *ſeven hundred* more, at laſt he *died*; amongſt whoſe children (which were many) he hath *Seth*. And for that it were too long to ſpeak of all of them, I will onely touch that which concerneth *Seth*: He being nouriſhed and trained by his father to the years of diſcretion; ſtudied vertue, and left his ſucceſſion heirs, and followers of his ſanctity: who being all of them well born, remained in the world free from all contention, and lived happily: ſo that it never happened that any of them in any ſort did injury to any man. Theſe invented the ſcience of the *celeſtiall bodies*, and all that which concerneth the *beauty* and *order* of the ſame. And to the end that their inventions ſhould not be defaced out of the memories of men, neither ſhould periſh before they were perfectly known, (inſomuch as *Adam* had foretold them of the generall deſtruction of all things after two ſorts, the one by *the force of fire*, and the other by the *violence and abundance of waters*) they made *two pillars*; the one of *brick*, and the other of *ſtone*; and ingraved in each of them ſuch things as they had invented; to the end if that of *brick* ſhould be aboliſhed by the overflows and rage of waters, that other of *ſtone* ſhould remain, and expreſs unto men that which was imprinted therein for their inſtructions. That of *brick* then was conſecrated by them, and is in the countrey of *Lycia* even at this preſent day.

Cain the father of hypocrites and evil men.

25. Adams years, 930. Gen. 4. 26. Gen. 5. 3, 4, 5. Seth the ſon of Adam a vertuous man

H

Two pillars raiſed.

I

CHAP. IV.

The deluge from which Noe *and his family eſcaped, and dwelt in the field of Senaar.*

Hedio & Ruffinus, chap. 6. Gen. 5. 6. Thoſe whom Joſephus nameth in this place Angels, Moſes calleth the ſons of God. Gen 6. 2. Heb. 11. 7. 2. Pet. 2, 7. 11. 13.

IN this manner perſevered they during the courſe of *ſeven ages*, honouring one God the Lord of all things, having alwayes a reſpect of vertue. But afterwards in proceſs of time, they degenerated from the ancient inſtitutions of their fore-fathers, neither obſerving humane laws, neither continuing their accuſtomed ſervice of God; and they that beforetime induſtriouſly exerciſed themſelves in *vertue*, afterward with twice as zealous ſtudy followed *wickedneſs*; and grew at laſt to that height of impiety, that they provoked Gods heavy diſpleaſure againſt them. for divers *Angels of God* accompanying themſelves with women, ingendred outragious infants, and contemners of all good, by reaſon of that truſt they had in their forces, whoſe hainous actions were not much unlike thoſe which the Greeks have in their fables feighned of the *giants*. But *Noah perplexed and extreamely* diſpleaſed with ſuch their miſdemeanors, exhorted them to change their thoughts, and amend their miſdeeds: and (ſeeing them mollified by no admonitions; but that they were wholly poſſeſſed with the pleaſure which they took in vices) he fearing leſt they ſhould kill him and his family, left them to their looſeneſs, and with his wife, children, and all his family, departed into another countrey. Then God (delighting in the juſtice of man) not onely condemned the men of that age of extreme malice, but alſo concluded to deſtroy all whatſoever creatures were in the world, and to produce another new race, devoid, and repurged from all impiety: he abridged alſo the life of them, ſo that they lived not any more ſo long time as they were wont, but onely attained the term of ſixſcore years; and he covered the land with waters, and by this means all of them were deſtroyed. Onely *Noah* eſcaped by the means and way which God had taught him in ſuch manner as followeth: He builded an *Ark of four ſtages*; in *length three hundred cubits*: in *breadth fifty*: and in height *thirty*: into this he entred with his *mother*, his *wife*, and his *children*, and their *wives*, purveying himſelf of all things requiſite both for their ſuſtenance and uſe: he cloſed alſo therein all ſorts of *living creatures*, two and two, *male* and *female*, for the conſervation of every kind, and of ſome of them ſeven couples. The ſides of this Ark were ſtrong, and the cover alſo; ſo that no water could pierce the ſame, and whatſoever ſtorm might come, it was able to reſiſt it. Thus was *Noe* (by ſucceſſion of nature, the tenth from *Adam*) ſaved with all his houſhold; for he was the ſon of *Lamech*, whoſe father was *Methuſala*

K

Noah departeth into another countrey. 13.

L

14. Noahs Ark.

M

15. Gen. 7. 2, 7, 8.

Noahs genealogy. The deluge.

A *thusala* the sonne of *Enos*, the sonne of *Jared*, the sonne of *Maleel*, who with divers other brethren were begotten of *Cainan* by *Enos*: who was the sonne of *Seth*, the sonne of *Adam*. This destruction happened, the *six hundred year of Noahs* age (and the second moneth, which was called Dius by the Macedons, and by the Hebrews *Marsomane*) for so have the Ægyptians distinguisht the year (but *Moses* set down *Nisan* for the first moneth in his Chronicles, which is *Zanthicus* among the *Macedons*, for that in this moneth he brought the Israelites out of the thraldome of the Ægyptians;) He made this law therefore, that all things which appertain to divine service, should take their beginning and reckoning from this moneth, but in respect of the times and terms of buying and selling; and all other traffick, he observed the first policy of the year, beginning in *December*: *Moses* wrote that
B the Deluge began the *seven and twentieth day* of the above named moneth, which was the year *two thousand six hundred fifty and six*, after the creation of the first man *Adam* (which time is carefully calculated in holy writ, in which the birth and death of great personages of that time are most exactly set down.) At such time then as *Adam* was 230. years old, his son *Seth* was born unto him, and the same *Adam* lived 930. years; *Seth* about the age of 250. years, begat *Enos*, who after he had lived 905. years, left the government of his affairs to his sonne *Cainan*, whom he had begotten about the 190. year of his age. After that *Cainan* had lived 910. years, he had his son *Maleel*, begotten by him the 170. year of his age. The said *Maleel* having lived 195. years died, leaving his son *Jared*: who about the age of 162. years, engendred *Enoch*, who lived 962. years. After *Enoch*, succeeded his
C son *Methusala*, begotten about the age of 162. years, at such time as the said *Enochs* father was yet alive: and after that *Enoch* had lived 365. years, he was taken up unto God (whence it cometh to pass that his decease hath not been exemplified in writing.) *Mathusala* the son of *Enoch*, in the year of his age 187. years, had *Lamech* for his son, who lived 782. years, to whom he left the soveraigntie, having held the same 969. years. And *Lamech* after he had governed 707. years, he declared his son *Noe* for Governour, at such time as the said *Lamech* had lived 182. years, which *Noe* governed for the space of 900. years.

All these years calculated into one sum, accomplish the time above written. Yet to
D perfect this account, we ought not to seek out the decease of the Personages (for they lived in the same time that their children and successors did:) but the onely thing we are to observe, is their births. As soon then as God had given the sign, and that it began to *rain* for the space of whole *forty dayes*, the water fell and over-flowed the whole earth *fourteen cubits high* (which was the cause that divers could not escape, because there was no meanes of flight, or place of refuge.) But as soon as the rain was ceased, the water began to decrease by little and little for the space of one hundred and fiftie daies, about the 27. day of the seventh month. *Noe* perceiving then that the Arke was on ground upon the top of a certain mountain of the countrey of *Armenia*; he opened the same, and seeing the earth did a little discover it self round about the same, he conceived some better hope, and held himself satisfied: Some few daies after, when the water was ebbed somewhat more; he
E sent out a *Raven* (desiring to know if the rest of the earth were delivered from the waters, and whether without danger he might issue out of the Ark:) But the *Raven* finding the earth bebayned in water, returned unto *Noe*: who the seventh day after sent out a *Dove* to find out the estate of the earth, which returned bemired, and bearing in his nebb an *Olive branch*: whereby *Noe* perceived that the earth was delivered from the Deluge; and having as yet expected *seven dayes more*, he set at libertie all living Creatures that were in the Ark. But as soon as *himself*, his *wife*, and his *family* forsook it, he offered sacrifice unto God, and feasted, and rejoyced both he and all his household. The *Armenians* in their language have called the place where *Noe* descended, by a name *Aprobaerion* (which signifieth as much as a *descent*) and in that place even at this present the Inhabitants of that Country shew some remnants and memories of the same. All those that have written strange Histo-
F ries, have made mention of this *Deluge*, and of the *Ark*: among the number of whom is *Berosus* the Chaldean, who now setting down occurrences of this Deluge, writeth after this manner: Some say likewise that a certain part of this Ark is in *Armenia*, near to the mountain of the *Cordæans*, and that some men have brought from thence some part of the pitch wherewith it was calked, which the men of that place are wont to use instead of a preservative against inchantment. *Hierome* the Egyptian also (who hath written the Antiquity of the *Phœnicians*) hath made mention of this matter: as also *Mnaseus*, with divers others: *Nicholas* of Damas likewise in his Ninetie sixth Book speaketh hereof after this manner: Above the Region of *Mineans* there is a great mountain in *Armenia* called *Baris*, in which it is reported

The year of the World, 1656. before christs Nativity 2348.

Nisan or Zanthicus is April to us.

11.

Gen. 5 à v. 3. ad finem. This comparison doth not exactly agree with the Hebrews, and the 70. Interpreters.

Gen. 5 24. Enochs death is not written in holy Scriptures.

Gen. 7. 4. In the Greek copy and Moses are 40. days à v. 17. ad 20. The Latine Josephus, 90. Gen. 8. 1.

Noe sendeth a Raven out of the Ark. 8.

Noe forsaketh the Ark, and sacrificeth to God. 16, &c.

Nicholas Damascen. of Noes Ark.

The year of the World, 1657. before Christs Nativity, 2307.

ported that divers retired themselves for safety, during the time of the *Deluge*, and there escaped they: and that a certain man born on an *Ark*, arrived upon the highest top of that mountain, and that certain timbers of that bottome had been kept a long while: and it may be that this is that whereof *Moses* the Law-maker of the Jews maketh mention. But *Noe* fearing least God (having condemned all men to a general perdition) should every year overflow the earth after this manner: offered burnt sacrifice unto God, beseeching him, that hereafter he would entertain the antient order, and that no so great calamitie might succeed, by which all living Creatures should come in danger to be utterly extinct and exterminated; but that inflicting deserved punishment on the Reprobate, he would spare the innocent, whom in his mercy he had preserved from danger; otherwise they should be more miserable, and condemned by a harder censure, if they were not wholly warranted, but should be reserved to be swallowed up by another Deluge; and having suffered the fear and sight of the first, to perish by the second. He prayed him therefore that he would be pleased to accept of his sacrifice, and in his mercy vouchsafe that he would hereafter conceive no more any so hainous hate and displeasure against the earth, to the end that men might by their labours till it, and building them Cities, might possess the same in peace, wanting none of those commodities which they enjoyed before the Deluge: but that they might equal their fore-fathers in old years, and length of life.

Hedio and Ruffinus, c 6 Gen 8. 20 Noah prayeth God that he will drown the earth no more.

G H

21. God heareth Noes prayer. Nota. Hedio and Ruffinus, chap 8. Man is the author of his death, not God. Gods Covenant with Noah

Noe having in this sort finished his requests, God (who loved him for the uprightness of his heart) granted him his request, denying himself to be the author of their deaths who were drowned, but that they themselves by their own malice had procured those punishments due unto them. For had he desired that they should be extinguished, he would not have brought them into the world. For better it is, *not to grant life*, than *to destroy those to whom thou hast given it*. But (saith God) through their contempt of my service and graces, they have inforced me to humble them under the rigor of this vengeance: hereafter I will not so exactly pursue and examine their iniquities, to the end to chastise them in my displeasure, especially for thy sake: And if hereafter at any time I shall send any tempest, fear not (how huge and hideous soever the stormes be) for there shall be no more Deluge of water upon the earth. In the mean time I command you to keep your hands innocent from murthers, and all man-slaughter, and to punish those that commit wickedness. I leave the use of all other living Creatures to your sustenance or service; in as much as I have made you Lord over all, as well those that breathe upon the face of the earth, as those that swim in the waters, and such as inhabit and flye amidst the aire: but you shall not eat any blood, in as much as therein consisteth the soul and life of living Creatures. And I declare unto you, that I will desist to draw the shafts of my displeasure against men. And I will give you *the Rainbow for a sign*: for this bowe in their opinion is the bowe of God. And after that God had pronounced these words, and made these promises, he departed.

I K

The year of the World, 2007. before Christs Nativity, 1949.

The Rainbow the sign of atonement between God and Noah, Gen. 9. 11, 12, 14, 15. Hedio and Ruffinus, ch. 8. Noes age 950. years

Noe lived after the Deluge three hundred and fifty years, and having spent all this time of his life in happiness, he died after he had lived in the world nine hundred and fifty years. Neither is there cause why any man (comparing this our present age, and the shortness of years thereof, with the long life of the antients) should think that false which I have said: neither followeth it consequently, that because our present life extendeth not to such a term and continuance of years, that therefore they of the former world attained not the age and long life which we publish of them. For they being beloved of God, and newly created by him, using also a kinde of nutriment agreeing with their natures, and proper to multiply their years, it is no absurd thing to suppose that their years were of that continuance, considering that God gave them long life, to the end that they should teach vertue, and should conveniently practice those things which they had invented in *Astronomy*, and by *Geometry*: the demonstrations whereof they never had attained, except they had lived at the least six hundred years. For the great year is accomplished by that number of years: whereof all they bear me witness, who either Greeks or Barbarians, have written antient Histories. For both *Manethon* (who hath written the History of *Egypt*) and *Berosus*, who hath registred the acts and affairs of the *Chaldeans* (together with *Mochus Hestiæus*, *Hierome* of Egypt) who historified the state of the Phœnicians, with others, accord with me in that which I have said. *Hesiodus* also, *Hecataeus*, *Hellanicus*, and *Acusilaus*, *Ephorus*, and *Nicolaus* do declare, that they of the first World lived *one thousand years*. Notwithstanding let every man judge of these things, as best liketh him.

L

Why they in times past lived longer than we doe.

The great year.

M

CHAP.

CHAP. V.

Of the Tower of Babylon, and the change of tongues.

NOE had three sons, *Sem*, *Japhet*, and *Cham*, born one hundred years before the Deluge. These first descended from the *mountains* into the *plains*, and there made they their habitation: which when other men perceived (who for fear of the Deluge had fled the *plains*, and for that cause were loth to forsake the *mountains*) they gathered courage and perswaded themselves to do the like: and the *plain* where they all dwelt was called *Senaar*. And whereas they were commanded by God, that (by reason of the increase and multitude of men) they should send certain distinct Colonies to inhabite divers countries of the world (to the end that no seditions might grow betwixt the one and the other; but contrariwise in labouring and tilling a great quantity of ground, they might gather great store of fruit) they were so ignorant that they disobeyed God, and falling into great calamities suffered the punishment of their offences. For, whereas they flourished in increase (by reason of the great number of their youth) God counselled them again that they should divide themselves into colonies. But they (thinking that the goods which they possessed, proceeded not *from him*, or *his bounty*, but presuming *that their force was the only cause of their abundance*) did not obey him; but rather suspected that God sought to betray them, to the end that being thus divided, he might the better subdue them: *Nimrod* incited them in this sort to *mock* and *contemn God*. He was the nephew of *Cham*, and the son of *Noe*: a man valiant and apt for arms: he put them in the head that they should not believe that their good had proceeded from God, but that they ought to attribute it to their own vertue, which furnished them with so much riches: so that in a little space he reduced the estate to a tyranny; supposing by this onely means that he might make men revolt against God, if he might perswade them to submit themselves to his government; giving them to understand, that if God should once more send a *Deluge*, he would take revenge on him in mens behalf, and that he would *build a tower, to whose top the water should not attempt, and revenge the death of his predecessors*. The common sort was ready to follow these ordinances of *Nemrod*, supposing it to be pusillanimity in themselves, if they should obey God. For which cause they began to build the tower with their uttermost industry, neither was there any one idle in all that work: yea so great a number of labourers was there, that the work was raised to a height beyond all expectation. The thickness whereof was so great, that it obscured the height thereof: and it was built of *burnt brick*, and *cimented* and *joyned with a bituminous morter*, to the end that it should not receive any cleft in the same.

Gen. 9 18, 19. *The year of the world*, 1790. *before Christs Nativity*, 2174. Gen. 10. per totum. Noes three sons. God commanded the posterity of Noe to inhabit the earth. vers. 8, 9. cap. 11. 2, 3, 4. 5.

But God seeing this madness, condemned them not to a generall extermination (by reason that they had made no profit by their example, who perished in the first Deluge) but made them mutine the one against the other *by changing of their tongues*; so that by reason of their diversities of language, they could not understand one another. The place where this tower was builded, is at this present called *Babylon* (by reason of *the confusion of tongues* that first began in that place) for *Babel* in Hebrew signifieth *confusion*. Of this tower and the diversity of languages *Sibylla* hath made mention in these words: At such time as men used one kind of language, they builded a most high tower, as if they meant by the same to mount up into heaven; but the gods sent down winds and overthrew the tower, and gave every one his distinct and severall language, whence sprung the cause that their City was called *Babylon*. But as touching that place which is called Senaar in Babylon, *Hestiæus* testifieth after this manner: It is said of those sacrificers, that being escaped, they took the sacred reliques of *Jupiter Enielius*, and came into *Senaar* in *Babylon*.

The confusion of tongues. vers. 6, 7, 8. 9. Sibyls prophecy of the tower of Babel.

CHAP. VI.

How Noes posterity dispersed themselves thorow the whole World.

FROM that time forward (by reason of the diversity of tongues) they dispersed themselves into divers Countries, and planted Colonies in all places; and occupied those places whither either God or their good fortune had conducted them; so that both the sea coasts, and the middle land were replenished with inhabitants. Some there were also, who passing the sea in ships and vessels, first peopled the Islands. And there are some nations likewise, who at this day retain the names which in times past were imposed on them; some other have changed them. Others are altered

Hecat. & Plinius, cap. 2.

The year of the World, 1790. before Christs Nativity 2174

altered into a more familiar and known name, to neighbours, deriving the m from the Greeks the authors of such Titles. For they in these latter times having grown to great name and power, have appropriated the ancient glory to themselves, in giving names unto Nations derived from the Greeks, and policying them, as if they had taken their original from them. G

The Names of Regions and nations.

CHAP. VII.

That every Nation derived his name from his Author.

Hedio & Ruffinus chap. 11. Gen. 10. a ver. 10. ad finem.

NOW they, in honour of whom the Nations receive their first names, were the children of the sons of *Noe*. *Japhet* the son of *Noe* had seven children, who began to make their abode from the mountains of *Taurus* and *Amanus*, and entred *Asia*, even unto *Tana*; and *Europa* unto *Gades*, occupying the Countrey which they first met with, and was not before time by man inhabited, each one calling his severall Nation by his own name; for *Gomar* was the founder of the *Gomarians*. *Magog* dwelt amongst those, who (according to his name) were called *Magogins*, and by the Greeks *Scithes*. Of *Madus* (the first begotten son of *Japhet*) issued the *Madians*, whom the Greeks have named *Medes*; and of *Javan* his other son, the *Jonians*, and Greeks took their originall; *Thobelus* gave name likewise to the *Theobelians*, who at this day are called *Iberians*. *Meschus* was the author of them that were called *Meschates*, who are lately named *Cappadocians*; for they shew even at this day a token of their ancient name, to wit, the City of *Masaca*, which testifieth to those that conceive the same, that this Nation hath been so called. *Theres* named them *Therians*, who were under his government, whom the Greeks called *Thracians*; and thus many Nations took their originall from the sons of *Japhet*; but of the three sons which *Gomer* had, *Aschanaxes* gave original to the *Aschanaxians* (at this day termed *Rhegians* by the Greeks) *Rhiphates* ingendred the *Rhiphatæans*, called at this day *Paphlagonians*. *Tygranes* ingendred the *Tygraneans*, who by the Greeks are called *Phrygians*. As touching *Javan* the son of *Japhet*, he had three sons of whom *Abisus* gave name to the *Abisians*, who at this present day are the *Aetoleans*, over whom he commanded. *Tharsus* ingendred the *Tharsians*, which was the ancient name of the *Cilicians*, as it appeareth by the name of their renowned and Metropolitane City *Tharsis*; whose first letter is *O* instead of *Th*. *Chetinus* obtained the Isle of *Cherine*, called at this day *Cypris*, (whence it happeneth, that not only all the Islands, but also divers other places on the Sea-coast are by the Hebrews called by this word *Cethim*) witnesse one of the City of *Cypris*, which hath had the reputation to conserve her ancient name. For it is called *Citium*, by those that wrest the same to the Greek sense, a word not very much varying from *Cethim*. These nations were occupied by the sons and young children of *Japhet*. But I will first publish that which perhaps is unknown the Greeks, and then prosecute my purposed narration which I have omitted, that is, that these names are formed after the manner of the Greeks, to the end they should be more sweet and pleasant to them that should over-read them. For this termination is not proper to our nation, which hath but one form, and no variation of termination: for whereas the Greeks pronounce Αδαμος, we say *Adam*: and where they say, *Noches*, the Hebrews say *Noe*, and keep this termination in all things. H

The Galatians descended from Gomar.

The progeny of Japhet.

Noes first begotten son.

But the sons of *Cham* possessed *Syria* and all the region that abutteth on the mountains of *Amanus* and *Libanus*, extruding their Empire towards the sea, and signiorising all whatsoever even unto the sea. Whose names are partly wholly abolished, and partly changed, and applyed to others, so as they are very hard to be understood; for of the four sonnes of *Cham*, the name of *Chus* hath not been changed by time: for the Egyptians, (over whom they extend their Dominion) have been named *Chuseans*, by them, and by all, the *Asians*; the name of *Misraim* hath continued also in the memory of men; for we that bound upon Egypt, call that Countrey the Countrey of *Misrain*, and the Æthiopians *Misramites*. *Phut* likewise firmed the Colonies of *Libya*, and called the inhabitants thereof according to his name, *Phutians*; and there is a river in the Countrey of *Mauritania*, which hath the same name, of which it is most manifest that divers Greek Histories make mention, as also of the Countrey near adjoyning, which they call the countrey of *Phut*, but it hath changed his present name by the means of one *Libis* one of the sonnes of *Misraim*; (but why it is called *Africa*, I will hereafter signifie unto you.) As touching *Canaan* the fourth son of *Cham*, he dwelled in the countrey at this day called *Judea*, and called it the Countrey of *Canaan*, according to his name. They also had children: for *Chus* had six, amongst whom *Sabas* established the *Sabians*, and *Evilas* the *Evileans*, at this day called *Gemlians Sabathes* engendered I

Of the sons of Cham, and their progeny.

Libya, or Africa.

The progeny of the Chanaanites.

Whence grew the change of names.

The progeny of the sons of Javan. Tharsus Saint Pauls country. Acts 9.

K

L

M

A gendred the *Sabatheans*, whom the Greeks name *Astracrabians*. *Sabactes* peopled the *Sabactians*: and the *Romanes* were founded by *Romulus* who also had two sons, of whom *Indos* dwelt in the countrey of the *Indians*, amongst those that are called *Hesperians* in Æthiopia, and *Sabæus* founded the Sabeans.

The year of the world, 1790. before Christs Nativity, 2174.

Nimrod the son of *Chus*, setled his Colony upon the confines of *Babylon*, and tyrannized there as heretofore I have declared.

Nabrodes or Nembroth.

All the eight sonnes of *Misraim*, occupied all the countrey from Gaza unto Egypt: onely the countrey where *Philistims* governed, had conserved his name: for the Greeks call *Palestine* a part thereof. As touching the rest, *Lom*, *Enam* and *Labim* (who onely inhabited *Lybia*, and called the countrey by his name) likewise as touching *Nethom*, *Phetrosiim*,

Palestine so named of Phileſtine.

B *Chreseene* and *Chepthom*, we know neither of their *countries*, nor of their *names*. For the Æthiopian warre (whereof hereafter we will make mention) hath overthrown their Cities. *Chanaan* also had sons, amongst whom *Sidonius* builded and named *Sidon* (a City in Phœnicia) and *Amathus* builded *Amate*, which at this day the inhabitants call *Amatha*: but the *Macedonians* have named it *Epiphania* (which is as much to say as famous) by reason of some that descended from *Epiphanes*. *Arudeus* possessed the Isles of *Aradus*, and *Ariceus* builded the City of *Arce*, situate in *Libanus*. And as touching the other seven, the *Eveans*, *Chetteans*, *Jebuseans*, *Endeans*, *Semeans*, *Samarians*, and *Gergeseans*; there is no memory remaining in sacred Scriptures but onely their names: For the Hebrews razed their Cities upon these occasions.

The children of Canaan.

C After the Deluge, when the earth was establisht in his formed estate, *Noe* gave himself to tillage, and planted vineyards, and when the fruit thereof was ripe (and he had pressed and made wine thereof) he drank and banquetted after he had done sacrifice; Being thereby made drunk, and overpressed with sleep, he lay discovered in a most unseemly and shamefull fashion; which when his younger sonne beheld, he scornfully discovered it to his brothers; who being ashamed, covered their Fathers shame with reverence. Which fact of his, coming at last to light, and the knowledge of *Noe*, he wisht all felicity to the two other, and as touching *Cham* (by reason he was his ally in blood) he curst him not, but his posterity after him. But although the others escaped this malediction, yet God inflicted it on the successors of Chanaan, whereof we will speak more hereafter. But *Sem* the third sonne of *Noe* had five sonnes, who inhabited the countrey of *Asia*, beginning at *Euphrates*, and extending to the *Indian Ocean Sea*. For *Elymis* left the *Elemians* or *Elamites* for his successors, whence proceeded the *Persians*. *Assur* made his abode in *Ninive*, and imposed on his subjects the name of *Assyrians* (who where rich amongst all the rest.) ✕ *Arphaxad* named those of his command *Arphaxadians*; who at this day are called *Chaldeans*. *Aram* had the *Arameans* (whom the Greeks call *Syrians*) and that they are now called *Lidi*, and in times past *Ludi*, took their descent from *Ludus*. Of those four sonnes which *Aram* had *Uses* dwelt in *Trachonite*; and in the countrey of *Damasco* (scituate between *Palestine* and *Syria*, sirnamed *Cælen* or hollow.) *Otrus* obtained *Armenia*: *Gether*, Bactria. *Misas* was father to the *Mesureans* (who dwelt in a Fort which is called at this day *Prasine*.) *Sale*, *Arphaxads* sonne was *Hebers* father, by whose name in times past the Hebrews were called: *Hebar* begat *Loctan* and *Phaleg*, who was so called, for that he was born at such time as the land was parted: for *Phaleg* in Hebrew signifieth *partage*. They that follow were sonnes of *Loctan*: *Elmodad*, *Saleph*, *Azermoth*, *Erais*, *Ederam*, *Uzalis*, *Dallis*, *Ebal*, *Ebimael*, *Saphas*, *Ophir*, *Evilus*, and *Jobel*; who occupied some parcell of that which was about *Cophen* a river in *India*, and the hither *Syria*. Hitherto have we spoken of the progeny of *Sem*, hereafter will I speak of the Hebrewes; of *Phaleg* the sonne of *Heber Ragaus*, by whom was begot *Seruth*, whence *Nachor* is descended, and of *Nachor*, *Thares*, who was *Abrahams* father, the tenth in account from *Noe*, and born in the year 292. after the Deluge. For *Thares* being seventy years old, begat *Abraham*. *Nachor* at six score years of his age, begat *Thares*. *Nachor* was born to *Seruch*, when he was about the years of 132. of his life. And *Ragus* begat *Seruch*, when he was thirty two years old, and about those years *Phileg* begat *Ragaus*. But *Heber* in the 34. year of his age, begat *Phaleg*: (himself begotten by *Sela*, when he was one hundred thirty and five years old;) which *Sela* was begotten by *Arphaxad*, when he was 135. years of age. And *Arphaxad* was the sonne of *Sem*, whom he begat some two years after the Deluge. *Abraham* had two brothers, *Nachor*, and *Aram*, of whom *Aram* left *Lot* for his sonne, and *Sara* and *Melcha* for his daughters, and afterwards dyed in the land of Chanaan in a City called *Ur* of the *Chaldies*, where his sepulchre is to be seen, even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* grieving

The original of the Hebrews.

Abrahams genealogy.

Hedio & Ruffinus, cap. 13. Gen. 9 v. 19, 20, 21, 22, 23, 24, 25.

Noe is made drunk, lieth naked, and is scorned, and curseth him that derideth him.

Hedio and Ruffinus. chap. 14. Gen. 7 f. of the sons of Sem the third son of Noe. and of theirs and Abrahams progeny.

weary

The year of the world, 2950 before the Nativity of Christ, 2014.

weary of *Caldæa* after the funerals of *Aram*, they all of them transported themselves into *Charan* a City of *Mesopotamia*, in which place they buried *Thares*, when he had lived the space of 250. years. For, about this time the life of man was abridged, and grew more short until the time of *Moses*: when as the space of mans life limitted by God himself was 120. years old, to which tearm of years *Moses* had attained. *Nachor* had eight children by *Melcha* his wife: *Ux*, *Barux*, *Mavel*, *Zacham*, *Azam*, *Phildus*, *Ladelphus*, and *Bathuel*, (who were the legitimate sons of *Nachor*) But *Tabæus* and *Gadan*, *Tauchus* and *Macham* were begotten by him on his concubine *Ruma*, To *Bathuel* one of the legitimate sons of *Nachor*, was born a daughter named *Rebecca*, and a son called *Laban*.

The term of mans life about this term, 120.

CHAP. VIII.

Gen. 12. 1 ad 4.

How Abraham *the Author of our Nation departed from the land of the Caldeans, and dwelt in a certain Countrey of the Canaanites, which is now called* Judea.

The year of the World, 2204. before Christs Nativity 1940

ABraham having no issue, adopted *Lot* the son of *Aram* his *brother*, and brother to *Sara* his wife: he departed out of the countrey of *Chaldeis*, when he was 75. years old (having had commandement from God to depart thence into *Canaan*) in which countrey he remained, and left the same to his posterity after him. He was a man accomplished in all things, full of understanding, and apt to perswade those that gave ear unto him, without any default in his foresight and providence. For this cause he was supposed to surmount all men in vertue, and was he that first undertook to convince the received and erronious opinions of men, as touching the Deity. He therefore first of all did most manifestly preach, and prove, *that there was but one God*, Governour and Maker of all things; and that otherwise if any thing conferred or furthered our felicity, it happened unto us not by our own workings, but his holy will. And this observed and approved he by that, which chanceth both in the earth and the sea, as also those things which he saw daily occure by the influences of the Sun, the Moone, and other Starrs: namely, that there was a certain power that disposed them, and decently administred all things, without whose assistance, nothing would be profitable unto us; whereas nothing of himself hath any vertue, but all things are obedient to his omnipotent will, and for that cause, that honour and thanksgiving should wholly be ascribed to him. For which causes and counsels of his (seeing the *Caldeans* and *Mesopotamians* began to mutiny against him) he thought it expedient to forsake that Countrey, and follow the will and favour of God, he went and dwelt at *Chanaan*; where being seated, he builded an Altar, and sacrificed unto God. *Berosus* amongst other things maketh mention of our Father *Abraham*, although he named him not, when he speaketh after this manner: *After the Deluge, and during the tenth generation, there dwelt amongst the* Chaldeans, *a most just, excellent, and upright man, and exercised in the knowledge of the celestial bodies.* But *Hecatæus* made more than a mention of him: for he hath left a volume which he hath written of him. And as touching *Nicholaus Damascenus*, hear what he saith of the fourth book of his Histories: Abraham *reigned in Damasco (where he was a stranger) whither he arrived with his Army from a Countrey situate above Babylon, called Chaldæa, who a little while after (departing out of that region) went and dwelt with his people in a countrey at that time called Chanaan, and at this day Judæa, and his posterity multiplyed therein.* In another treatise I will recite that which is reported of him. The name of *Abraham* even at this day, is honourable in the Countrey of Damasco, and there is a village to be seen, which beareth his name, and is called *Abrahams house*.

Hecatæus Abderita and Ruffinus, chap. 15.

The wisedom of Abraham.

Abraham the first Preacher of the Word.

Berosus.

Hecatæus.

Nicholaus Damascenus.

Abrahams house.

CHAP. IX.

Abraham oppressed by Famine, departeth into Egypt, *where staying a while, at last he returned back again.*

The year of the World, 2016. before Christs Nativity 1938.

AFTER this (when famine had invaded the land of Chanaan,) *Abraham* had intelligence that the Egyptians abounded in all plenty, and decreed with himself to retire himself towards them: as well to confer with their Priests (and discourse with them of divine things, and their knowledge as touching God) as also to follow them, if they were more grounded in understanding, or reconcile them, if his judgement were more assured than theirs. He led with him his wife *Sara*:

Hecatæus and Ruffinus, chap. 16.

Gen. 12. 10.

Gen. 12. 13.

A *Sara*: and underſtanding that the Egyptians were much addicted unto women, (to the end the King ſhould not put him to death, of purpoſe that he might enjoy his Wife *Sara*, who was very beautiful) he deviſed this excuſe, to ſay, *that ſhe was his ſiſter*; charging her, that if the matter came in queſtion, ſhe ſhould not fail, but confirm the like. But no ſooner came he into Egypt, but the like fortune encountred them, as *Abraham* had beforetime ſuſpected: for the beauty of his Wife was ſuddenly publiſhed in every place. For which cauſe, *Pharaoh* the King of that Nation, (deſirous to ſee that with his eyes, the which he had heard with his ears) *he ſought for, ſent* and *luſted after her*: but God withſtood this his unbridled luſt, by afflicting the Kings ſubjects with *a Plague*, and his affairs by *ſedition*. Whereupon taking counſel of the Prieſts, what remedy might be uſed, and means might be ſought to appeaſe the Divine Majeſty; they anſwered him, That this was the cauſe of their afflictions, for that
B he thought to have done violence to the ſtrangers Wife: Whereat being much affrighted, the King firſt queſtioneth with the woman, what ſhe was, and who her companion ſhould be? and at laſt reſolved of the truth, he ſatisfied *Abraham*, ſaying, he ſuppoſed her to be his *ſiſter*, not his *wife*; and that his purpoſe was not to offer injury, but *ſeek alliance*: ſo giving him a great ſum of money, he gave him leave to conferre with the moſt excellenteſt and learneſt Prieſts among the Egyptians. Whence it came to paſſe, that he grew into great eſtimation, in regard of his vertues: for whereas that Nation was divided into diffe-
rent *Sects* and *Opinions*, and through mutual contempt and diviſion were incenſed the one againſt the other; he declared, that their opinions (different, and confuted by themſelves)
C in reſpect of Religion, were moſt vain, and devoid of all truth. For theſe his diſputations he was held in great regard among them, and eſteemed for a moſt wiſe, and a perſonage moſt excellent; not only in well-conceiving, but alſo in expreſſing and perſwading that which he undertook to teach. To theſe moſt graciouſly imparted he that Science of *Arithmetick*, and the obſervation of the celeſtial Bodies: for before that *Abraham* came into Egypt, the Egyptians were altogether ignorant of thoſe Sciences. But he tranſported them from *Chaldaa* into Egypt, and from thence are they derived to the *Greeks*. As ſoon as he returned into *Chanaan*, he divided the Countrey with *Lot*: and for that there grew a contention betwixt their ſhepherds, (as touching the bounding of thoſe Paſtures where they fed their cattel) he gave *Lot* the choice and election of that Countrey which beſt pleaſed him,
D retaining unto himſelf that which was left. Thus pitching his Tents near the mountain in a City called *Hebron*, (which was by ſeven years more antient then *Tanis* in Egypt) he dwelled there. But *Lot* choſe the *Plain* near to the flood of *Jordan*, not far from *Sodom*; which in thoſe dayes was a goodly City: but at this preſent, by the divine juſtice and wrath of God, is utterly defaced; ſo that no memory remaineth thereof. The cauſes of which judgement ſhall be expreſſed hereafter.

The year of the world, 2026. before Chriſts Nativity, 1938.

15. The luſt of the Egyptians.

16, 17.

18, 19.

Abraham taught the Egyptians Religion and Arts.

Abraham an excellent Aſtronomer. *Gen.* 13. 1.

The diviſion of the field between Abraham and Lot.

CHAP. X.

The overthrow of the Sodomites by the Syrians.

E AT that time when the *Aſſyrians* were Lords over all *Aſia*, the eſtate of *Sodom* flouriſhed in all affluence, encreaſed in great riches, and multitude of gallant youths, and the Countrey was governed by five Kings; theſe were, *Ballas*, *Bareas*, *Senabarus*, *Symoborus*, and *Balin*, (each one particularly ſeized of his Province and Kingdom.) Againſt theſe, the *Aſſyrians* encamped themſelves; and having divided their Army into four parts, (under the conduct of four Governours) they waged battel with them; in which the *Aſſyrians* attaining the day, they impoſed a tribute on the Kings of *Sodom*: who (after they had for twelve years ſpace performed their duty, and payed their tribute) in the thirteenth year revolted from them. Whereby it came to paſs, that the *Aſſyrians*
F leavied a new Army againſt them, under the conduct and command of *Marphad*, *Arioch*, *Chedollogomar*, and *Thargal*, who ſacked all *Syria*, and extinguiſhed the poſterity of the Gyants. And drawing near to *Sodom*, they encamped near to the bituminous Pits, (for at that time there were Pits in that place:) but as ſoon as *Sodom* was deſtroyed, there aroſe a Lake in that place, which (by reaſon of the *bituminous* matter that flowed in the ſame) was called *Aſphalites*, that is to ſay, *bituminous*. Of this Lake hereafter we will ſpeak ſomewhat. But the *Sodomites* encountring with the *Aſſyrians*, there was a dangerous skirmiſh fought, wherein many periſhed on both ſides, and the reſt were either ſlain or taken; amongſt whom was *Lot* led away captive, who came thither to aſſiſt the *Sodomites*.

Hedio & Ruffinus, chap. 17. *Gen.* 14.

Five Kings of Sodom.

The year of the world, 2031. before Chriſts Nativity, 1933.

The Lake of Aſphaltites.

CHAP. XI.

Abraham *purſueth the Aſſyrians, and returneth victorious.*

The year of the World, 2031. *before Chriſts Nativity*, 1933.

Hedio & Ruffinus, chap. 18. *Gen.* 14. 14, 15, 16.

ABraham hearing of theſe things, and moved (both with the ſurpriſal of his couſin *Lot*, as alſo with the ſlaughter of his friends and neighbours) preſently addreſſed himſelf with all his followers, to give them ſuccours: and ſuch diligence ſhewed he in purſuit of them, that the fifth night after he encountred the *Aſſyrians* near to *Dan*, which is one of the ſources of *Jordan*.

Where ſurpriſing them on the ſudden, (unſuſpitious and diſarmed) he killed thoſe that were aſleep, without ſuſpition of his coming; and they that were not yet aſleep, and lay wallowing in their drunkenneſs, he eaſily defeated and put to flight; purſuing them in ſuch ſort, that the ſecond day after he drave them all into *Soba*, a City of *Damaſco*. Declaring hereby, that Victory conſiſteth not in the multitude of thoſe that manage their Armes, but rather in the courage of thoſe that fight; and that a few generous hearts are more worth alwayes then a faint-hearted multitude: for he had not with him above three hundred and eighteen of his houſhold ſervants, and three of his friends, to defeat this huge Army. So that whatſoever they were that eſcaped out of this ſlaughter by flight, returned unto their houſes with ignominy.

On what, Victory dependeth.

v. 18, 19, 20. Abraham bringeth back both Lot and the Sodomites that were priſoners. The Kings field. Solyma was afterward called Jeruſalem Melchiſedech the juſt King.

As ſoon as *Abraham* had reſcued thoſe priſoners of *Sodom* which were taken by the *Syrians*, and his nephew *Lot*, he returned into his Countrey, and met in his way with the King of *Sodom*, (in a place called *The Kings field*) where alſo he was entertained by the King of *Solyma*, called *Melchiſedech*, (which is as much to ſay as *the juſt King:*) for in truth he was no leſſe; but was held worthy, by reaſon *of his juſtice*, in all mens opinion, to ſacrifice as the high Prieſt of Almighty God. This *Solyma* in proceſſe of time was called *Jeruſalem*. This *Melchiſedech* did friendly entertain all the followers of *Abraham*, not ſuffering them to want any thing that was fit for their ſuſtenance; but entertaining him alſo at his own Table, he highly praiſed him, and ſung due Hymnes of praiſe to the great God, for that by his favour he had vouchſafed to grant him victory. *Abraham* on the other ſide preſented him with the tenths of his ſpoiles: but the King of *Sodom* remitted all the prey that was taken, and only required to be poſſeſſed of thoſe Captives which were of the Countrey: which condition he accepted not, anſwering, That he would receive no profit of that prey, but that which he muſt needily have for the entertainment of his ſervants. Yet gave he a portion unto his friends who had ſuccoured him; the firſt whereof was called *Eſchal*; and the two other, *Ennerus* and *Mambres*. For this cauſe God praiſed *Abraham*, ſaying, Thou ſhalt not want the reward that is due unto thee for thy valiant Acts. To which he replied, And what good ſhall I reap of this recompence, if I have not an heir to poſſeſſe it after my deceaſe? for as yet he had no iſſue. Then did God promiſe him a ſon, whoſe poſterity ſhould be ſo multiplied, that they might in number equal the Stars of Heaven: which when he underſtood, he offered ſacrifice unto God, following that Commandement which he had received: He took therefore a *Heifer of three years old*, a *Goat of three years*, and a *Ram of three years*, and a *Turtle*, and a *Pigeon*; all which he divided in twain, as he was commanded, the *birds* only excepted. But before the Altar was prepared, (at ſuch time as the Fowles hovered about, to have part of the blood of thoſe beaſts which were ſacrificed) he received an Oracle that told him, That his progeny ſhould have evil neighbours in Egypt for the ſpace of *four hundred years*; and that after they had ſuffered an inſupportable ſervitude, they ſhould at laſt obtain the victory over their enemies: and after that they had by ſtrong hand conquered the *Chanaanites*, they ſhould be Lords and poſſeſſors of their Countries and Cities. *Abraham* at that time dwelt near to the Oak that was called *Ogis*, in the Countrey of *Canaan*, near to the City of *Hebron*. There being much grieved that his wife conceived not, he beſought God to give him an iſſue Male: God commanded him to be of good chear in all things, and that being come from *Meſopotamia* upon good occaſions, he alſo ſhould have children. At that time *Sara*, by the commandment of God, cauſed one of her handmaids, which was an Egyptian born, to enter in unto her husband, to the end he might have iſſue by her: now *Agar*, as ſoon as ſhe perceived that ſhe had conceived, *began to contemn Sara*, aſpiring to principality, and ſuppoſing that her iſſue ſhould ſucceed in the Kingdom. For which cauſe, *Abraham* delivered her unto his Wife, to the end ſhe ſhould puniſh her: which ſhe perceiving, ſhe decreed to flie, in that ſhe was afraid of puniſhment, beſeeching God to have mercy on her: and as ſhe travelled on her way thorow the deſert, the Angel of God appeared unto her, commanding her, that ſhe ſhould return

22, 23, 24.

Gen. 15. 1, 2, 3, 4, 5. God promiſeth Abraham a ſon.

9.

God promiſeth Abraham a progeny, that ſhould many years have ill neighbours of the Egyptians.

Gen. 16. 1, 2, 3. Sara bringeth Agar, her handmaid, to Abrahams bed. Agar contemneth Sara.

A return unto her Master and Mistris, assuring her that if hereafter she should be more modest, she should be better intreated; and how at that present she was fallen into those miseries, by reason she had proudly and insolently behaved her self towards her Mistris. Telling her moreover, that if she disobeyed God, and wandred any further, she should die the death: but that if she returned from whence she came, she should be the mother of a son who should one day be King of that Countrey where she then was.

The year of the world, 2034. before Christs Nativity, 1930.

The promise of Ismael. 9, 10.

To this Commandment of God *Agar* submitted her self with all obedience, and returning back again to her Master and Mistris, she obtained pardon at their hands, and after a while brought forth *Ismael*, which is as much to say as, *Heard of God*, because God had heard the mothers prayers. *Ismael* was born to *Abraham* when he was fourscore and six

16, 17.

B years old: but in the fourscore and nineteenth year of his age God appeared unto him, and told him that he should have a son by *Sara*, charging him to call him *Isaac*, giving him to understand, that great Nations and Kings should issue from his loynes, who by force of armes should conquer all the Countrey of *Chanaan*, from *Sidon* even unto *Egypt*. Commanding him, that his posterity should be circumcised in their privities, and that this circumcision should be done the eighth day after their birth, by reason that he would not that *Abrahams* posterity should be intermedled with other Nations. But hereafter will I declare the cause of our circumcision. *Abraham* also asked counsel of God as touching *Ismael*, whether he should live or no; who told him, that he should flourish many years, and that he should become a father of many worthy Nations. Then gave *Abraham* thanks unto God, and

Isaac promised. Gen. 17. 1, 2, &c. *ad finem.*

C presently circumcised himself, his son *Ismael*, with all his family; and *Ismael* at that time was thirteen years old, but *Abraham* about fourscore and nineteen years of age.

CHAP. XII.

The punishment of Sodom.

Gen. 18.

ABout that time the inhabitants of *Sodom* became immeasurably proud, by reason of their affluence, prosperity, and great riches; and committed *outrages against men*, and *impieties against God:* in such manner as they had forgotten the benefits which they had received at his hands, hating strangers, and disdaining to converse the

Hecat. & Rufinus, chap. 19. The sins of the Sodomites.

D one with the other, but in disordinate and abominable incests. Whereat God being displeased, he decreed to punish their intolerable pride, to ruinate their City from the top to the bottom, and in such sort to make desolate their Countrey, that from thenceforward it should neither *nourish, plant, nor bring forth fruit*. After that God had pronounced this sentence against the *Sodomites*, *Abraham* (as he sate under the Oak at *Mambres* before the door of his Tent) beheld *three Angels*, and supposing them to be *men* and *strangers*, he arose and saluted them; and approaching near unto them, he desired them that they would accept of his entertainment, and lodge with him. Whereunto when they had condescended, he commanded his servants to bake them bread of the finest flower, and having killed and roasted a calf, he set it before them, (as they

Abraham entertaineth Angels. v. 1, 2, 3, 4, 5.

E sate under the Oak) supposing they would eat; but they enquired of him where *Sara his wife was:* to whom he answered, *that she was within in the Tent*. They told him then that they would return again, and that they should find her a *Mother*. But when his wife smiled thereat, and said that it was impossible for her to bear children, especially in that her self was at that time ninety years old, and her husband an hundred, they discovered themselves, and said they were Angels of God, and that they were sent one of them to assure him that he should have a son; the other two to destroy the *Sodomites*. Which when *Abraham* heard, he was sorry for the *Sodomites*, and arising besought God that he would not destroy both the just and the unjust together. To whom God gave this answer, that there was not *one* just man among the *Sodomites*; and that if he might but find *ten*,

The year of the world, 2084. before Christs Nativity, 1916. 9, 10. 12, 16. 17, *ad* 23.

F he would spare the City from punishment. Whereupon *Abraham* held his peace, and the *Angels* entred into *Sodom:* where no sooner were they arrived, but *Lot* invited them to take their lodging in his house, (for he was a man much given to hospitality, and such a one as for bounty had been *Abrahams* scholar.) But the *Sodomites* perceiving that those young men which were entred *Lots* house, were of excellent beauty, began to offer outrage and villany to their persons: notwithstanding that *Lot* exhorted them to moderate themselves, and not to offer villany to his guests, but in some sort to have a respect to his house; telling them, that rather then they should continue in that intemperance, he would give them *his daughters* to use at their pleasure. But he prevailed nothing with them; whereupon God

The Angel promised Abraham that he shall have a son, and foretells the destruction of Sodom. Gen. 19. 1. The Angels enter Lots house. v. 3, 4. 5, 6, 7, 8.

Verſe 11. *The year of the world*, 2948. *before Chriſts Nativity* 1916.

was in ſuch wiſe provoked by their iniquity, that he *blinded their eyes* in ſuch ſort, as *they could not find the gate to enter into Lots houſe*, and condemned the Sodomites to a general perdition. But *Lot* foremoniſhed by him of their future ruine, departed from them, and took with him his wife, and his two daughters as yet unmarried, (for their betrothed huſbands, although they were forewarned by him, contemned and held him for a dotard.) Then did God ſhoot his arrow upon the City, burning it, and all the inhabitants therein: and deſolating by the ſame fire all the Countries round about; in ſuch ſort as it hath already been declared by me in the Hiſtory I wrote of the Wars of the Jews. But *Lots* wife, as they retired thence, looking back towards the City, and more curiouſly beholding the deſtruction thereof, contrary to the Commandment of God, *was transformed into a pillar of ſalt*, which I have ſeen; for it remaineth even untill this day. As touching *Lot*, he and his daughters fled and dwelt in a little Countrey far from the fire, which was called *Zoar*, (which in Hebrew ſignifieth *little*:) In this place (which was void of men, and ſcant of victuals) *Lot* dwelled a long time, leading a ſolitary and poor life; and his daughters ſuppoſing that all mankind was extinguiſhed upon the earth, ſubtilly circumventing their father, they lay with him when he leaſt ſuſpected it: and the reaſon that drew them thereunto was, for that they feared leſt mankind ſhould be utterly exterminated By this their approachment, they bare him two ſons; the elder *Moab*, (which is as much to ſay as *of my father*) and this is he that was the father of the *Moabites*, which even at this day are yet a great Nation: and of the younger ſiſter came *Ammon*, (which ſignifieth *the ſon of Race or kind*) and both theſe two Nations inhabit the Countrey of *Cœloſyria*. In this ſort departed *Lot* from the *Sodomites*.

11, 12, 13. The Sodomites are blinded. Lot and his family are ſaved.

26. Lot fled to Zoar.

30, *ad* 35.

36, 37, 38. The interpretation of the names of Moab and Ammon.

As touching *Abraham*, he went and dwelt in *Gerar*, in the Countrey of *Paleſtine*, leading with him his wife *Sara* in manner of his ſiſter; (uſing the ſame ſubtilty which beforetime he had practiſed for fear of the Egyptians:) for he feared *Abimelech* the King of that Countrey, who ſurpriſed with the love of *Sara* would have raviſhed her, had he not been hindred by a moſt grievous ſickneſs, which God inflicted upon him; ſo that being out of all hope of recovery, at ſuch time as he *ſlept*, there appeared unto him a *viſion*, which told him that he ſhould take heed leſt he offered any outrage to the ſtrangers wife, who was come into his Countrey: and after he was ſomewhat recovered, he told his friends how God had ſent him that ſickneſs to warrantize the right of the ſtranger, and to preſerve his wife from violence, for that ſhe was not his ſiſter, but his lawful wife; willing *Abraham* thenceforward to be of good chear, promiſing him that the honour of his wife was inviolate. This ſaid, he diſmiſſed *Abraham* by the counſel of his friends; and told him, that he needed not to ſuſpect his wife, by reaſon ſhe had ſuffered no villany: Aſſuring him, that God had care of her, and that he delivered her in ſafety to him, (being to that end protected by his mighty power) and in confirmation thereof he called God to record, and the womans conſcience, vowing that he would not have required her, if he had known ſhe had been married: moreover, he required him to be at peace with him, and by his prayers to appeaſe Gods wrath, which was kindled againſt him. And that if thenceforward he would ſtay with them, he ſhould want nothing; or if he liſted to depart, he promiſed him guides and all other things, for which he came unto him. *Abraham* anſwered him, that he had in no ſort diſſembled with him as touching the alliance of his *wife*; but that ſhe was *his brothers daughter*, and that he thought he might not ſafely travel thorow his Countrey, except he had uſed that ſubtilty; avowing moreover, that he had not been the cauſe of that ſickneſs which had befaln him, but that he ſingularly affected his good, and was ready to abide with him.

Hedio & Ruffinus, chap. 20. Gen. 20. 1, 2, 3, 4, 5, 6. Abimelech ſurpriſed with the love of Sara.

11, 12, 13.

Whereupon *Abimelech* imparted unto him both lands and money, and accorded to converſe with him in all uprightneſs, and without offer of offence, and made a Covenant and ſware unto him by a certain pit which was called *Berſabe*, (that is to ſay, the *pit of ſwearing or Covenant*) which name that place retaineth untill this day. Not long time after, *Abraham* had a ſon by *Sara* his wife, according as God had promiſed him, and he called his name *Iſaac*, (which in the Hebrew tongue ſignifieth *laughter*) becauſe *Sara* laughed at ſuch time as God had ſaid unto her ſhe ſhould bear a ſon, having in her ſelf no likelihood of conceiving, by reaſon ſhe was ſtricken in years. For at that time ſhe was *ninety years old*, and *Abraham one hundred* when the child was born, and incontinently the eighth day after was he circumciſed; which cuſtom is yet continued amongſt the Jews, who circumciſe on the eighth day.

14, 15, 16. Berſabe the pit of ſwearing.

Gen. 21. 1, 2, 3. Iſaac laughter.

CHAP.

CHAP. XIII.

Of Ismael, Abrahams son; and of the Arabians his posterity.

The year of the world, 2048. before Christs Nativity, 1916.

BUt the *Arabians* celebrate it in the thirteenth year. For *Ismael* the author thereof, and *Abrahams* son by the concubine, was circumcised in the thirteenth year after he was born. Of which *Ismael* it behoveth we speak more exactly in this place. *Sara* loved *Ismael* (begotten on her servant *Agar*) from the beginning, with no less affection then as if he had been her own son, for he was brought up as *Abrahams* heir. But after she had brought forth *Isaac*, she thought it no more requisite that *Ismael* should be brought up with her son, in that he was elder, and for fear lest after his fathers decease, he should offer his younger brother injury. She incited *Abraham* therefore to send both *him and his mother* to some other place: but at the first he gave no ear to *Sara*'s request, thinking it to be more then barbarous cruelty, to drive away a tender child and his mother, destitute of all necessaries. At length by the Commandment of God he listened to his wifes counsel, and committed the child unto his mother, (being of himself as yet unapt to travel) and giving them a *pitcher of water and bread*, he commanded them to go thither, whither their necessity should drive them. And when their victuals failed them, and their water was consumed, she laid the child being faint and weak under an Oak, and to the end that in her presence he should not breath his last, she went far away from him. At that time an Angel of God appeared unto her, shewing her a *fountain* hard by that place, and charging her to look to the careful education of her child; because that by the conservation of *Ismael*, she was to expect great happiness. Upon these promises she took comfort, and falling into the company of shepherds, she by their bounty escaped from misery.

Hedio & Ruffinus, chap. 12. Gen. 21. 9, 10. The Jews were wont to circumcise on the eighth day. The Arabians not before 13. years.

Abraham banisheth Ismael and Agar.

The Angel of God meeteth with Agar.

Afterwards, when he attained mans estate, he married a wife of the nation of the Egyptians, (from whence his mother had her original) by whom *Ismael* had twelve sons: namely, *Nabaioth*, *Cedarus*, *Abdeel*, *Edumus*, *Massamus*, *Memassus*, *Masmessus*, *Chodamus*, *Themanus*, *Jeturus*, *Naphæsus*, *Calmasus*, (all which inhabit the lands which are between *Euphrates* and the Red-sea, the name of which countrey is *Nabathæa*.) These are they that began and made famous the nation of the *Arabians*, as well in respect of their *prowesse*, as also in respect of the *dignity* of *Abraham*.

The twelve sons of Ismael. Gen. 25.

The Region of Nabathæa.

CHAP. XIV.

Of Isaac, Abrahams *legitimate son*.

AS touching *Isaac*, *Abraham* loved him with an entire and fatherly affection, as his only begotten son engendered in his age by the bounty of God. The child also addicting himself unto all vertue, careful to honour his father and mother, and studious of the service of God, invited both his parents the rather to affect and love him. So that *Abraham* was very desirous to forsake this present life, provided that he might leave behind him all the goods which he had unto his son; which through the mercy of God he happily effected. Whereupon (under tryal and conformity of his faith) God appeared unto him, and reckoned up all the benefits which he had bestowed on him, how he had granted him victory over his enemies, and how he had established and blest him with present felicity by his favour, for which cause he required him to sacrifice, and make an oblation unto him of his son *Isaac*, commanding him that he should conduct him to the mountain of *Morea*, and there to sacrifice him. In doing whereof, he should manifest the desire he had to serve him, (in preferring that which was agreeable to God, before the life of his son.) *Abraham* supposing that it was no wayes lawful to disobey God, but that he ought to submit himself to his will, (as to him by whose providence all things had their being) said nothing to his wife, as concerning that which God had commanded him, neither how he had determined the death of his son.

Gen. 22. 1, 2.

The year of the World, 2074. before Christs Nativity, 1890.

1, 2.

3.

Abrahams obedience.

Moreover, he made it known to no one of his houshold-servants, because (as he supposed) they might have hindred him from the service of God. He therefore *took his son* Isaac, *with two servants*, (*loading an Asse with such things as were requisite for sacrifice*) *and travelled towards the mountain*, his servants attending him for two dayes space; and on the third day following, as soon as he perceived the mountain, he left the rest of those that accompanied him in the plain, and attended only by his *son* and *himself*,

4.

The year of the World, 2074. before Christs Nativity, 1890.

he came up unto the mountain, (upon which afterwards King *David* appointed that the Temple ſhould be builded.) They carried with them alſo the reſt of thoſe things which were requiſite for ſacrifice, (ſave only the Beaſt that was to be offered:) now about this time, *Iſaac* was *five and twenty years old*, and did himſelf prepare the Altar, and enquired of his father *what he ſhould offer*, conſidering that as yet they had *no ſheep for ſacrifice*. *Abraham* anſwered him, *that God would furniſh them*, who was of power ſufficient to give men that in abundance, whereof they had need, and to deprive them of that they had, and whereof they held themſelves throughly poſſeſſed: and that it was he would give them wherewith to ſacrifice, (if it ſhould pleaſe him to ſhew himſelf favourable, and propitious to that ſacrifice of his:) now as ſoon as the Altar was made ready, and the wood prepared and laid upon the ſame, and all things were in readineſs, he addreſſed his ſpeech unto his ſon, and ſaid thus:

v. 7, 8. Iſaac was 25. years old when he ſhould have been ſacrificed.

9. Abrahams oration at ſuch time as his ſon ſhould have been ſacrificed.

My ſon, I have oftentimes demanded at Gods hands that he ſhould give thee life, by my infinite interceſſions and prayers, and ever ſince thou wert born into this world, I have intermitted no care and diligence in thine education, neither have I thought that in any thing I might be made more happy, then that departing out of this world, I might ſee thee at mans eſtate, and leave thee the heir and Lord of all my ſubſtance: but ſince it hath pleaſed God, that I ſhould be thy father, and that the ſame God likewiſe now thinketh good that I ſhould forſake thee, put upon thee a conſtant mind, and take in good part that thus thou muſt be ſacrificed: "For in ſo doing I fulfill the Commandments of God, who "requireth at our hands that we do him this honour, for the favours which he hath be- "ſtowed upon me, in aſſiſting me, and in familiar manner converſing, and aſſociating me "both in war and peace. Since therefore that being born, thou art to die, (not after the "accuſtomed manner of the living) but being offered in ſacrifice by thine own father, to "the general Father, God; I deem it reaſonable, that ſince it ſeemeth good unto him "that thou depart out of this life, (not by ſickneſs, nor by war, nor by any other incon- "venience, that naturally hapneth unto men) that it is behoveful alſo that thou render "thy ſoul unto him in the midſt of prayers, and the celebration of this ſacrifice, to the "end he may receive and ſeat thee near himſelf: Thou ſhalt be my purveyor, and ſtay of "mine age, (which is the cauſe for which I have nouriſhed thee) if thou leave me God for "my purveyor and comfort in thy place. Then *Iſaac* with a noble heart (like the gracious "ſon of ſo godly a father) heard all that which his *father* ſaid with great contentment, "and aſſured that he would rather never have been born, then he ſhould once neglect the "Ordinance of God, and of his Father; or ſhew himſelf negligent to ſubmit his will to "both their pleaſures, conſidering that if his Father only ſhould command the ſame, he "ſhould do very evil if he diſobeyed him: which ſaid, he marched towards the Altar, and "offered himſelf to the ſlaughter. Which had ſurely hapned at that inſtant, if God had

Iſaac's anſwer.

10, 11. not regarded him; for with a loud voyce he called *Abraham* by his name, commanding him that he ſhould not kill his ſon, averring that he had not given him that commandment, becauſe he took pleaſure in *humane blood*, neither for that by ſuch impiety he would deprive him of that ſon, of whom it was his pleaſure to make him the father, but that by this act he intended to prove his affection, to ſee whether being commanded ſuch a thing, he would be obedient; and for that he had made tryal of his faith and readineſs, and his unſpeakable piety, he did not repent him of that good he had done unto him; that the time ſhould never be wherein he would forget to have care of him, and his race, whenſoever he ſhould pray unto him; and that when the courſe of his years were happily overpaſt, he

16, 17. ſhould leave a great Seignory to thoſe of his children, which ſhould be good and legitimate. He told him moreover, that he would multiply the race in divers Nations, and that he would beſtow great benefits upon them, and that the memory of the chief of his offſpring ſhould be envyed of all men for their greatneſs. After that God had ſpoken after

12, 13. this manner, it pleaſed him on the ſudden (no man knoweth how) to cauſe a Ram to be ſeen and found thereabouts for the ſacrifice. And thus (being delivered from all evils and inconveniences beyond their expectations, after they had heard ſo many promiſes of ſo many bleſſings) they embraced one another, and celebrated the ſacrifice; which done, they returned towards *Sara* in ſafety, and paſs'd the remnant of their lives in happineſs, God giving them his bleſſing in whatſoever they undertook.

God offereth a Ram to Abraham to ſacrifice inſtead of Iſaac.

CHAP.

CHAP. XV.

The death of Sara, Abrahams *wife.* Gen. 23. *per totum.*

The year of the world, 2087. before Christs Nativity 1878.

NOt long time after this, *Sara* died; after she had lived one hundred twenty and seven years; and was buried in *Hebron*: (for the Chananeans freely offered them free burial) yet *Abraham* chose rather to buy a place to bury in, of *Ephrem* a certain Citizen of *Hebron*, for four hundred sicles, where the monuments both of him and his posterity are builded.

Hedio & Rufinus, chap. 23.

The age of Sara, 127.

CHAP. XVI.

How the Nation of the Troglodytes came of Chetura *the wife of* Abraham.

AFter this *Abraham* married *Chetura*, by whom he had six children, strong in travel, and excellent in wisdom: namely *Zembranes*, *Jazar*, *Madar*, *Madian*, *Lonsobac*, *Suus*, who likewise had sons; *Suus* had *Sabacan*, and *Dadanes*. Of *Dadanes* issued *Latusimus*, *Assurus*, *Luures*. The children of *Madian* were *Epha*, *Ophres*, *Anochus*, *Ebidas*, *Eldas*. Of all these children and their successors, *Abraham* gathered and established the *colonies* which possessed the countrey of the Troglodytes, and all the countrey of *Arabia* the Happy, whose confines extend even unto the Red-sea. Some report that this *Ophres* conducted an Army into *Libya*, and possessed the same; and that his successors (making their abode in that countrey) called it by the name of *Africa*. And this my opinion is confirmed by *Alexander Polyhistor*, who writeth after this manner. "*Cleodemus* the Prophet, who is "also called *Malchus*, and hath written the acts of the Jews (according as *Moses* their Law-"maker hath compiled the same in writing) saith, that of *Chetura* there were divers children "born unto *Abraham*, and he nameth three by their names: to wit, *Apher*, *Surim*, and *Fapher*, "and that of *Surim* the Assyrians took their name: of the two others, *Apher*, and *Fapher*, "the City of *Africk*, and the countrey of *Africa* take their names. That they warred with "*Hercules* against *Libya* and *Antæus*; and how *Hercules* having taken *Ophra* his daughter to "his wife, had begotten of her *Dedor*, who was father to *Sophon*, from whom those *Barba-*"*rians* that are called *Sophaces* have taken their name.

The original of Troglodytes.

Libya called Africa, Alexander Polyhistor.

BUt *Abraham* knowing that he should provide a wife for *Isaac* his son, being almost fourty years old, sent the oldest servant of his family to betroth and intreat for *Rebecca* the daughter of the son of *Nachor* his brother for *Isaac*, and bound him to the performance thereof with *great Oathes*, (celebrated according to these Ceremonies, which were, that *laying their two hands one ore anothers thighs, they should call God to witness of their intent*) he sent also *strange presents* unto them, such as were seldom seen in those parts: he then departing from him, was long time upon the way, (because that in winter time it is troublesome to travel thorow *Mesopotamia*, by reason of the deep bogs, and in summer for want of water) besides the robberies of the countrey, which strangers and travellers could not possibly escape, except they stood upon their guard, and had convoy. Hereupon at length he arrived and entered a City called *Carras*, and being in the Suburbs of the same, he encountred with divers damosels that went to fetch water; whereupon he inwardly besought God, that if the marriage were pleasing in his sight, he might find *Rebecca* amongst them, for whose cause *Abraham* had sent him thither to require her in marriage for his son: and that he might know her by this sign, that asking all the rest for water, they should refuse him, and she only should satisfie him. Tormented and tossed with these thoughts, he approached the Well, and required those virgins that they would give him drink; which they denyed him, saying, that they could not get water but with great labour, which they must bear unto their houses, and not lavishly bestow on others: whereupon one amongst them reproved the rest for that discourtesie, which they used towards the stranger; saying, that they had never been conversant amongst men, that refused to give him water that requested it; whereupon she gave him drink with an amiable countenance: and he conceiving good hope of all his business, yet being further desirous to know the event of the matter, he praised the honesty and courtesie of *Rebecca*, who had not refused to travel in her own person to satisfie his necessity; asking her of what parents she was, terming them happy that had such a daughter; praying God that it might please him to grant them the good hap to marry her to their contentment, and match her with a man of honest reputation, by whom she might be plentiful in good and lawful children. *Rebecca* made no difficulty to tell him the names of her parents, (the better to gratifie him) neither concealed she her own name;

Hedio & Rufinus, chap. 4. Or 24. 1, 2, 3, 4.

Isaac marrieth Rebecca.

The manner of swearing among the ancient Jews. 10.

The year of the World, 2809. before Christs Nativity 1875. 12, 13, 14.

15, 16, 17, 18.

22, 23.

but

The year of the World, 2809. before the Nativity of Christ, 1875.

but answered in this sort, I am called, said she, *Rebecca*, my father was named *Bathuel*, who is long since dead. *Laban* is our brother, who together with my mother hath care of all our family, and hath the charge and protection of my virginity. Which when he understood, he rejoyced at all that which had hapned unto him, and was comforted with those things which he had heard, perceiving manifestly how God had prospered his journey. Whereupon drawing out a jewel, (with certain other ornaments, such as virgins take delight to wear) he offered them unto the maid, telling her that he gave her these presents, in requital of that kindness she had offered him in satisfying his thirst, for that she amongst so many other virgins had only shewed her self affable and gracious; requiring her that he might be entertained in her brothers house, by reason that night had deprived him of the means from travelling any further, and that he was charged with certain jewels of an espoused of great price, which in no place (as he said) might be in more safety then in their custody, whom in effect he had found so courteous and honest: assuring her, that the vertue which appeared in her, gave him sufficient testimony both of the courtesie of her mother and brother, who would not (as he supposed) take it in ill part if he were entertained: to conclude, that he would in no wayes be chargeable unto them, but would pay for his lodging and expences. G

Rebecca grows acquainted with Abrahams servant.

To this *Rebecca* answered, that he had reason to conceive a good opinion of her parents humanity, but yet did in some sort prejudice them in suspecting their liberality, assuring him that his entertainment should in no sort be mercenary, but voluntary and free, and according to their affection. Yet first (said she) I will certifie my brother *Laban* hereof, and afterwards guide and entertain you in our house: which done, she conducted him into their Tent, commanding her brother *Labans* servants to take care of his Camels; as for himself, she entertained and feasted him at her brother *Labans* table. H I

The talk which Abrahams servant had with Rebecca.

30, 31, 32, 33.

When supper was past, he spake both to the brother and mother of the virgin after this manner: *Abraham* the son of *Thares* is your cousin; For, *Nachor* (good mistris) the grandfather of your children, was *Abrahams* brother of one and the same father and mother. He now sendeth me unto you, requiring you to give this damosel for wife to his legitimate and only son, educated and brought up to be heir of all his substance: whom although he might have matcht with the richest maiden of his countrey, yet hath he refused all of them, desiring rather to impart this honour to one of his kindred and nation: set not light therefore his good affection and desire. For, besides all other blessings and good fortunes, which have happily befallen me in this my journey, I have by Gods especial providence, found out both *the maid, and your house*. For, at such time as I drew near the City, and beholding many virgins that went a watering, I besought God that I might light upon this maiden, and he vouchsafed me my desire: ratifie therefore on your part this marriage contracted by Gods providence, and honour *Abraham* in granting your consent by this your daughters marriage, whom I am sent to request at your hands, with most entire affection. Now they in that they both allowed a thing so behoofefull, and perceived also that it was conformable to the will of God, they sent their sister unto him under the conditions demanded: and *Isaac* then married her at such time as he had the managing of *Abrahams* affairs, by reason that the other sons of *Abraham* were already departed to take possession of their colonies. K L

34, 35, 36.

The year of the World, 2124. before Christs Nativity, 1840.

Hedio & Ruffinus, chap. 28. Gen. 24.

38, 59, 60.

CHAP. XVII.

of Abrahams *death.* Gen. 25. 7, 8.

Abraham died after he had lived 175. years.

A Few dayes after this *Abraham* deceased, a man full of vertue untill his last end, and honoured by God (according to that entire love he had to vertue) with great affection. All the dayes of his life contained one hundred seventy and five years, and he was buried in *Hebron* with his wife *Sara*, and by his sons *Isaac* and *Ismael*. M

CHAP. XVIII.

of Isaac's *sons*, Esau *and* Jacob, *and of their nativity and education.* Gen. 25.

Hedio & Ruffinus, chap. 26. Gen. 25. 21, 22, 23, 24.

After the death of *Abraham*, *Rebecca* (*Isaac's* wife) waxed bigge with child, and the time of her reckoning being near at hand, *Isaac* was sore troubled, and sought counsel at Gods hands: who answered him, that *Rebecca* should bring forth *two twins*, and that of those *two sons*, *two nations* should be derived, both which should be called by their names; and that he who seemed to be the least of them, should grow to be the greatest: not

long

A long time after (according as God had foretold him) she was brought to bed of two twins, the eldest of whom was very hairy from the top of the head to the soal of the foot; and at such time as he issued out of his mothers womb, his younger brother held him by the *heel*; the father loved the elder, who was called *Esau*, and *Seir* by reason of his *hair*, (which the Hebrews call *Seir* in their language) but the younger who was called *Jacob*, was dearly beloved by his mother. Verse 24, 25. *The year of the World, 2124. before Christs Nativity 1840.*

Now for that a great famine reigned in that Countrey, *Isaac* (having resolved to retire himself to Egypt, by reason of the abundance of plenty of that Countrey) he went and dwelt at *Gerar*, according as God had commanded: In which place King *Abimelech* received and entertained him, (according to the law of hospitality, and the league of friendship which B was betwixt *Abraham* his father and him.) In the beginning therefore he shewed unto him great signs of friendship, but afterwards, the envy he had conceived, hindred him from persisting in the same; for perceiving that God was favourable unto *Isaac*, and had an especial care over him, he drave him out of his Countrey: but he perceiving well that envy had altered him, and that *Abimelech* began to be changed, he retired himself not far from *Gerar* into a place called the straights; and as he there digged to find out a watering, *Abimelechs* shepherds came and set upon him, and hindred him in such sort as he could not finish his purpose; and for that he purposely retired from them, they verily supposed they had gotten the victory. Anon after, when he began to digg in another place, other shepherds of *Abimelech* outraged him anew, as at the first; for which cause he left this fountain C imperfect also, expecting with ripe judgement a more convenient opportunity, which was afterwards offered him, by reason that the King gave him leave to digg; whereupon he laboured out a fountain, and called it by the name *Rooboth*, which signifieth *large*. And as touching the other two, he called the first of them *Escon*, which is as much to say as *strife*: and the other *Sienna*, which signifieth *hostility*.

Isaac came unto Gerar. Gen. 26. 1, 2.

v. 6. Abimelech expelleth Isaac, being moved thereunto by envy. Fauces.

13, 14, 15, 16.

19, 20, 21.

22, 27, 28, 29.

Thus increased he daily more and more both in power and riches. But *Abimelech* supposing that his affluence would be many wayes hurtful unto him, and remembring himself that he had not faithfully entertained friendship with him, but in some sort given occasion of suspition, by means of some hard measure; fearing lest hereafter the injuries fresh in memory, should more distract him then their old and ancient plighted friendship, and misdoubting his revenge, he repaired unto him, and contracted a new league of amity with D him, leading with him one of his chiefest Captains, as an arbiter between them, by whose means he obtained whatsoever he required: so courteous was *Isaac*, and so ready in memory of his fathers old covenant to forgive new injuries. And so *Abimelech* having obtained his purpose, returned to his house. *Esau* one of the two sons of *Isaac*, (whom the father especially loved above all the rest) having attained the age of fourty years, took two wives, *Ada* the daughter of *Edom*, and *Alibama* the daughter of *Esebion*, two Princes of the Canaanites, (and that of his own authority, without his Fathers advice or privity, who would not have consented, had the matter been remitted unto him, because he held it inconvenient to mix and joyn him, or his, in affinity with any dwellers or inhabitants of the Countrey.) E This notwithstanding, he would not displease his son by commanding him to give over his wives, but determined with himself to conceal and keep the matter silent.

Abimelech reneweth friendship with Isaac. 30, 31, 32, 33.

Esau his wives 34, 35.

When *Isaac* was waxen old and wholly deprived of his sight, he called for *Esau* his son, and said unto him, that although he had not any default or blindness in him, yet his age would hinder him to do that service, which he both ought and wished to do: and therefore he willed him to go on hunting, and that he should make ready some meat for him that he might eat, and after his repast, he might pray unto God that it would please him to be assistant unto him all his life time, and be a comforter and aid unto him: protesting moreover, that since he was uncertain of the hour of his death, he thought good to bless him, and by his prayers to procure Gods mercy towards him, before he slept with the dead. F Hereupon *Esau* went on hunting; but *Rebecca* in the mean time (desirous that *Isaacs* blessing should light upon her son *Jacob*) contrary to her husbands intent and mind, commanded him to go and kill two kids, and prepare a repast for his father. *Jacob* being obsequious and obedient to his mother in all things, fulfilled her command, and as soon as the meat was ready, he wrapped his armes and covered his hands with the goats skins, hoping by the hairiness thereof, to make his father believe that he was *Esau*. For being his brother at one and the same birth, he resembled him in all things, except in this thing only; but fearing lest he should be surprized in his subtilty, before his father *Isaac* had finished his prayers, and instead of his blessings he might be loaden with his curses, he presented the meat

Gen. 27 3, 4, 5 Isaac sendeth Esau on hunting. *The year of the World, 2186. before Christs Nativity 1778.* 6, 7, 8, *ad* 30. Jacob by his mothers counsel stealeth his brothers blessing.

The year of the world, 2186. before Christs Nativity, 1778.

meat unto his father. But *Iſaac* perceiving ſome alteration in his voyce, called his ſon, G who ſtretching out his hands unto him covered with the kids skins, Thou art (ſaith he) more like unto *Jacob* in thy voyce; but by thy hairineſs, thou ſeemeſt unto me to be *Eſau*. Thus ſuſpecting no deceit, and having already eaten, he addreſſed himſelf to pray, and called upon God, ſaying O Lord of all ages, and maker of all creatures, thou haſt promiſed great bleſſings unto my father, and haſt given me many and preſent felicities, and haſt vowed that thou wouldſt be merciful unto my poſterity, and plentifully pour upon them more and more ample benefits; let this thy favour, I beſeech thee, be continued towards me, neither deſpiſe thou me by reaſon of this my preſent weakneſs, which is the cauſe that I have more need of thy help. Save and keep this my ſon by thy clemency, warrantize him from all evil, give him a happy life, and poſſeſſion of all bleſſings and benefits which are in thy H power to beſtow upon him: make him fearful to his enemies, and gracious to his friends. Thus prayed he unto God, thinking he had bleſſed *Eſau*. Scarce had he finiſhed his prayers, but *Eſau* returned from hunting, which though *Iſaac* perceived, he was no wayes moved with diſpleaſure, but held himſelf ſilent. *Eſau* beſought him that he might obtain as much as he had vouchſafed his brother: but *Iſaac* denyed him, in that he had beſtowed all his bleſſings upon *Jacob*: for which cauſe *Eſau* lamented and wept. His father (amated and moved by his tears) foretold him that he ſhould excell in hunting, in force of body, in armes, and other ſuch exerciſes, whereby he ſhould purchaſe immortal glory, both to himſelf and his poſterity; yet notwithſtanding that he ſhould be his brothers vaſſal. But for that *Jacob* feared leſt his brother ſhould ſeek to be revenged of him for robbing him of his fathers I bleſſing, he was by his mothers means delivered from this peril. For ſhe perſwaded her husband to take *Jacob* a wife near allied unto her, out of *Meſopotamia*. *Eſau* at that time had married another wife called *Baſſemath* the daughter of *Iſmael*: for neither *Iſaac* nor his were well affectioned toward the Canaanites; but were offended by reaſon of his former eſpouſals. For which cauſe *Eſau* to give them contentment maaried *Baſſemath*, whom afterward he loved more entirely then all the reſt.

v. 30, *ad* 42. Eſau required a bleſſing.

Hedio & Ruffinus, chap. 27.

v. 42. *ad finem.*

CHAP. XIX.

How Jacob *fled into* Meſopotamia *for fear of his brother.* Gen. 28.

K

Gen. 28.

BUt *Jacob* being ſent into *Meſopotamia* by his mother, under hope to marry the daughter of *Laban* her brother, (whereunto *Iſaac* conſented through the counſel of his wife) paſſed thorow the Countrey of *Canaan*. And for that there was a conceived and open hatred betwixt *Iſaac*'s people, and the inhabitants of *Canaan*, he would not take up his lodging amongſt any of them, but lay abroad in *the fields*, reſting his head upon *ſtones, which he had heaped together inſtead of a pillow*: and during the time of his reſt, this viſion following was preſented unto him. It ſeemed unto him that he ſaw a ladder, that extending it ſelf from the earth, reached up unto heaven, along the ſteps whereof there deſcended certain reſemblances more excellent to look on, then the ordinary part of humane nature could impart; and on the top thereof God manifeſtly appeared, and calling him by L his name, ſpake unto him after this manner: *Jacob*, ſure thou art the ſon of a good father, and deſcended from a grandfather renowned and famous for his great vertue; thou muſt not be daunted, or appaled by thy preſent travels, but rather be confirmed in hope of a future good hap. For by mine aſſiſtance thou ſhalt be bleſſed, and endowed with many benefits: For I am he that brought *Abraham* hither, from the Countrey of *Meſopotamia*, at ſuch time as he was purſued by his parents; I have alſo made thy father happy, and will be no leſs gracious and favourable unto thy ſelf.

10, 11, *ad* 19. Jacobs ladder.

God ſpeaketh unto Jacob.

Be confident therefore, and proſecute thy journey under mine aſſiſtance: The marriage which thou purſueſt ſhall have a happy iſſue, and thou ſhalt have good children, who in number ſhall grow infinite, and ſhall likewiſe leave after them a plentiful and famous poſte- M rity; and I will give them the ſoveraignty over this Countrey, both to them and their ſucceſſors, and they ſhall people and repleniſh both the earth and the ſea, as far as the Sun enlightneth the world. Let not therefore any danger diſmay thee, nor travel diſcomfort thee: for beſides all this, whatſoever thou ſhalt undertake, I will not ceaſe to aſſiſt thee. Theſe things did God foretell unto *Jacob*, who very highly rejoycing at that which he had ſeen, and that which had been denounced unto him, anointed the ſtones on which the promiſes of ſo many bleſſings had been made, and vowed to offer ſacrifice unto God on the ſame, if at ſuch time as he had attained the good he ſought, he ſhould grant him the grace

20. Jacob voweth a ſacrifice unto God, and calleth the place Bethel, which is the houſe of God.

to

A to return in health and safety into his countrey: which as soon as he returned back, he performed, offering unto God the tenth of all that which he had given him. And as touching the place where the vision appeared unto him, he hallowed it, and called it by the name of *Bethel*, which in the Greek tongue signifieth *the house of God.* Continuing this his journey into *Mesopotamia*, he travelled so long, till at last he arrived at *Charran*: and having met in the Suburbs of the City with certain shepherds and young men, accompanied with young maidens, sitting near to a certain fountain, he drew near unto them, desiring them to give him drink; and falling in discourse with them, he asked them, Whether they knew one that was called *Laban*, and whether he were yet alive? All of them answered, that they knew him well; and that he was a man of that reputation, that his name could not be concealed; that
B his daughter was accustomed to feed her flock with them, and that they wondered that she was not yet arrived; of whom (said they) thou mayest perfectly understand all that which thou desirest to know. Whilest thus they pass'd the time in talk, the damosel drew near, accompanied with her shepherds; whom one of the company informed, that *Jacob* was inquisitive after her father: who rejoycing after the manner of young maidens, asked him what he was, and whence he came, and what necessity had driven him thither? wishing she had the means to supply whatsoever his necessities required. *Jacob* being overcome, not by the force of affinity, or by her good behaviour and courtesie, but with the love of the maiden, was inflamed, seeing her so fair and matchless in beauty, and said unto her: If thou art the daughter of *Laban*, there is a greater and more antient conjunction betwixt both thy father,
C thy self and me, then either thy years or my birth can attain unto: for, *Abraham*, *Aran*, and *Nachor* were *Tharas* sons; *Bathuel*, thy grand father, was *Nachors* son; *Isaac*, my father, was the son of *Abraham*; and *Sara*, daughter of *Aran*. There is yet a nearer and dearer bond of friendship, wherewith we are linked one unto another: for *Rebecca*, my mother, is sister unto *Laban* thy father, born of one father and mother; so that you and I are cousins: and therefore now am I come at this present to salute you, and renew that antient love which our alliance requireth at our hands. But she remembring her of all those things which her father was wont to report and discourse of *Rebecca*, and knowing, that her parents were desirous to hear some news from her, she wept for joy, remembring her of the love of her father, and hung about his neck, and embraced the young man; and after she had saluted him, she said unto him:
D Thou bringest a most desired and great pleasure to my father and all his family, who never
K forgetteth thy mother, but oftentimes maketh mention of her; and would esteem it a great felicity to hear tidings from her. Then desired she him presently to follow her to her father, lest any longer he might be deprived of so desired a pleasure. This said, she brought him unto *Laban*; where, being acknowledged by his uncle, he both by that means lived securely amongst his friends, as also brought him great contentment, by his unexpected accesse unto them. Some few dayes after, this *Laban* told him, that he took so much contentment in his presence, that he could not expresse it in words; yet required he him to manifest the cause that had induced him to leave his father and mother in that extreme age, at such time as they had most need of him, to find him out: moreover, he promised him all
L assistance and favour in whatsoever ease he had to make use of him. Whereupon *Jacob* discoursed unto him the whole matter: that *Isaac* had two sons; himself, and *Esau*: that his brother (in that, by his mothers device and counsell, he had defrauded him of his fathers blessing) sought and desired to kill him, as he that was the ravisher of that principality from him that was destinated unto him by God, and the surpriser of all his fathers other intended vows; that this, as also his mothers command, was the cause why he came thither; by reason they are all brothers, and by reason that in especial his mother was their neerest akin: telling him, that next after God, he hoped to find his greatest assistance and help by the means of his uncle. Whereupon *Laban* promising unto him whatsoever humanity he could
M imagine, (as well in respect of their common ancestors, as for the love he bare unto his mother; towards whom, although she were absent, he would expresse his good affection, in shewing himself well affected towards him that was there present:) he told him then, that he would give him the charge of his flock, and make him master over all his shepherds; and that when he should think good to return back again to his friends, he should depart with such rewards and honours as might well beseem a friend so nearly allyed unto him as he was. Which when *Jacob* understood, he answered, That he would willingly endure any sort of labour in *Labans* service, and that his devoir towards him would be a delight to himself; but that in lieu of his labours, he required *Rachel* to wife; who deserved to be honoured by him with no lesse title, for many causes; but in especial, for that she had brought him thi-

ther:

The year of the world, 2186. before Christs Nativity, 1778.

Gen. 29. 1, 2, *ad* 9. Jacob arriveth at Charran in Mesopotamia, among his mothers kindred.

v. 9, *ad* 12. Jacobs talk with Rachel. Rachels excellent beauty.

v. 12, *ad* 23. Jacobs talk with Laban.

The year of the world, 2193. before Christs Nativity, 1771.

v. 23, *ad* 26. Jacob for recompence, requireth Rachel for his wife.

The year of the world, 2103. before the Nativity of Christ, 1771.

ther: avowing, that the love which he bare unto her, was the cause why he used those speeches. *Laban* (being highly delighted and contented with this his discourse) granted him his consent in the marriage, telling him, that he could not have wisht for a better son-in-law: and that if he would sojourn a while with him, he would make him Lord of all that his heart desired, especially for that he was no wayes minded to send his daughter among the *Canaanites*; and that it repented him, that (by reason of marriage) his sister had been drawn thither. *Jacob* condescended upon these conditions, and covenanted to abide with him for the space of seven years, (for he determined to serve his father-in-law during that term of years, to the end, that having made proof of his vertue, it might the better appear what he was.) Now the time which was covenanted between them being expired, and *Jacob* expecting the contented possession of his love which was promised him, *Laban prepared a nuptial feast*: and when the night drew on, and *Jacob* least suspected, he bringeth his daughter, lesse fair in face, and more elder in years, and layeth her by him; who deceived with the darknesse, and for that he had drunk liberally, lay with her: but the day after discovering the deceit, he questioned with *Laban*, and accused him; who asked him pardon, alledging the necessity which inforced him to do that which he did. For, he had not brought in *Lea* under intent to deceive him, but that *the custome of the Countrey compelled him thereunto:* yet that the same should no wayes hinder him, but that he should enjoy *Rachel*, and receive, see, and have use of her, after seven years more were fully expired. Herewith *Jacob* grew pacified, and suffered himself to be perswaded, (in that the love which he bear unto *Rachel*, suffered him to do no otherwayes) and when the other seven years were expired, he married *Rachel*. Now, both of these had two Chamber-maids, which their father had given them: *Leas* maid was called *Zelpha*, and *Rachels*, *Bala*; who were *no slaves*, but only *subjects*. *Lea* was touched with great grief, in that *Jacob* bare greater affection to *her sister*, then to *her self*, bethinking her oftentimes, that if she might have children, she should be better esteemed and beloved by her husband: for which cause she continually besought Almighty God, that it might please him to give her issue: whereupon it happened that God gave her a son, and *Jacobs* affection was turned towards her; for which cause she called him *Ruben*, that is to say, the son of Vision, because she had obtained him through the mercy of God.

G

22. Jacob, instead of Rachel, lyeth with Lea.

23.

H

27, *ad* 35.

I

After him she bare three children; *Simeon*, (whose name signifieth, that God had heard her) *Levi*, (which is as much to say as *the firmness of society*) and last of all *Juda*, (which signifieth *thanksgiving*.) At that time *Rachel* fearing left she should lose the better part of her husbands love, by reason of the fertility and fruitfulnesse of her sister, caused her Chamber-maid *Bala* to lye with him; by whom he had a son called *Dan*, (that is to say, *the judgement of God*;) and after him *Nepthalim*, (which signifieth *ingenious*; by reason that she used subtilty to requite her sisters subtilty.) In like sort, of *Zelpha* he begat *Gad*, (which signifieth *adventurous*;) and after him *Asar*, (that is to say, *good hap bringer*) because that *Lea* was more honoured by the multitude of her progeny.

The explication and names of Jacobs sons. *Gen.* 30.

K

Rachel brings in Jacob to Bala.

Lea bringeth in Zelpha.

Gen. 30. 14, 15, 16.

Ruben, the eldest of all the sons of *Lea*, brought his mother apples of Mandragora; which when *Rachel* had perceived, she desired her to give her a part thereof, in that she longed to taste of the same: whereunto *Lea* would yield no consent, replying, That she ought to content her self in that she had the prerogative in love, in respect of both their beloved, which was *Jacob*. *Rachel* mollifying the heart of her sister with kind words, said unto her, That she would be content that *Jacob* should lye with her for that night; which *Jacob* performed for the love of *Rachel*: and *Lea* once more had children, namely, *Issachar*, (which signifieth *Come by hire*) and *Zabulon*, (which importeth a *pledge of good will*) besides whom she had a daughter also, called *Dina*. Not long after this, *Rachel* lay with *Jacob*, and brought forth a son, who was called *Joseph*, (which name signifieth *an addition*.) During all this time, (which was for the space of twenty years) *Jacob* had the government of his father-in-laws flocks: but afterwards he thought good (accompanied with his wives) to return to his own inheritance: which when his father-in-law perceived, he would in no sort give his consent thereunto; for which cause, he covertly determined to forsake him. To this intent he made trial of his wives, to see how they were affected towards his flight; who heartned him by their consents: insomuch as *Rachel* having surprised the images of those gods which were honoured in that Countrey, fled away with her sister; who both of them led with them all their children on both sides, their handmaids, with the rest of all their substance. *Jacob* also drove away the moity of the Cattel, without the witting or will of *Laban*. *Rachel* also bare with her the images of the gods, although she had been taught by *Jacob* to contemn

The year of the world, 2206. before Christs Nativity, 1758.

L

Gen. 30. 8. 24.

Gen 31. 1, 2, 3. Jacob with his wives, children and flocks, flie without his fathers privacy.

M

19 Rachel beareth away with her, her fathers houshold gods.

23.

temne them, and yield them no honour: but ſhe ſuppoſed, that if *Laban* purſued and overtook them, in having recourſe to them, ſhe might obtain pardon. But *Laban*, a day after the departure of *Jacob* and his wives, had notice thereof, and being therewith ſore grieved, he purſued after them, intending to aſſail them by force, and on the ſeventh day he overtook them upon a certain hill where they ſat them down to take their reſt, in that it was evening: but God appearing to him in a dream, gave him counſell to uſe no violence, neither towards his ſon in law, nor his daughters; but rather to pacifie his ire towards them, and to liſten to a peaceable accord betwixt himſelf and *Jacob*: aſſuring him that if in contempt of *Jacobs* weakneſſe he ſhould lift up his arm to aſſail him, that he himſelf would joyn with *Jacob* to yield him ſuccours.

The year of the World, 2200. before Chriſts Nativity, 1758.

24. Laban purſueth Jacob, but God deliver-eth him from his purpoſe.

B The next day, after that *Laban* had received this oracle from the mouth of God, as ſoon as it was day, he called *Jacob* unto him, to the end they might confer together (hiding nothing from him which the night before he had beheld in his dream.) As ſoon as *Jacob* was come unto him under ſafe conduct, he began to accuſe him; alledging that he had received him into his houſe, at ſuch time as he came unto him being poor and naked of all means: and how he had given him great abundance of goods. I have (ſaith he) given thee my daughters in marriage, hoping by that means to increaſe thy love towards me more and more; but thou haſt had neither reſpect of thy mother, neither of the acquaintance or parentage betwixt thee and me, neither of the wives which thou haſt eſpouſed, neither of thy children whoſe grand-father I am; but haſt dealt with me after an injurious and hoſtile manner, driving away that which appertained unto me, ſeducing my daughters to abandon him that begat them, and carry away my houſhold gods with them, which both I and my predeceſſours have ſerved and honoured; and even as much, as men of war would not have done unto their enemies, that haſt thou done unto me: yea thou that art my kinſman, my ſiſters ſon, the husband of my daughters, my pledge, and my familiar ſervant, haſt dealt thus with me. On the other ſide *Jacob* alledged for himſelf, that God had not only made impreſſion in his heart, but that all men alſo are wholy addicted to the love of their countrey; and that after ſo long ſpace of time, it ſeemed good unto him to viſit his native ſoil. And as concerning that crime (ſaith he) which thou objecteſt againſt me, as touching the prey, if any other but thy ſelf be judge, thou ſhalt be convicted to have dealt unjuſtly with me: for whereas thou oughteſt to have rewarded me, for the maintenance and increaſe I have made of thy goods, haſt thou not done us great wrong to envie us a little part and portion thereof? And as concerning thy daughters; know this, that they have not followed me by reaſon they have been conveighed away by ſubtiltie, but under that love and duty which married wives bear unto their husbands: they do not therefore only follow me, but they come after their children. Theſe things alledged he for himſelf. Further he replied and accuſed *Laban*, becauſe that being his mothers brother, and having given his daughters to wife, he had notwithſtanding bitterly vexed him by his ſevere commandments, under which he had been obedient during the ſpace of twentie years, that the troubles he had endured under colour of marriage with *Rachel* had been cumberſome unto him; yet notwithſtanding that it was but a triſle in reſpect of that which he ſufferred afterwards; which had he born him an envious affection or hoſtile hatred, he could very well have eſcaped. In effect, *Laban* had dealt moſt maliciouſly with *Jacob*. For ſeeing that God aſſiſted him in all that he enterprized, *Laban* promiſed to give him all the cattell that were born white, and ſometime that which was brought forth black: and when as that which *Jacob* had named and choſen did increaſe, then did not *Laban* perform his promiſe unto him, but deferred him over to the next years increaſe, by reaſon he had alwayes a reſpect of the greater flock, and promiſed that which he hoped would not come to paſſe, and which if it fell contrary, he was ready to infringe. And as touching the gods, he told him that he might make ſearch for them.

26, Labans accuſation againſt Jacob.

31. Jacobs anſwer to Labans objection.

36 Jacobs accuſation againſt Laban.

Labans ſubtil dealing with Jacob

34 Labans covenant with Jacob. Gen. 31. v. 32. ad 34.

This condition did *Laban* accept: but *Rachel* underſtanding thereof, thruſt the ſaid gods F into a ſack, and made them to be carried on a Camels back, and ſhe ſate upon them, ſaying, that ſhe was indiſpoſed, by reaſon that at that time ſhe had her naturall purgations. And for this cauſe *Laban* deſiſted from ſearcing any further, ſuppoſing his daughter being ſo affected would not conceal or ſet her ſelf ſo near things that were ſo ſacred: and he made a covenant with *Jacob*, that none of them ſhould call to remembrance the interchangeable unkindneſſes that had paſt betwixt them, but that he ſhould cheriſh his daughters, all which they bound with an oath. This covenant was made upon a certain mountain, where they reared a pillar in the form of an altar: whence it came to paſs that this pillar was called *Galaad* that is to ſay, *the hill of witneſſe*, from whence the Countrey of *Galaad* had taken his name even

45. 46. 47.

untill this day: and after that the alliance was made, and that they had banquetted together, G
Laban returned back again into his own Countrey.

The year of the world, 2206. before Christs Nativity 1758.

But as *Jacob* travelled towards the countrey of *Canaan*, he encountred many visions, which presaged unto him good hope and fortunes to come; and he called the place where this thing hapned, The field of God. And being desirous to know how his brother *Esau* was affected towards him, he sent messengers before him to sound and gather the exact truth thereof, by reason he stood in fear lest the memory of his old discontent should be renewed: charging his messengers to signifie unto *Esau*, that *Jacob* (deeming it to be a thing inconvenient to live with his brother, who was displeased with him) had of his own free will forsaken the countrey, and that at this present he was upon his return, thinking that the length of time were sufficient to procure a reconciliation between them. He therefore led with him H
his wives and children, with all those riches which God had given him; offering himself unto *Esau* with all that of most esteem which he had, by reason that he thought it the greatest benefit that might happen to him to impart unto his brother a part of those commodities, which he had received at Gods hands. All which they signified unto *Esau*, who rejoyced very much thereat, and went forth to meet his brother, accompanied with four hundred armed men. But *Jacob* hearing that he marched forward to meet him, attended by so many men at armes, was very much afraid: yet fixing his confidence in God, he provided for the time, lest any detriment should happen unto him, studying every way to defend both him, and his, from invasion. Whereupon dividing his troups, he caused some to march before, and the rest to follow speedily after: so that if any did assault the first, they might retire themselves to the troup that followed. I

Gen. 22. 1, 2. Jacob sendeth messengers to his brother Esau. 3, 4, 5. 6, 7.

After this manner having ordered all things about him, *He sent certain with presents to his brother*, namely, with beasts of charge, and a great number of divers kindes of four-footed beasts, (which for their rareness might work more content and admiration in those to whom they were presented.) All these marched one after another, to the intent, that being encountred thus in ranks, they might seem to be of a greater number than they were: to the end, that if as yet there remained any discontent in the heart of *Esau*, these presents might serve to mitigate the same. He commanded them also that marched foremost, that they should use courteous salutation towards *Esau*. Having thus all the day disposed his troups, as soon as the night was come, he caused all his companies to march, who passed the River K
of Jaboch: but *Jacob*, who was left hindmost, was encountred with a vision, in which he wrastled with an apparition, and he became victor.

13. Jacob reconcileth his brother with rewards. 17, 18. Jacob wrastleth with an Angel, and is called Israel. 24.

Now this vision spake unto him, exhorting him to rejoyce at that which had hapned unto him, assuring him that he had not atchieved an easie matter, but that he had surmounted an Angel of God, which was a sign of great good which would befortune him, and that his posterity should be invincible, and that never man whatsoever he were, should overcome him: commanding him to call his name *Israel*, that is to say, according to the Hebrews, a *resister of an Angel*. These things were foretold unto *Jacob* upon his request; who perceiving also that he was an Angel of God, prayed him to inform him of that which should happen unto him: which the vision did, and afterwards vanished. *Jacob* took great pleasure thereat, L
and called the place *Phanuel*, that is to say, *face of God*: and for that in wrastling he had hurt his broad nerve, he afterwards abstained from eating of the same, and by reason thereof our Nation do never feed thereon. 28. 30.

Now when he had intelligence that his brother nearly approached him, he commanded his Wives that they should march forward every one with their hand-maidens, to the end that they might from a farre behold the sight of the men, if so be that his brother should assail them. But himself he humbled in reverencing his brother who drew near unto him, without intent of circumvention; and *Esau* saluted him, and enquired of him as touching the companies of women and children; and after he understood how all went, he was desirous to lead them to his father. But *Jacob* excused himself, by reason of the wearinesse of M
his cattel, and *Esau* retired to *Sair* where he made his abode, and had imposed that name on that countrey, by reason of his *thick hair*. *Jacob* also retired himself to a place, which at this day is also called the *Tents*; and from thence into *Sichem*, a City of the *Canaanites*.

Gen. 33. 1, 2, &c. Jacob saluteth his brother Esau. 13. Jabob cometh to Scenas. 17.

Now at such time as the Sichemites celebrated their feast, *Dina* which was *Jacobs* onely daughter went into the City to see the bravery of the Women of that countrey. But *Sichem* the sonne of King *Emmor* ravished her, and deflowred her: and being surprized with her love he besought his father that he might take her to wife: who listening thereunto

The History of Dina, Jacobs daughter. Gen. 34. 1, 2, 3, 4.

went

A went unto *Jacob*, praying him to joyn *Dina* his daughter, in lawfull marriage, with his ſonne *Sichem*. *Jacob* not daring to contradict him by reaſon of his authority and quality; and on the other ſide, not thinking it to be either a thing lawful, or convenient, to match his daughter with a ſtranger, required at his hands a time of deliberation to conſult thereupon. Hereon the King departed, hoping that *Jacob* would liſten to the marriage. But *Jacob* having diſcovered unto his ſonnes the raviſhment of their ſiſter, and the requeſt of *Emmor*, deſired them to deliberate amongſt themſelves, what thing was to be done in the matter: whereupon ſome held their peace, not knowing what to ſay; but *Simeon* and *Levi* (the brothers of the ſame wombe with their ſiſter) complotted together this practiſe: In as much as it was a feſtival, and that the Sichemites intended nought but pleaſure, and banquetting, B they iſſued by night upon their firſt guards, and killed them that were abed; and from thence entering into the city, they killed all the males (and with them the King and his ſonne) but to the woman they offered no violence. Which being executed without the knowledge of their father, they brought their ſiſter back again. *Jacob* was very much aſtoniſhed at this accident, ſo ſtrangely executed, and was wroth with his children: but God appeared unto him, and comforted him, and commanded him, that he ſhould purifie his tents, and accompliſh thoſe ſacrifices which he had vowed to perform, at ſuch time when firſt he went into Meſopotamea, and the viſion appeared unto him. Whileſt then he cleanſed thoſe which followed him, he found the gods of *Laban*, which (beſides his knowledge) *Rachel* had ſtolne, and hid them in Sichem, in the earth, under an oak.

C Afterwards departing from thence, he ſacrificed in *Bethel*, where he had ſeen the viſion, at ſuch time as he firſt of all took his journey into *Meſopotamea*: and as he travelled in the land of *Ephrata*, *Rachel* died in child-bed, and was buried there: (and ſhe only hath not enjoyed the honour which is done in *Hebron* to thoſe of her parentage.) After he had made great lamentation, he named the child which ſhe bare at that time *Benjamin*. (by reaſon of the dolours which hapned unto his mother.) Theſe are all the children of *Jacob*, twelve males, and one daughter; of whom eight were begotten on his lawful wives, ſix of *Lea* and two of *Rachel*; and on their chamber-maids four; two, of each of them; whoſe names, I have heretofore recorded. From thence went *Jacob* to Hebron a city of Canaan, where *Iſaac* made his abode; and they lived but a ſmal time together, becauſe *Rachel* was dead, and D departed from him.

The year of the world, 2236. before Chriſts Nativity, 1738.

v. 21. 25. Simeon and Levi kill the Sichemites.

Gen. 35. 2, 3. Jacob digging up Labans gods, goeth and ſacrificeth at Bethel.

v. 16, 17, 18. Rachel dieth in childe-bed. Hedio & Ruffinus, chap. 28.

CHAP. XX.

Iſaac *dieth, and is buried in Hebron*, Gen. 35. 29.

Iſaac died in a little time after the arrival of his ſonne, and was buried with his wife by his ſonne, in Hebron, among their fathers. This *Iſaac* was a man beloved of God, and guided by his ſpecial providence, after the deceaſe of *Abraham*, he lived a long time: and after he had paſſed his life in all vertue for the ſpace of 185. years, he deceaſed.

The year of the world, 2230. before Chriſts Nativity, 1734.

Iſaac dieth, 185. years old, Gen. 35.

E

The Second Book of the Antiquities of the Jewes; Written by *Flavius Joſephus*.

The Contents of the Chapters of the Second Book.

1. *How* Eſau, *and* Jacob, Iſaac's *ſons, divided their habitations: and how Idumæa fell to* Eſau's *lot, and Canaan to* Jacobs.
F 2. *How* Joſeph, *the youngeſt of* Jacobs *ſons, by reaſon of his dreams, which fore-told his future felicity, incurred his brothers envy.*
3. *How* Joſeph *was ſold by his brethren into Egypt, and grew in great authority in that Countrey, and how at length he had his brothers under his power.*
4. *How* Jacob, *with all his progeny, came unto his ſon.*
5. *Of the affliction of the Hebrews in Egypt, for the ſpace of* 400. *years.*
6. *How under the conduct of* Moſes *they forſook Egypt.*
7. *How the Red-ſea divided it ſelf, and gave the Hebrews a paſſage, at ſuch time as they fled out of Egypt.*

G

CHAP. I.

How Esau *and* Jacob, Isaac's *sons, divided their inheritance: and how Idumæa fell to* Esau's *lot, and Canaan to* Jacob's.

The year of the World, 2230. before Christs Nativity, 1734.

Isaac's sonnes departed their habitations. Gen. 36. 6, 7. Gen. 25, 53. 27. 36.

But when *Isaac* was dead the sonnes divided their habitations among themselves, and were neither of them content with that which they inherited by their father: but *Esau* leaving the City of Hebron to his brother, went and dwelt in Seir, and was Lord of the Countrey of Idumæa; which he named by his name (for it was firnamed Edom) for the occasion which followeth. He being very young, returned one day sore wearied, travelled, and hungry, from hunting: and finding his brother dressing for himself a messe of lentil pottage, which were very red in colour, and further encreased and incensed his appetite; he required them at his hands, that he might eat them. But he taking the opportunity and occasion of his brother *Esaus* hunger, constrained him to forsake his birth-right, and to sell him the same, on condition, he should give him what to eat. *Esau* then transported with famine, surrendred unto him his birth-right, and confirmed it with a solemn oath. And thereupon, his equals in age, in way of mockery, called him *Edom*, by reason of his red meat; for *Edom* in Hebrew, signifieth red. His Countrey likewise was called Edom. But the Greeks, to the end they might make the name more current, called it Idumæa. He became the father of five children, of whom he had three by his wife *Alibamma*, whose names were *Jaus*, *Jolamus* and *Choræus*: as touching the other two, *Aliphaces* was the sonne of *Aza*: and *Raguel*, of *Mosametha*: these children had *Esau*. *Aliphaces* had five legitimate children, *Theman*, *Omar*, *Ophus*, *Jotham*, *Ocavaxes*, (for *Amelech* was illegitimate, born by one of his concubines, whose name was *Themana*.) These dwelt in the part of Idumæa, which is called Gobolitus; and in that part, which by reason of *Amelech*, is called Amalechitis. For Idumæa being in times past a land of great extent, continued the name of Idumæa thorow the whole countrey: and the particular provinces of the same, kept the names of those that first inhabited the same.

H

Esau, the first begotten, selleth his birth-right.

Esau called Edom.

Gen. 36. per tot. Esau's sons and posterity.

I

CHAP. II.

K

Joseph, *the youngest of* Jacobs *children, is envied by his brothers,* Gen. 37.

The year of the world, 2206. before the Nativity of Christ, 1658.

Gen. 37. 1, 2. Hedio & Rufinus, chap. 2.

But *Jacob* attained to that felicity, that scarcely any other had been so happy; for he surpassed all the inhabitants of that countrey in riches: and by reason of the vertues of his children, he was both *envied* and *regarded*. For, they were accomplished in all perfections, animated and endowed with stout hearts, prepared to execute any work of the hand, and to endure all sorts of travel: finally, all of them were furnished with knowledge and providence. But God had such care of them, and so diligently procured and furthered his good fortunes, that that which seemed unto him to be griefefull and contrary, he brought to an issue prosperous for him, and encreasefull for his riches; and brought to passe, that both he and his children were the first motive to our ancestors to forsake the land of Egypt, for that cause which here ensueth. *Jacob* having begotten *Joseph* of *Rachel*, loved him entirely, both in respect of *the beauty of his body*, as also of *the ornaments and vertues of his spirit*; and besides both those, his prudence, wherein he out-stripped all his other brothers. This cordial affection of his father, moved envy and hatred amongst his brothers towards him. And besides these, the dreams which he had seen, and told both to his father and brethren, which fore-prophecied unto him a singular felicity. For, it is the common custome of men to be jealous of their prosperity, with whom they are familiar.

L

v. 3, 4: Jacobs sonnes hated their brother Joseph.

Now the visions which *Joseph* saw in his dream, were these. Being sent by his father, in the company of his brothers, to reap corn in the time of harvest, he saw a vision (farre different from those which accustomable happen in sleep) which (as soon as he awoke) he told unto his brethren, to the end they should interpret it. He told them therefore, that he thought in his dream the night past, that his sheaf of corn was setled in a place where he had fixed it, and that theirs runne towards his, and worshipped the same. Which vision of his, seemed to foretell him of his ample fortune: and how he should obtain the Lordship over all of them. But they concealed all these things from *Joseph*; making shew, that they could in no sort interpret the dream: but being by themselves apart, they breathed forth

M

à v. 5. ad 9. Joseph's dream.

forth contrary imprecations, wiſhing that nothing of that which the interpreted, as touching his dream, might take effect, but perſevering more and more in envie and hatred towards him. But God (oppoſing his power againſt their envie) ſent *Joſeph* a ſecond and more ſtrange viſion: for he dreamed, that the Sun, the moon, and eleven of the ſtarres deſcended down to the earth, and humbled themſelves before him. Which viſion he revealed to his father in the preſence of his brethren, (without ſuſpition of any hatred in them towards him) and beſought him to interpret unto him the meaning thereof. Now as touching *Jacob*, he greatly rejoyced at this dream, by reaſon he conceived in his mind the interpretation thereof, and (in comparing and alluding his conjectures not *raſhly*, but with prudence) he rejoyced at thoſe great matters which were ſignified by that dream: which foretold that his ſon *Joſeph* ſhould be *highly fortunate*, and *happy*; and that the time ſhould come, in which his *father*, *mother*, and *brethren* ſhould honour him, and worſhip before him. For, he compared the *moon* (which ripeneth and encreaſeth all things that grow) to his *mother*; and the *Sun* (which giveth form and force) to his *father*. And as touching his *brothers*, who were eleven in number, he compared them to the *eleven ſtars*, (which received their force both from the ſun and the moon.) Neither did *Jacob* without judgement and conſideration, ſo interpret this viſion. But *Joſephs* brothers were highly a grieved at this preſage, conceiving as hainouſly and hatefully thereof, as if this felicity had been portended to a ſtranger and not to their brother, with whom they might equally partake his good fortunes whatſoever, being as well allied in felicity unto him, as in conſanguinity. Whereupon they reſolved on his *death* and *deſtruction*: and having complotted theſe counſels amongſt themſelves, and gathered in their harveſt, they retired themſelves with their flocks, towards *Sichem*, (which was a part of that countrey very fit to nouriſh and feed their cattel; where they kept their flocks without giving any notice of their departure to their father. But he perceiving that no man came from the herd, that might tell him any tidings, being ſorrowful and careful of his ſons, he ſent *Joſeph* to the flocks, to underſtand how they did, and how their affairs proſpered.

The year of the World, 7206. before Chriſts Nativity, 1758.

v. 9. 10. 11. Joſephs Dream of the ſunne, moon, and ſtarres.

The interpretation of Joſephs dream.

v. 11.

Joſephs brothers complot his death.

Sichem a fit place to graze in.

v. 13, 14.

CHAP. III.

How Joſeph *was ſold into Egypt by his bretḥren, and grew in great credit in that countrey: and how his brethren at length were under his ſubjection.*

v. 18. Joſeph cometh unto his brothers, who reſolve to murther him.

But ſo ſoon as they ſaw their brother coming towards them, they rejoyced, not as at the arrival of one of their houſhold friends, ſent unto them by their father, but as if their enemy had encountred them; who by the will of God was delivered into their hands. They therefore mutually agreed to put him to death, and not to let ſlip the preſent opportunity. But *Reuben*, the eldeſt amongſt them, ſeeing their diſpoſition and conſpiracy *to kill him*, endeavoured to diſſwade them; ſetting before their eyes, how hainous and wicked the enterpriſe was, and what hatred they might incurre thereby. For (ſaid he) if before God and before men it be a wicked and deteſtable thing, to lay hands on, and to murther a ſtranger; how much more hainous a crime will it be held for us, to be convicted to be the murtherers of our brother? whoſe death will heap ſorrow on our fathers head, and draw our mother into great grief and deſolation through the loſſe of her ſonne robbed and bereft from her, beyond the ordinarie courſe of men. For which cauſe, he prayed them to be adviſed in theſe things; and that they would conſider in their minds, what thing might happen, if this child, who was fair, vertuous, and young, ſhould be done to death: praying them to give over this unnaturall reſolution, and to fear God, who was both the judge and witneſſe of their deliberation intended againſt their brother: and that if they would deſiſt from this hainous act, God would take pleaſure in their repentance and reconcilement: but if they proceeded in their enterpriſe, he aſſured them, that he would puniſh them like fratricides; ſince nothing is hidden from his providence; whether it be committed in the deſart, or attempted in the City. For, whereſoever men are, there is it alwayes to be thought, that God likewiſe is. Further, that when they ſhould have perpetrated this fact, they ſhould alwayes have their conſciences as an armed adverſary againſt them, which never would forſake them, whether they were good, or whether ſuch as theirs would be, if they ſhould fortune to murther their brother. Furthermore he alledged, that it was an impious fact to kill a mans own brother, although he had done him injury; and much more meritorious, to forgive a mans friend, that had offended againſt him. Moreover he ſaid, that *Joſeph* had done them no wrong, whoſe tender years ra-

Reuben diſſwadeth his brothers death.

v. 21.

The year of the World, 2217. before Chriſts Nativity, 1747.

The year of the World, 2217. before Christs Nativity 1747.

ther required care and compaſſion at their hands, then hate and tyranny. Beſides that, the G
cauſe of his ſlaughter would aggravate their offence, if it ſhould be known, that for envie of
his future felicity they ſhall take away his life, all which good hap they likewiſe might
participate, by reaſon of conſanguinity: and that it was their duty to think, that whatſoe-
ver bleſſing God imparted to *Joſeph*, was theirs, and that for that cauſe they were to ima-
gine, that God would be more diſpleaſed againſt them, if they ſhould endeavour to deprive
him of his life, whom he had eſteemed and adjudged worthy of proſperity to come. *Reuben*
alledging theſe and many other things, beſought them, and laboured to divert them from
ſhedding their brothers blood. But ſeeing that all theſe his motives could in no ſort molifie
them, but that they haſtened the rather to commit and perpetrate the murther; he counſel-
led them, that at leaſt-wiſe they ſhould allot him ſome milder kind of death: telling them, H
that he endeavoured all what in him lay, at the firſt to diſſwade them. But ſince it was
throughly reſolved among them, that he ſhould not live; that leſſe miſchief ſhould follow
of it, if they would be ruled by his counſel: for by that means their will ſhould have effect,
yet a more mild and leſſe hurtful, in compariſon of murther; that it were better for them
to temper their hands, and keep them immaculate, by caſting him into the next pit, and
there leaving him in the hands of death. To this counſel, all of them agreed. So *Reuben* took
Joſeph, and bound him with cords, and let him down eaſily into a pit, which was drie: which
done he departed, to ſeek out a more convenient place for paſture.

v. 22. Reuben perſwadeth them to caſt Joſeph into a pit. Hedio & Ruffinus, chap. 3.

But when *Reuben* was gone, *Juda* one of *Jacobs* ſons, (eſpying certain merchants of Arabia
of the Countrey of the *Iſmaelites*, who from the countrey of *Galadena* carried *ſpicery* and *Sy-* I
rian merchandice into Egypt) councelled his brothers to draw up *Joſeph*, out of the Well,
and to ſell him to thoſe *Arabians*: aſſuring them, by that means it would come to paſſe, that
Joſeph ſhould die the farther off from them, amongſt ſtrangers: and as touching themſelves,
they ſhould be exempt from that pollution. Which counſel of his being commended by
them all, they drew *Joſeph* out of the pit, and ſold him to the *Arabians* for the ſumme of 20.
ſilverlings, at ſuch time as he was ſeventeen years of age. Now had *Reuben* reſolved in him-
ſelf to ſave *Joſeph*, without his brothers privity: for which cauſe comming by night unto the
pit, he called him with aloud voice; and ſeeing that he gave him no anſwer, he began to
conjecture with himſelf, that his brethren had done him to death; he reproved them there-
fore very bitterly: but after they had told him what was become of him, he gave over his K
mourning. After theſe things were thus brought to paſſe, the brethren conſulted among
themſelves, in what ſort they might clear themſelves from their fathers ſuſpition; and con-
cluded among themſelves to tear the coat wherewith *Joſeph* was attired at ſuch time as he
came unto them, and which they had taken from him when they caſt him into the Well; to
the end, that having *defiled it in the blood of a goat*, they might afterwards bear it unto their
father, and ſhew it him, to the end he might ſuppoſe, *that Joſeph was ſlain by wild beaſts*,
Which done, they came unto the old man (not altogether ignorant of his ſonnes miſfor-
tunes) and told him, that they had not ſeen their brother *Joſeph*, neither could the aſſure
him what miſhap had befaln him: but that notwithſtanding, they had found his jerkin, al-
together being bloudied and torn; which made them ſuſpect, that he was ſlain by ſome wild L
beaſts, if ſo be he were ſent unto them, attired in that coat.

31.

32. Joſeph's brothers perſwade his father, that he is devoured by wild beaſts.

34. Jacob bewaileth Joſeph for dead.

But *Jacob* (that hitherto expected and hoped for more ſucceſſeful tidings, in that he ſup-
poſed and hoped that *Joſeph* had only been captive) gave over this opinion, and took the
coat for a moſt aſſured teſtimony of his ſonnes death; for he knew that he was apparelled
therewith, at ſuch time as he ſent him to his brothers: for which cauſe he lamented *Joſeph*,
from that time forward, as being dead, and as if he had not any more ſons. And ſuch was the
grief of his heart, that he conceived no conſolation in the reſt, but ſuffered himſelf to be
perſwaded by the brothers, that *Joſeph* had been ſlain by ſavage beaſts. He therefore ſate
him down, being clothed in ſakcloth, and charged with ſorrow, and neither could his ſonnes
by their counſels, mitigate his moans, nor he himſelf remit the rigour of his lamentation. M

27, 28. Joſeph is ſold in Egypt to Putiphar.

Now *Joſeph* was ſold by the merchants, and bought by *Putiphar*, (an Egyptian lord, and
a ſteward of king *Pharaohs* houſhould) who held him in high eſtimation, and trained him up
in all liberal ſciences, ſuffering him to live, not after a ſervile, but liberal manner, and com-
miting unto his charge the care of his houſhold, all which favours he made uſe of. Yet was
he no wayes diverted by theſe his priviledges and promotions, from his innated vertue;
teſtifying hereby, that prudence doth not ſubmit to adverſe fortune, if a Man uſe the ſame
orderly, and not at that time onely when fortune fawneth and flattereth.

Gen. 39. 7. 9. 10 Putiphars wife ſolliciteth Joſeph to lie with her.

It fortuned not long after, that his Maſters wife was enamoured with him, both in reſpect

of

A of his beauty, as also of his dexterity and diligence, supposing that if she opened her mind unto him, she might the more easily enjoy him; and that he might esteem it a part of his felicity, to be beloved by his Mistris. All which she supposed and imagined, having onely regard of that servile condition wherein at that present he was, and not of his manners, which continued alwayes entire, notwithstanding any change that could happen unto him. For which cause she discovered unto him her desire, and desired him to grant her an amorous encounter: but he refused her demand, alledging, that it were a most wicked requital of him towards his Master, if it should come to pass, that he who had bought him, and so greatly honoured him, should receive so great an iujurie and outrage. For which cause, he exhorted her to conquer her appetite, depriving her of all hope of ever compassing her concupiscence;
B alledging unto her, That desire is then lesse active, when hope is extinguished; avowing, that he had rather suffer all the mischiefes that might be imagined, then to consent or condiscend unto her in that wickednesse. And although (said he) it be undecent for a servant to contradict the will of his Mistris, yet, that the filthinesse of the fact did disswade him from attempting the same. But this his repulse did more and more inflame her, for that she supposed that *Joseph* should not deny her: and her disordinate affections encreasing daily she devised and complotted a new means, in hope to bring her love to her desired issue.

The year of the world, 2217. before Christs Nativity 1747.

Whereas therefore a solemn and publick feast was at hand, wherein (according to custome) the Ladies were wont to dignifie the solemnity by their assistance; she fained a sicknesse, perswading her husband thereunto, hoping by that means she might have the better
C opportunity (in being solitary, and alone) to solicite *Joseph*, which falling out accordingly (as she had herself desired) she began to court and compasse him by these flattering and fawning allurements and perswasions: telling him, That he had done well, if (upon her first request) he had obeyed her, without any contradiction, in respect of her dignity who required the same, and her incredible passion, which had so far commanded her, that notwithstanding she were his Mistris, she should indignifie and forget herself so much as to solicite him: that now he should behave himself more wisely and better; if in amends of his forepassed obstinacy he now at last would consent. For if he respected this her second summons, it was farre more affectionate and importunate then the former, for (saith she) I have fained sickenesse to this end, to solicite and prefer thy company before a publick triumph.
D Or if at first thou didst mistrust me, thou maist hereby conceive that I do not maliciously tempt me, in that I yet continue in the same affection. For which cause either make choice of this present pleasure, and be obsequious to her that loveth thee, under hope of further preferments, or be assured of my hate and revenge, if thou preferrest thy opinion of chastity before my favour. For be assured that thy chastity shall profit thee nothing, if I shall accuse thee to my husband, and avow, that thou hast sought to violate me: for although thy allegations be more true, yet shall my words be of more force, and my accusations more acceptable in *Putiphars* ears then thine. But neither by these words, nor her tears the witnesses of her vows, could Joseph be perverted, neither could remorse over-work him, nor terrour compell him to forsake his purposed chastity, but that he constantly resisted against those
E unjust afflictions, wherewith she threatned him: choosing rather to suffer any misery whatsoever, then to be prisoned with the possession of her offered adulteries, being well assured that he was worthy of extreame punishment, if on a womans entreaty he should condiscend to any such treacherie. He likewise admonished her of her duty, alledging the *lawes*, *rights*, and *customes* of *Matrimony*, willing her rather to respect them, then her moment any lust: for that the one was speedily followed with repentance, proceeding suddenly of grief, not amendment of sin, with a continual and great fear likewise, lest the fact should be discovered: whereas the company she might have with her husband, was void of danger, and attended by a conscience as well before God, as man. Moreover, that it was more convenient for her to govern and command him as his Lady and Mistris, rather than to be shamed, in
F making him the Secretary of their common sinne, for that it is more convenient to be assured in the confidence of a good life, then in secret to commit sin. In these and such words sought he to abate the brunt of her furious affection, and to revoke her from her depraved fancies, to submit to the law of reason: but she, the more instantly he disswaded, the more erneſtly invaded him, and where by no means she could pervert him by words, she laid violent hands upon him, to constrain him perforce. But *Joseph* unable to endure any longer the intemperancy of the woman, (*leaving his garment* behind him, whereby she held him) brake suddenly out of the chamber. She, partly *impelled* by the grief of *repulse*, partly *affrighted* with *fear*, lest her lasciviousnesse should be made known to her husband, decreed first

Putiphars wife complotteth a second subtilty to allure Joseph.

Joseph once more repulseth the assaults of of her lust. vers. 11, 12.

v. 12. Joseph leaving his rayment behinde him, fled from the adultress.

The year of the World, 2217. *before Christs Nativity*, 1747.

v. 14. 17. The Adulteresses accusation against Joseph.

first of all falsly to accuse *Joseph*, and by this means to take revenge upon him; holding it to G
be a craft worthy a womans wit, to anticipate and first of all to accuse her accuser. She therefore sat her down sad and perplexed, colouring the grief of her defrauded lust, under the cloak of indignation, for her attempted honour and violated chastity. Now when her husband came home, and (being troubled in mind to behold these her agonies) demanded the cause thereof. Live thou no longer (said she) my husband, except thou rigorously punish that wretched slave, who attempted to violate thy Bed, forgetting both what he was when he came into thy house, and with how great benevolence thou hast entertained him; yea, who was to be esteemed more ingrate than ingratitude, except every way he approved himself faithfull unto thee: yet hath he not forborn to offer injury, no, not to thine own Wife; and that which is more, on a holy day, and in thine absence: whereby it mani- H
festly appeareth, that the moderation which hitherto he pretended, rather proceeded of servile fear, then native modesty. And that which hath the more emboldned him, is, in that (besides all hope, and beyond his merit) thou hast favoured him: for seeing all thy goods were committed to his trust and dispensation, and perceiving that he was preferred before all thine ancient servants, he thought it lawful likewise for him to attempt and outrage thy Wife. And to procure more credit to her words, she produced his garment, which (as she said) he left behind him, at such time as he sought to violate her. But *Putiphar* intangled by the words and tears of a woman, and attributing too much to his wives dissembling love, omitting the further and faithful inquisition of the truth, after he had first of all praised his wives faith and loyalty, he cast *Joseph*, thus condemned of haynous wickednesse, into the prison I
of malefactors, esteeming his wives chastity, and commending it the more, in that he was now made a witnesse of her approved honesty.

verse. 20. Joseph is cast into prison. Hedio & Ruffinus, chap 4. Gen. 39. 21, 22, 23. Josephs patience in bonds. The keeper of the prison dealeth friendly with Joseph.

But *Joseph* committing his innocency unto God, neither took care how to excuse himself, neither to expresse how the matter fell out: but silently suffering the necessity of his bonds, he was only comforted with this one hope, namely, that God was more powerful then they that had imprisoned him; whose providence he presently experimented. For the keeper of the prison considering both his faith and diligence in all that, wherein he imployed him, as also the dignity of his form, loosed him out of bonds, and by that means in same sort lessened his miserie; giving him also an allowance more liberall then the rest of the prisoners had. Now, when they that were in the prison (as often as they had intermission from their labour) conferred together (as men in misery are wont to do) and questioned among themselves, of the cause of their damnation; a certain Butler near about the King (condemned by him, in displeasure to be cast into Irons) grew familiar with *Joseph*: and for that he accounted him to be a prudent and provident man, he told him his Dream, praying him, that if any presage might be gathered thereby, that he would expound it unto him; lamenting his misfortune, who not onely was persecuted by the Kings displeasure, but also when he should take his rest, troubled from heaven by Dreams. For he said, that in his sleep he beheld three great clusters of Grapes hanging on three several branches of a Vine, which were all ripe, and ready to be gathered; and that he thought he pressed them into a Cup, which the King held; and that afterwards, having strained the Must, he offer- L
ed it to the King, and that he willingly drank thereof. Now, when he had shewed him his Dream, he desired him, that if he had any knowledge given him from God, he would vouchsafe to interpret his Vision unto him. *Joseph* answered him; that he should be of good courage; willing him to expect, that within three dayes he should be delivered from his bonds, and be admitted again to the Kings service, and restored to his former credit. For he interpreteth that the Vine bringeth forth a fruit very good, and profitable for mans use; for that by the mediation thereof, faith and friendship is fixed and confirmed amongst them, and discords dissolved: furthermore, that troubles and sorrowes were asswaged by the use thereof; in stead of which, pleasures succeeded. This said he, as thou tellest me that the King received, being pressed out by thy hands. Know therefore that thou hast a good M
Dream offered thee, and that it signifieth thy deliverance from misery within three dayes, according to the number of those Clusters which thou gatheredst in thy Dream. Remember me therefore, I pray thee, as soon as the event hath approved this my prediction to be faithfull and unfained; and when thou art at liberty, forget us not, that are left here to lie in misery who departest to enjoy thy foretold felicity: for I am not here thrust into bonds for my wickednesse, but I am punished like a malefactor for my vertue and modesty; in that I rather respected the honour of the house in which I lived, and his credit who committed me to prison, then mine own pleasure. And thus the Butler, as it be-

Gen. 40. 5, 9, ad 15. The Butlers Dream expounded.

The year of the World, 2238. *before the Nativity of Christ*, 1736.

The year of the World, 222. *before Christs Nativity* 1716.

came

A came him, rejoyced at the interpretation of his dream, and expected the event. Now a certain other ſervant, who had the command of the Kings Bakers, and living in the ſame priſon with the Butler, conceiving ſome hope through *Joſephs* ſo happy interpretation (for that he likewiſe had ſeen a viſion) deſired him to expound unto him what interpretation was to be had of a dream, which he had the night paſt, which he expreſſed in theſe words. Me thought (ſaid he) that I carried three baskets on my head: of which, two were repleniſhed with bread, and the other with fleſh, and divers other kind of cates, ſuch as are prepared for Kings: But the birds of the ayr hovering round about me, devoured all the victualls, being nothing appaled by me, although I drove them from thence. Which ſaid, he expected a preſage no leſſe fortunate then the former.

The year of the world, 2228. before chriſts Nativity 1736.

The Bakers Dream. v. 16

B But *Joſeph* (after he had conjectured upon the circumſtances of the dream, and foretold him that he would rather have informed him of more ſucceſſeful fortunes, then his dream did intend.) told him that he had only two dayes left him, wherein he was to live. For theſe were deſignated by the two baskets; but by the third, that he ſhould be hanged and devoured by the foules, which he could not drive from him. Neither did it otherwiſe fall out with both of them, then *Joſeph* had foretold: For upon the prefixed day, the King (celebrated the feaſt of his nativity) commanded that the Baker ſhould be hanged: but as touching the Butler, he delivered him from his bonds, and reſtored him to his former office. But God delivered *Joſeph* (after he had for the ſpace of two years ſpent his time in the miſery of the priſon: and was in the mean ſpace no wayes aſſiſted by the ungrateful Butler)

18. The expoſition of the Bakers Dream.

Gen. 14. 1, ad 17.

C by preordinating this means and manner of his liberty. Whereas King *Pharaoh* had that night in his ſleep ſeen two viſions, and had alſo received the interpretation thereof, forgetting the one, he only remembered him of the dreames, which in his opinion had no fortunate ſignification. Whereupon early in the morning (calling before him the learneſt among the Egyptians) he required the interpretation thereof. Now when he could in no ſort be ſatisfied by them, the King was the more and more moved: which when the Butler perceived, he remembered him of *Joſeph*, and of his wiſdome and prudence in theſe ſorts of conjectures, and repairing unto the King told him of *Joſeph* and of his viſion, and the event thereof, which he had whileſt he was in priſon, together with *Joſephs* interpretation; and how the ſame day, the maſter of the Bakers condemned to the gallowes, gave greater credit to his predictions: how he was kept priſoner as a ſlave by *Putiphar* the maſter of his

Pharaoh the King of Egypt his Dream.

D houſhold, and that he ſaid how amongſt the Hebrewes he was deſcended of good and honourable parents. Command him therefore (ſaid he) to be ſent for, neither deſpiſe the man for his preſent miſery, for thou mayeſt manefeſtly underſtand by him, the ſignification of thy Dreames. Whereupon the King ſent for him preſently, and friendly taking him by the hand, he ſpake unto him after this manner. Good young man, in that I underſtand by the report of my ſervant, that thou art prudent; ſhew me the interpretation of my Dreames in ſuch manner as thou diſcoveredſt his unto him, and thou ſhalt do me a high pleaſure: but beware thou neither conceale any thing for fear, or ſpeak ought for flattery, or to feed me with falſhoods, but tell me all things truly, although they ſhall in a ſort breed my diſ-

Joſeph is delivered from bonds.

content to heare them. Me ſeemed that I walked by a river ſide, and that I ſaw ſeven well

Pharaohs Dream of the ſeven kine.

E fed and fat kine, which retired themſelves from the flood into the paſture: and again, me thought that ſeven others came from the paſture to encounter them, who were very leane and ugly to behold, who when they had devoured the ſeven others that were fat and great, yet never the more increaſed, but were all of them miſerably vexed with hunger. But after this viſion being awaked out of my ſleep, and troubled in my mind, thinking with my ſelf, what that viſion might ſignifie, being ſeized by little and little by a pleaſant ſlumber, I fell a ſleep once again, And again, I ſaw a viſion more prodigious then the former, which doth likewiſe trouble and terrifie me the more. For I ſaw ſeven eares ſprung out of one root, that hung down and bowed their heads, becauſe they were loaden with grain ready to be reapt: after which, there appeared ſeven other, weak, and languiſhing for want of

The year of the world, 2231. before Chriſts Nativity 1732.

The year of the world, 2238. before Chriſts Nativity, 1726.

F dew, who devouring thoſe other great and full ears, left me highly aſtoniſhed, Hereunto *Joſeph* anſwered: This Dream (O King) although it hath been ſeen in two figures, yet ſo it is that it importeth one and the ſame accident, which is to enſue. For both thoſe Oxen (which are creatures born and bred up for the plough and labour) which you ſaw devoured by the leaner, and thoſe eares of corn conſumed by the weaker, fore-ſignifie a famine and ſcarcity in Egypt for ſo many years, as there were Oxen and eares of corn in good plight: ſo that the fertility of theſe good years ſhall be conſumed by the ſterilety of ſo many other yeares, according to their number, and there ſhall be ſuch ſcarcity of neceſſary proviſion

The interpretation of Pharaohs Dream. à v. 18. ad 36.

The year of the World, 2138. before Christs Nativity, 1726.

vision, that it shall be hard to prevent and supply their defects: all which is signified by those seven leane kine, who having devoured the good, could not be satisfied by the same. All these things God foretelleth unto men, not to the end they should be terrified and affrighted; but that being forewarned, they might provide for themselves, to the end they might more easily prevent the imminent danger. If therefore thou shalt lay up and store the abundance of the plentiful years, Egypt shall not feel the penury that shall follow. And when as the King (admiring at *Josephs* prudence and wisdome) demanded after what manner he might provide in the time of plenty, how to prevent and redresse the future sterility: he warned and councelled him, that the Egyptians should use parsimony and that that which remained of those years superfluity, might be reserved for future necessities. He councelled him also to bind the husbandmen, that they should hoard up their corn in their barnes, and only to distribute to the people as much as was sufficient, and no more. Hereupon the King (not only praysing *Josephs* counsel, but also his interpretation of his dreames) made him Lord and Commissary of all his store; and commanded him to provide whatsoever he thought necessary in that behalf either of his own or of the peoples: assuring him that he thought no man more necessary to execute this counsel, then himself who was the author thereof: Having therefore this authority given him by the King to use his own signet, and to be cloathed in purple, he was conducted through all the countrey upon a Chariot: and he assembled the labours of corne, and distributed to every one by measure, that which they wanted for seed-corne, and for their nourishment, without letting any man understand for what cause he did it.

v. 47, 48, 49. By Josephs counsel the succeeding scarcity is made more tolerable.

v. 42, 43. Joseph is intitled by Pharaoh to great honours.

Hedio & Rufinus, chap 5.

About this time he had already attained to thirty years old, being held in great honour by the King, and was for his incredible prudence, sirnamed by him *Psontom Phanechus*, which signifieth, The discoverer of hidden things: he was also honoured with a wife of great dignity: for by the procuration of the King, he took to wife a virgin, daughter to *Putifar* the *Heliopolitan* Priest, whose name was *Asaneth*, by whom he begat children also, before the famine began in Egypt. The elder of whom was called *Manasses* which signifieth Oblivion (because attaining better fortune, he grew in oblivion of his former misery:) but the younger was called *Ephraim* (which signifieth Return, for that he was restored to the liberty of his ancestors.) Now when as according to *Josephs* interpretation, the seven years of plenty and affluence were overpassed in Egypt; the eighth year of famine began to infest the land, and for that the evill was unexpected, the headlong multitude grievously travelled with hunger and misery, began to flock about the Kings gates and garners. Hereon the King called for *Joseph*, who presently distributing grain to those that wanted it, became without controversie, the father and conserver of the commonaltie. Neither did he only make merchandize with those that inhabited that countrey: but with strangers also, deeming that the whole race of mankind was allied the one with the other: and that it was convenient, that such as wanted, should be succoured by their meanes who had better fortune. And because the same calamity both oppressed *Canaan* and other Kingdomes of the world, *Jacob* also sent all his sons into Egypt to fetch corn; (as soon as he understood that strangers also had liberty to traffique in that place) onely with himself he retained *Benjamin*, whom he begat on *Rachel*, and who was brother german unto *Joseph*: who as soon as they arrived into Egypt, repaired unto *Joseph*, beseeching him that they might be permitted to buy corn (for nothing was done without his expresse command) for even then found each man fit occasion to honour the King, when they bethought themselves how to honour *Joseph*. He taking knowledge of his brothers, who thought on nothing lesse then of him (by reason that in his youth he was sold away by them, and age had altered the lineaments of his face; and besides, no one of them might suspect that he had attained to so great dignity: determined to try and attempt them, to the end he might the better gather how they were affected For he both denyed them his licence to buy corn, and commanded them also to be apprehended for spies, telling them that they were gathered of divers nations, and that they feigned kindred: for how can it be (saith he) that a private man should bring up so many worthy sons; which felicity scarcely and very seldome is granted unto Kings? This did he, to the end he might gather some intelligence of his father, and in what estate he lived, during the time of his absence; and what was become of *Benjamin* his brother: for he was sore afraid, lest they had offered the same hard measure to the Lad which they had inflicted upon him. But they were strucken with a mighty fear, bethinking them on their imminent peril, supposing that they had travelled this long journey all in vain: and for that they saw their accusation must be answered; *Ruben* the eldest of them, began after this manner to plead their common cause. Neither are we come hither (said he)

v. 50, 51, 52. Joseph marrieth a Wife in Egypt, on whom he begat Manasses and Ephraim.

v. 54, 55. The famine in Egypt.

Gen. 42. 1, 2, &c. Jacob sendeth his sons into Egypt to buy wheat.

v 7, &c. Joseph soundeth his brethers, to the end he might understand his fathers and Benjamins estate, v. 10. Rubens answer unto Joseph both for himself and his brethers.

(said he) as spies, neither under pretence to indamage the King; but dire famine (whose furie we seek to prevent) hath compelled us to come into this countrey, grounding our selves on your humanitie; who (as we have heard) have not onely made offer of sale of corn, and meanes of sustinance to your ciitzens: but also unto all strangers. And that we are brothers, and born of the same father, our very countenances testifie no lesse, in that they vary not very much the one from the other. Our father, by name, is *Jacob*; by Nation, an Hebrew: who begat us, his twelve sons, on four women: who, while they all were in safety, our affairs were fortunate and prosperous; but one of them being dead, whose name was *Joseph*, our domestical fortunes began to grow to ruine. Our father languisheth in continual lamentations, whose tears do no lesse afflict us, then in times past the untimely death of our deerest brother did affect us. Now are we come to buy corn, having left in our fathers custody the youngest of our brothers, called *Benjamin*. That thus it is, if so thou please to send any one unto our house, thou mayest be assured. Thus spake *Ruben*, both on his own and his brothers behalf, whereby he might exempt from *Joseph* his sinister opinion of them: who knowing that both his father and brother were in health, commanded them to be shut in prison, under pretence to call them to further examination, upon his better leisure. Some three dayes after (calling them before him) he began thus: Since (saith he) you protest, that you came not hither into this kingdome on purpose, either to prejudice the king, or work Treasons towards the State, and that you pretend your selves to be the sons of one father: you shall induce me to beleive, that your allegations be true, if leaving some one with me as pledg of your loyalties, (who shall be well entertained) you beare hence your desired Corn unto your father, and return again unto me, bringing with you your brother, whom (as you say) you left behinde you: for this shall be an Argument that you faine not. Amazed at these words, and supposing that their extreme calamity was at hand, they lamented their fortunes; oftentimes expostulating amongst themselves, that the dire revenge of their brother, oppressed with undecent tyranny, was fallen upon them. Moreover, *Reuben* reprehended their too late and unprofitable penitencie, saying, That those afflictions which God (the just revenger of innocency) had inflicted on his impious brothers, were constantly to be borne. After this manner spake they one unto another, supposing that no man was present who understood the Hebrew Tongue: and they all lamented, being inwardly touched with the words of *Reuben*; and condemned their perpetrated wickednesse, as if they had not been the authors of the fact: for which, at that time, they thought that God did most justly punish them. *Joseph* beholding them in this perplexitie, unable to dissemble any longer his brotherly love, in that the teares already began to burst out of his eyes, which at that time he desired to conceale, he departed from among them.

The year of the World, 2238. before Christs Nativity 1726.

v. 17. Joseph commandeth his brothers to prison.

v. 21. Josephs brethers repent them of that evill they had done unto him.

Not long after, returning again unto them, he retained *Simeon* with him who in the mean time should remain as pledge with him, until their back return; and giving them licence to buy their Corne, he commanded them to depart: giving withall a speciall commandement to one of his servants, that the money which they had brought to buy Corn, should secretly be shut up into their sacks, and they permitted to depart; all which his servant performed But *Jacobs* sons returning into Chanaan, told their father all that which had hapned unto them in Egypt, and how they were attached for spies, and traitors to that countrey: and that when they protested, that they were brethren, and that the eleventh was left at home with their father, they would not believe them. Moreover, that *Simeon* was left pledge with the Governour, until *Benjamin* came thither to give testimony of their truth: whereupon they desired their father without contradiction or sinister conceit, to send their younger brother with them. But *Jacob* was displeased with that which his sons had done; and whereas he was not a little grieved that *Simeon* was left behinde, he thought it worse then death also to be deprived of *Benjamin*; and neither could *Reuben* with his prayers (offering his sons for pledges, that if any sinister fortune should fall upon *Benjamin* by the way, the Grandfather might revenge him on his children) perswade *Jacob* to yield consent: but they uncertain what to do, were more and more terrified, in that they found their money inclosed in their sacks of corne. Now when corn began already to faile them; *Jacob* being compelled by force of famine, determined to send *Benjamin* with his other brothers: for it was unlawful for them to return into Egypt, except they kept their covenant. And whereas necessitie pressed them daily more and more, and his sons ceased not instantly to call upon him; yet, as yet was he doubtful and unresolved: at last *Juda*, a man vehement by nature, began more liberally to reproove his father, in that he was too careful of his brother, to whom nothing might happen without the will of God, whether it were abroad or at home: and that without

v. 24. Joseph sendeth away his brothers, and onely retaineth Simeon.

v. 36. Jacob is sore grieved for Simeons absence, and because Benjamin should depart from him. Gen. 42. 1. ad. 10.

Jacobs sonnes, but in especial Juda, urge their father to send Benjamin with them.

The year of the world, 2238. before Christs Nativity, 1716.

v. 11. ad 14. Jacob sendeth his sonnes with presents into Egypt.

without reason he had care of his son *Benjamin*, in such sort as it was not possible for them to get ought out of *Pharaohs* countrey which was necessary for their nourishment; that he ought also to have care of the life of *Simeon*, lest whilest he dallied and delayed to send *Benjamin* on the journey, *Simeon* in the mean time should be slain by the Epyptians. Moreover he exhorted him to commit the care of his son unto God, promising to bring him back again in safety, or else to die together with him. Moreover he said, that certain gifts gathered from the profits of Chanaan, as the juyce of Mirabolans, Stacte, Terebinth, and Honey, should be sent as presents unto *Joseph*, together with the double price of their Corn. Thus shedding tears on both sides, they depart from their father, leaving him miserably tormented for the health of his sons; and contrariwise suspecting with themselves, lest through his absence their father should be slain with sorrow. In this perplexity spent they a whole day. At last, the old man remained in his house wholly afflicted; and they travelling into Egypt, did mitigate their present grief with the hope of better fortune: where no sooner were they arrived, but they repaired unto *Joseph*; being sore afraid, lest it should be laid to their charge, that under colour of fraud and deceit they had carried away with them the price of their former corn: which presently, before *Josephs* steward, they carefully excused, saying, That they found the money among the Wheat at such time as they emptied their sacks; which now, in discharge of their truth, they had brought back again. But he denying that he ever missed their money, and they being delivered from this fear, began to be more secure; so that *Simeon* was suddenly set at liberty, to converse among his brethren. Now, when *Joseph* was returned from the service of the King, they offer him presents: and enquiring of them, how their father did? they answered, that he was in health. Then perceiving that *Benjamin* was yet alive, whom he saw among them, he ask'd whether that were their younger brother? and hearing that it was he, he only uttered these words, That God had the providence of all things, and departed from them, being unwilling that any of them should see him shed teares, which he could not any longer contain. Inviting them afterwards unto a Banquet, he commanded them to sit down in order, according as they were wont to do when they were with their father; and whereas he kindly entertained all of them, he honored *Benjamin* with a double share. After the Banquet, at such time as they were all layd down to rest, he commanded the steward to measure out the Wheat which every one should bear away with him, and to hide the price thereof again in their sacks: but in *Benjamins* sack, he commanded him to put his Cup wherein he most delighted. Which he therefore did, with intent to make triall of their loves towards *Benjamin*; and whether they would stick unto him, being accused of theft, or leaving him behind as a malefactor, return unto their father, as if the matter no wayes touched them. Which being done according as he had commanded it, early in the morning all *Jacobs* sons arose, and taking with them *Simeon*, departed onwards of their journey; rejoycing as well at his restitution, as *Benjamins* return, whom they both promised and protested to bring back again to their father; when behold, suddenly a troup of horsemen roundly beset them; amongst whom, was that servant who had hid the Cup in the sack. Now they being troubled by this sudden incursion, and asking them, why they set upon them whom they so lately had both invited and entertained so honourably? The Egyptians answered, and exclaimed against them, calling them wicked men, who forgetting their late benefits received, and *Josephs* gentleness and humanity, were so wicked, as to return him injuries for his courtesies; threatning them that they should be punished for their theft: and telling them, that although for a time they had deceived the Minister of the Table, yet could they not deceive God; and again asking them, whether they were well in their wits, in supposing that for this offence they should not be incontinently punished? In these, or such like speeches, the servant insulted over them. But they, who nothing at all suspected this subtilty, accused him, saying, That they wondred at the mans intemperancy, who durst so rashly accuse them of theft, who did not keep back, no, not the price of their Corne, which they found in their sacks, whereas none but themselves knew ought of that money; so far were they from purposely offering any wrong. Yet in that they thought this inquisition would better satisfie them, then denyal, they bid them search their sacks; offering themselves, each of them, to suffer punishment, if any one of them were found guilty of the theft. This search which they offered, the Egyptians accepted; yet referred they the punishment, to be inflicted onely on him who had done the injury. Afterwards beginning to search, and orderly looking into each mans sack, at length they came to *Benjamin*; not that they were ignorant the Cup was hid in his sack, but that they might seem to discharge their dutie more cunningly. Now all the rest being secured in themselves, they onely as yet were careful of their brother *Benjamin*; they hoped also, that

verse. 16. Jacobs sonnes arrive in Egypt, and Simeon is set at liberty.

verse. 29. Joseph unknown to his brethren, saluteth both them and Benjamin.

Hedio & Rufinus, chap. 6. Gen. 44. 2, 3. Joseph tempteth Benjamins brothers, whether they would assist him.

Josephs brethren are staid in their journey.

v. 5, 12. Jacobs sonnes are accused of theft.

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A that he would not be found guilty of falſhood: for which cauſe, they more freely upbraided their perſecutors; objecting unto them, how through their importunity they had been hindred the better part of their journey. Now as they ſearched *Benjamins* ſack, they found the Cup; whereupon all the brothers began to mourn and lament, both bewailing their brothers fortune, who was like preſently to ſuffer death for the theft; and their own miſhap, who having plighted their faith unto their father for *Benjamins* ſafe return, were compelled to falſifie the ſame through this preſent accident. And that which further increaſed their grief, was, that when as they moſt of all hoped to be free from dangers, they were by fortunes envy thruſt into ſo great calamity; confeſſing themſelves to be the authors both of their fathers, and this their brothers misfortune; who never ceaſed to importune and compell their
B father (although he were unwilling and reſiſted) to ſend the child with them.

The year of the world, 3238. before Chriſts Nativity 1726.

Now the horſemen having laid hands on *Benjamin*, led him unto *Joſeph*; whom his brothers preſently followed. Who beholding his brother thruſt into priſon, and the reſt bemoning them round about them in mourning habits: have you, ſaid he (O moſt wicked men) either ſo contemned my humanity, or Gods providence, as that you durſt attempt and offer ſuch an hainous injury againſt him, who entertained you with hoſpitality, and diſmiſſed you with benefits? To whom they anſwered, that they were ready to ſuffer puniſhment for *Benjamin*, calling again to their remembrance, *Joſephs* injuries, ſaying,; that he was happy, who delivered by death from life was exempt from all calamities: and that (if he lived) God inflicted that plague on them for his ſake. They ſaid alſo, that they were the plague and great misfortune
C of their father, becauſe that (to the former ſorrow, which he had conceived even untill that time of *Joſeph's* death) they had alſo annexed this new miſery: neither did *Reuben* deſiſt to reprehend them in bitter manner of that wickedneſſe which they had committed. But *Joſeph* told them that he diſmiſſed them all (ſaying that their journey was approved unto him) and that he only would be contented with the Lads puniſhment: for (ſaid he) neither is it reaſonable that he ſhould be delivered for the love of thoſe who had not offended: neither that they ſhould be puniſhed for him, who had done the theft; He commanded them therefore to depart, and promiſed them ſafe conduct on their way.

ver. 12. Benjamin is attached for theft.

Whileſt all of them were grievouſly wounded with theſe words (ſo that ſcarcely one of them could ſpeak for ſorrow) *Juda* (who had perſwaded his father to ſend *Benjamin* with them
D and who amongſt the reſt was a man of confidence) purpoſed to expoſe himſelf to all danger, under reſolution to deliver his brother from peril: whereupon he addreſſed himſelf to *Joſeph*, and ſpake thus: "Dread Lord (quoth he) we confeſſe that we are all ready to ſuffer "puniſhment (although we have not all of us committed the offence, but onely the youngeſt "amongſt us) and although we ſuppoſe his life to be almoſt deſperate, yet our only hope as yet "reſteth in your goodneſſe and clemency. For which cauſe, we beſeech you, that you will not "only have compaſſion of us, but of your own nature, and that in this caſe you would be plea-"ſed to take counſel, not of your juſt indignation, but your native goodneſſe; governing your "wrath with a great mind, to which vulgar men both in great and ſmall occurrences, are wont
E "to ſubmit. Conſider, I pray you, whether it ſtand with your dignity to kill thoſe, who preſent "themſelves to be puniſhed, and deſire in no ſort to live, except it be by the benefit of your "mercy. Suffer not your ſelf to be deprived of this honour: that after you have delivered us from famine, and liberally furniſhed us with corn, ſo of your mercy likewiſe you have permitted us to return unto our family, being travelled by the ſame perill, and to bring them "home ſuſtenance. For one and the ſame bounty is it to continue them in life, who are travel-"led with famine; and to forgive them death, who have merited it by their offences: to "whom their wickedneſſe hath envyed that bounty which you have heroically extended to-"wards them. It is one and the ſame grace imparted by you in divers manners. For thou ſhalt "ſave thoſe whom thou haſt fed; and that life which thou wouldeſt ſuffer not to fail by force
F "of famine, thou ſhalt deliver and give again: whereby thy clemency may be more commen-"dable whileſt both thou giveſt life, & thoſe things likewiſe whereby life is maintained; More-"over, I think that God himſelf hath given thee this means to expreſſe thy vertue, that it "may appear that thou ſetteſt lighter by the injuries offered unto thee, than by thy will to "do good; and that thou art not liberal to them only, who are poor and innocent. For "although it be a great praiſe to yield ſuccour in adverſities; yet is a Prince no leſſe hono-"red by his clemency, eſpecially in a cauſe that concerneth his particular intereſt, for if they "that remit ſmall offences, are followed by deſerved praiſe; what is it to reſtrain a mans ire in "a capital crime? Doth it not moſt near approximate the divine clemency? And had I not "good experience by *Joſephs* death, how grievouſly my father digeſteth the want of his chil-"dren, I would not ſo earneſtly intreat for his ſafety, but ſo far forth and no otherwiſe,

á v. 18. ad finem. Judah's Oration unto Joſeph for Benjamin.

"but

The year of the world, 2237. before Christs Nativity, 1726

but as it might redound to the praiſe of thy clemency; and were there not ſome to whom our death would bring both grief and diſcontent, we were willing all of us to ſuffer puniſhment. But now whereas we have not ſo much commiſeration of our ſelves (although as yet we be but young, and have not much taſted the pleaſures, and fruit of this life) as of our "wretched Parent, being drowned in years and cares, we offer up unto thee theſe our pray- "ers in his name alſo, and beſeech thee to grant us life, though at this day we are under thy "juſtice for our offences. Aſſuredly he is a good man, and begat us, that we ſhould be like "unto him: worthy is he never to taſte or be tried by any ſuch calamity, who now through "our abſence, is diſcruciate with care and ſorrow. Now if ſo be he ſhould receive any tidings "either of our death, or the cauſe thereof, he will not endure any more to live: the infamy "of our deaths will ſhorten his dayes, and make his death by this means more unhappy; who "rather then he ſhould hear the rumours of our ſhame, would haſten his death, in ſuppoſing "them. All theſe well conſidered, (although thou art juſtly moved by this offence) remit "the revenge unto our father, and rather let thy pity towards him, then our iniquity towards "thee prevail with thee. Impart this honour to his old age; which if it be deprived of our "preſence, neither will, nor can deſire to live: yield this reſpect to thy fathers memory; yea "aſcribe it to the very name of a father, wherewith thou art honoured: ſo God, the Father of "all men, will bleſſe thee in that name, and fortunate thee in thy increaſe; whom alſo thou "ſhalt honour, if in reſpect of that common name, thou take compaſſion of our father, in con- "ſidering the ſorrow that he ſhall endure, if perhaps he ſhall be deprived of his children. It "now lyeth in your power to give us that, which you may deprive us of, by that power which "God hath given you: and in doing us this favour, you ſhall imitate the nature of God; and in "this reſpect become like unto him. For, ſince it lyeth in your power to do both the one and "the other, it were better thou didſt good than evill; and contenting thy ſelf with thy pow- "er, not to remember or urge thy revenge: but only to think that thy power was given thee, "to keep and conſerve men; and that the more mercy thou extendeſt towards many, the "more honour thou redoubleſt on thy head. Now it lyeth in thy power, by forgiving our bro- "thers error, to give us all life. For neither can we be ſafe except he be ſaved; neither may "we return home unto our father, except he return; but here muſt we ſuffer whatſoever our "brother ſuffereth. Neither do we crave any other mercy at thy hand (dread Prince) if we "be repulſed in this, but that thou wilt inflict one and the ſame puniſhment on us, in no other "manner, than as if we had been partakers of the Felony: for this were more better for us, "than that we our ſelves, through ſorrow, ſhould offer violence to our own ſouls. I will not al- "ledge or urge his youth, or judgement, as yet unrip'ned; neither will I infer, that pardon is "uſually granted unto ſuch; but here will I make an end. That whether we be condemned, in "that I have not ſufficiently pleaded his cauſe, or whether we be abſolved, we may wholly "aſcribe this grace to your favour and clemency: to the bounds of whoſe praiſe, this like- "wiſe ſhall be added, That not only thou haſt ſaved us; but alſo, in pardoning us of the puniſh- "ment which we have juſtly deſerved, haſt had more care of us, than we our ſelves. If there- "fore it be thy pleaſure to adjudge him to dye, ſuffer me to ſuffer for him, and ſend him back "unto our father; or if it pleaſe thee to retain him for thy ſlave, I am more fit than he to do "all ſorts of ſervices, as you may perceive; and am ready to ſuffer all that which may be in- "flicted on me. When *Juda* had ſpoken thus, he humbled himſelf at *Joſephs* feet; endeavour- ing as much as in him lay, to mollifie and appeaſe his ire: in like ſort alſo all the other bro- thers proſtrated themſelves, offering themſelves to dye for *Benjamin*.

Power given to ſave.

But *Joſeph* conquered with pitie, and unable any longer to perſonate a diſpleaſed man, ſent away all thoſe that were preſent; and being alone with them, diſcovered himſelf unto his brothers; and in this ſort to them only he diſcloſed himſelf, and ſaid; "I cannot but "commend the piety and love which you bear unto your brother, which I find to be greater "than I did expect, gathering my conjectures from thoſe things which in times paſt have hap- "ned unto me. For, to this end have I done all this, that I might make trial of your brotherly "benevolence: whereof ſince you have given me a notable proof, I will not aſcribe that "which you have done unto me, to your natures, but rather wholly to the will of God, who "hath at this preſent furniſhed you with all things which are profitable for you, and will here- "after give you greater things, if he withdraw not his favourable hand from us. When as "therefore I underſtood of my fathers rather deſired than hoped health, and found you to be "ſuch as I deſired you ſhould be towards your brother, I freely forget thoſe injuries which in "times paſt were done unto me: rather making choice to give you thanks, as the miniſters "of Gods providence, that againſt this time provided for our common profit, than remem- "ber me (as then it ſeemed unto me) of your pretended malice. I therefore pray you, that for-

Gen. 45. 1, 2. ad 16. Joſeph maketh himſelf known to his bre- thren.

getting

A "getting thoſe things which are paſt, you will be of courage, and wax confident, ſuffering "willingly the good event of an ill intent; neither that bluſhing at your former faults, you "ſhould be any wayes amated. Let not therefore the evil ſentence which in times paſt you "pronounced againſt me, any wayes trouble you, ſince you perceived it wanted effect: but "rejoyce ye at theſe works of God, and go and tell your father that which you have ſeen, for "fear leſt he being conſumed with immoderate care of you, I my ſelf be deprived of the "chiefeſt fruit of my felicity, before he come to my preſence and be made partaker of thoſe "benefits. Wherefore depart you, and bringing with you him, your wives and children, and all "your kindred, come back unto me: for it were inconvenient (my dear brethren) that you "ſhould not be partakers of my felicity, eſpecially ſince this famine is as yet to continue for
B "the term of five years. This ſaid, *Joſeph* imbraced his brethren: but they were wholy confounded in tears and ſorrow, and the greater was their repentance, in that they had ſinned againſt ſo kind a brother. After all this, there followed a banquet. And the king underſtanding that *Joſephs* brethren were arrived, (as if ſome good fortune had befaln him) right heartily rejoyced, and he gave them chariots laden with corn, and gold, and ſilver, with other preſents to preſent their father with, who enriched with divers gifts (ſome by their brother unto his father, otherſome to themſelves, but eſpecially to *Benjamin*) they returned home into their countrey. But after that *Jacob* underſtood by his ſonnes in what eſtate his ſon *Joſeph* was, that he had not only eſcaped from death (which he had ſo long time bewailed) but alſo that he lived in high proſperity, and miniſtered to the King of Egypt, and had welC nigh the whole government of the Kingdome under his hands: he eaſily believed all things that were told him, and acknowledged the great works of God, and his goodneſſe ſhewed unto him, although for a time it ſeemed to be intermitted. And a little time after, he addreſſed himſelf to go and viſit his ſonne *Joſeph*.

The year of the World, 2231. before Chriſts Nativity 1726.

v 16.

The king rejoyceth to know that Joſephs brothers were arrived Hedio and Ruffinus. chap. 7. 2. 4. v. 26, 27, 28.

Jacob rejoyceth to hear the promotions and honours of Joſeph.

CHAP. IIII.

How Jacob *with all his progeny departed unto his Son.*

The year of the World, 2239, before Chriſts Nativity 1725.

BUt when he arrived near the fountain of Covenant, he offered in that place a Sacrifice unto God; and fearing leſt his children ſhould inhabit Egypt by reaſon of the fertility of the place, and that his poſterity by not returning back into the Land
D of Canaan, ſhould loſe the poſſeſſion of that which God had promiſed them; and furthermore, doubting leſt that his journey into Egypt being by him enterprized againſt the Will of God ſhould be ominous unto his Children; ſuſpecting likewiſe leſt he ſhould die before he came to *Joſephs* preſence; he was wonderfully perplexed in minde. Whileſt thus he ruminated and examined theſe things in his thought, he was ſurpriſed with a heavy ſleep, during which time God appeared unto him and called him twice by his name: who asking who it was that called him, God anſwered: "Doeſt "thou not acknowledge (O *Jacob*) That God, who hath both protected thee, and thy an"ceſtors, and ſuccoured you in all your neceſſities? who contrary to thy fathers purpoſe "made thee Lord of his familie, and when as by thy ſelf thou dideſt travell into Meſopo"tamia, I brought to paſſe, that being matched in wedlock very happily, thou returnedſt
E "into thy countrey back again, being bleſſed with many children, and ſtored with much "riches. I alſo kept thy progeny in ſafety, and when it ſeemed thou hadſt loſt *Joſeph*, I "raiſed him to that high ſtep of dignity wherein now he liveth; and made him the next in "perſon to the King of Egypt. And now alſo I am come unto thee unto this end, that I may "guid thee in thy journey, and that I may foretel thee that thou ſhalt leave thy life be"twixt the hands of *Joſeph*, and that thy poſterity ſhall be mighty and famous for many "ages, and ſhall poſſeſs that land, the Empire whereof I have promiſed them. Aſſured and made confident by this dream, he more willingly haſtned, both he, his ſons, with all their progeny into Egypt, whoſe number amounted to the ſumme of 70. Their names, in that they
F are ſomewhat hard, I had not written down, except it were to ſatisfie ſome, who contend that we are Egyptians and not Meſopotamians. The ſons of *Jacob* therefore are twelve in number, of whom *Joſeph* came thither long before them. Now are the reſt to be reckoned up with every one of their progenies. *Reuben* had four ſonnes, *Enoches*, *Phalles*, *Eſſaron*, *and Charmiſſus*. *Simeon* had ſix, *Fumilas*, *Jamimus*, *Puthodus*, *Jachenus*, *Gour*, *Zaar*. *Levi* alſo had three, *Gelſemis*, *Chathus*, and *Marari*. *Juda* had likewiſe three, *Sala*, *Phares*, *Zara*. with two ſons of *Phares*, *Eſron* and *Amyrus*; *Iſſachar* had foure, *Thulas*, *Phuras*, *Jobus*, and *Samaron*. *Zabulon* had three, *Saradus*, *Elon*, and *Janel*. And theſe were the children he had by

Gen. 46. 1, ad 5 God appeareth to Jacob about the fountaine of covenant.

v. 6, 7. ad 26 Jacob with his ſonnes and nephewes depart into Egypt.

Jacobs progeny.

Lea, who alſo led with her *Dina* her daughter: the number of whom amounted to 33. But *Rachel* had two ſons, of which the elder was called *Joſeph*, had likewiſe two, *Manaſſes* and *Ephraim*. But *Benjamin* had ten, *Bolosſus*, *Baccaris*, *Aſabel*, *Gela*, *Namans*, *Iſes*, *Aros*, *Nomphthis*, *Optatis*, and *Sarodus*. Theſe fourteen added to thoſe above named, make up the number of fourty ſeven. And this was the legitimate iſſue of *Jacob*. But on *Bala Rachels* handmaid *Dan* and *Nepthalim*, who was attended by four ſons, *Eleinus*, *Gunnes*, *Sares*, and *Hellimus*. But *Dan* had onely one ſonne called *Vſis*. Now if thoſe be added to the above named, they make up the number of 54. But *Gad* and *Aſſer* were born by *Zelpha Leas* handmaid, of theſe, *Gad* was attended by ſeven ſons: *Zophonias*, *Vgis*, *Sunis*, *Zabros*, *Erines*, *Erodes*, and *Ariel*, *Aſſer* had one daughter and ſix male children whoſe names were *Jomnes*, *Eſſus*, *Jebus*, *Baris*, *Abarus*, *Melmiel*. Theſe fifteen being added to the foreſaid fifty four, make up the number abovenamed, together with *Jacob*. But *Joſeph* underſtanding that his father was at hand (for *Juda* poſted before to give him notice thereof) he went out to meet him, and encountred him near to a town called Heros, who was ſeized with ſuch extreme and unexpected joy, that he had almoſt expired; but *Joſeph* recomforted him, being himſelf almoſt endangered through extream joy, yet not in ſuch extaſie, and extremity as his father; afterward deſiring him to march ſoftly onward, he taking with him his five brethren, haſted unto the king, ſignifiing unto him that his father with all his family were arrived. Who no ſooner underſtood thereof, but that he joyfully asked *Joſeph* in what ſtudies he took delight: who anſwered him that his exerciſe was in keeping of cattel, and that he had no other trade. And this anſwer made he, to the intent they might not be divided one from another, but that living altogether, they might take care of their father: another reaſon was, leſt emulation ſhould happen betwixt them, and the Egyptians, if ſo be they ſhould be converſant in the ſame ſtudies; for it was lawful for that nation to exerciſe the ſhepheards trade. Now when *Jacob* was brought into the Kings preſence, and after he had done him reverence, and prayed God for the proſperity both of him and his Realm; *Pharaoh* asked him how long he had lived; and when he had underſtood that he was a hundred and thirty years old, he admired at the age of the man; and after he had certified him that his anceſtors had lived far longer time, he comanded him, and his ſons to dwell in *Heliopolis*, where alſo the Kings Shepheards had their paſtures. But the famine increaſed in Egypt, and the evill augmented more and more, by reaſon of that *Nilus* did not overflow the earth; neither extended his arms over the ſame: on the other ſide God rained not upon the earth: Moreover in that the evill was unſuſpected, it was more grievous eſpecially to the commonaltie, who had laid up nothing, neither did *Joſeph* give them corn without ready money: which when they began to want, they exchange their cattel and ſlaves for corn; but they that had lands, ſold a portion thereof unto the King for their proviſion. And when as by this meanes all theſe poſſeſſions came into the Kings hands; they went to inhabit the one here, the other there, to the end that the King might be more aſſured of the poſſeſſion of their land; the ſacrificers onely were excepted, to whom the lands which they had, remained intire. Finally this neceſſity reduced both the mindes and bodies of the whole Nation into ſervitude after ſuch a manner, that they eſteemed no labour or meanes unſeemly, that might ſerve them towards the maintenance of their ſuſtenance. But when the famine ceaſed, and the earth watered by the overflow of the flood, began to gather her former fertility; *Joſeph* viſiting every city of the Kingdome, and aſſembling the multitude in every one of them, reſtored them the profits of thoſe lands which they had ſold unto the King, and exhorted them to manure the ſame in no worſe manner then they would do their own, commanding them to pay the fifth part unto the King, which was due unto him by his prerogative and kingly right. Who rejoycing at this unexpected reſtitution, earneſtly intended and proſecuted their tillage: and by this meanes not onely *Joſephs* authority, but alſo the peoples hearts were not a little tied unto the King: and the inheritance of the fifth part of the profits remained with the kings that ſucceeded, and all their poſterity.

But *Jacob*, after he had lived ſeventeen years in Egypt, ended his life betwixt the hands of his ſons, having firſt beſought God to give them proſperity and aboundance; and propheſied that every one of their poſterity ſhould attain to the poſſeſſion of a part of the land of *Chanaan*, all which not long after came to paſſe. Beſides, praiſing his ſon *Joſeph*, for that forgetting the injuries done unto him, he had beſtowed divers benefits on his brethren, yea, and ſuch as well beſeemed his benefactors, he commanded his ſonnes, that they ſhould admit *Joſephs* ſonnes, *Ephraim* and *Manaſſes* into their number, at ſuch time as they ſhould divide the land of *Chanaan*, as hereafter it ſhall be declared. Laſt of all, he prayed them to bury him in

The year of the World, 2293. before Chriſts Nativity, 1725.

v. 30. Jacob almoſt deceaſed for joy.

Gen. 47. 2. Joſeph with his five brethren.

à v. 3. ad 10. Jacob talketh with Pharaoh, and is appointed to inhabit Heliopolis.

The famin in Egypt.

The year of the World, 2245. before Chriſts Nativity 1719.

v. 16, 17, 20. A great profit redounded to the King by this famine.

Joſeph commanded them to pay the fifth part of their profits to the King.

Hecio & Ruffinus, chap. 8.

A in Hebron. And he died at ſuch time as he had lived one hundred and fifty years wanting three, being ſecond to none of his anceſtors in piety, and obtained the reward which he ought juſtly to poſſeſſe, in that he was a man adorned with ſo many vertues. But *Joſeph* by the Kings permiſſion went and tranſported his fathers body into Hebron, and there buried it very magnifieently. But his Brothers fearing to return with him, and refuſing to follow him, in that he ſuſpected their father being dead, that he ſhould be revenged on them in that they had not any friend left alive, under whoſe favour they might hope for pardon, he commanded them, that laying their ſuſpitions aſide, they ſhould ſuſpect no evil: and having brought them back again with him, he gave them great poſſeſſions: neither did he ever intermit to entertain them with brotherly kindneſſe. But he likewiſe died, when he had lived
B one hundred and ten years; a man endowed with admirable vertue, and prudent in all affairs and moderate in his government: by which means it came to paſs, that neither his forrein birth, neither his calamities, whereof we have ſpoken, did any wayes hinder him, but that he was exalted and continued in high dignity. The reſt of his brothers alſo, having ſpent their lives in happineſſe, died in Egypt, whoſe bodies their ſonnes and Nephews tranſported and buried in Hebron: but *Joſephs* bones were afterwards tranſlated by the Hebrewes into Chanaan, at ſuch time as they departed out of Egypt into Chanaan; for hereunto had he bound them by an Oath. But in that I am to declare this and other actions of this Nation, I will firſt of all ſhew the cauſe why they departed out of Egypt.

Gen. 49. 33. Jacob died when he was 147. years old.

Gen. 50. 13. Jacob is buried in Hebron.

The year of the world, 2311. before Chriſts Nativity, 1653.

Joſeph dieth when he was 110. years old.

Gen. 50. 22, 26. Joſephs bones tranſlated into Chanaan.

C

CHAP. V.

Of the affliction which the Hebrewes endured in Egypt, for the ſpace of four hundred years

Exod. 1.

THe Egyptians are a nation addicted unto delicacy, and impatient of labour, ſubject onely to their pleaſures, and affecting gain: whence it came to paſſe, that bearing hatred towards the Hebrewes, and envying their happineſſe, they were very evilly diſpoſed toward them. For ſeeing the race of the Iſraelites flouriſh and to abound in riches, which they got by their labour and induſtry, they conceived
D an opinion that their advancement and increaſe, would be the overthrow and decreaſe of the Egyptians; ſo that at length they forgot the benefits which *Joſeph* had done unto them: and after the royalty was tranſported into another family, they committed divers outrages againſt the Iſraelites, and complotted againſt them in what manner they might more grievouſly afflict them. For they were enjoyned by them to cut Nilus into divers trenches, and to inviron their City with walls, and to build fortifications and banks, whereby the inundations of the Flood might be diverted. They alſo vexed our Nation in building their high and vain Pyramides, compelling them to learn divers arts, and to accuſtome themſelves to endure labour; and in ſuch afflictions led they their lives for the ſpace of 400. years, the Egyptians ſtudying nought elſe but to tire the Iſraelites with continual labour, and our Countrey-men endeavouring themſelves alwayes to perform far more
E than was expected from them. Living thus in this eſtate, there grew afterwards another occaſion, which inſtigated them the more to ſeek the ruine and deſolation of our Nation. For one of the ſacred Secretaries (to whoſe predictions thoſe kinde of people do very much attribute) foretold the King, that about that time there ſhould be one bred and born among the Iſraelites, that in time to come ſhould grievouſly inflict the eſtate of the Egyptians, and wonderouſly enhance the good hap of the Iſraelites, who ſhould ſurpaſſe all other in vertue, and purchaſe to himſelf immortal glory, if ſo be he ſhould attain to mans eſtate. Wherewith the King being greatly terrified, he publiſhed an Edict by the advice of this ſecretary, that whatſoever male-child ſhould be born among the Iſraelites he ſhould be caſt into the
F flood to be drowned: he commanded likewiſe the Egyptian midwives diligently to obſerve the time when the Hebrew woman travelled with child, carefully to keep and mark their children at ſuch time as they were delivered. For it was enjoyned them that they ſhould be brought to bed by ſuch Midwives, who by reaſon of conſanguinity with that nation, ſhould not tranſgreſſe the Kings Commandement; he enacted alſo a law with a penalty, that if any ſhould be ſo bold to conceal their children, both they and all their family ſhould be done to death. Great was their calamity, not onely in that reſpect, becauſe they were deprived of their children, and for that the Parents themſelves were made the miniſters to murther their own children; but foreſeeing alſo the future time, they were intollerably diſmayed, expecting nought elſe but the certain and fatal extirpation of their whole nation, by rea-

The Hiſtory of the book of Exodus.

Hedio & Ruffinus, chap 9. Exod. 1. 1, 2, &c.

The envie of the Egyptians towards the Hebrewes.

The year of the world, 2353. before Chriſts Nativity, 1611.

v. 11. The Hebrews inſupportable ſervitude.

The prophecy as touching Moſes.

ver. 16. 22. Pharaoh commanded that all the male children of the Iſraelites ſhould be done to death.

Exod. 2.1, 2.3.

The year of the World, 2373. before Christs Nativity 1591.

Amarames, Moſes father, prayeth God to be merciful to the Hebrewes.

ſon that when the children were ſlain, the parents themſelves not long after were aſſured to G
die: thus conceited they in themſelves into what extreme misfortune they were fallen. But
no man whoſoever, although he complot never ſo many ſtratagems, can reſiſt the will of
God. For both the child, of whom the ſacred Secretary had fore-prophecied, was ſecretly
brought up undiſcovered by the Kings ſpies, and approved by the events of his life, that he
was no falſe Prophet. *Amarames* an Hebrew born, and a noble man amongſt his Nation fea-
ring both the publick peril, leſt the whole nation ſhould be brought to nothing through the
want of iſſue; and his own private misfortune, whoſe wife at home was big with child and
ready to lye down; was troubled in his mind, and uncertain what to do. For which cauſe
he made his recourſe unto God. Beſeeching him that at the length he would have mercy
on thoſe men by whom onely he had been perpetually honoured; and that it would pleaſe H
him to bring to end the preſent affliction which threatned the whole nation with utter ruine
and deſtruction. But God being moved unto mercy by his moſt humble prayer, appeared
to him in a dream, and recomforted him, commanding him to be confident: telling him
that he had in memory the piety of his anceſtors, and that he would for ever remunerate
them, even as in times paſt he had been gracious to their Forefathers. For it was he that had
increaſed their poſterity, and multiplied them to ſo mighty a nation, that by his favour *A-
braham* departing alone out of Meſopotamia into Chanaan, beſides other felicities, had iſſue
by his wife that was beforetime barren, and left ample poſſeſſions to his ſucceſſors: to *Iſma-
el*, *Arabia*, to *Chaturas* children *Troglottida*, and to *Iſaac Chanaan*. Neither can you ever for-
get without note of impiety and ingratitude, the attempts alſo which were happily atchie- I
ved in warre by my meanes, but *Jacobs* name is alſo renowned amongſt forrain nations, both
in reſpect of the felicity wherein he lived, and alſo for that proſperity which by hereditary
right hapned unto his poſterity, who taking their original from 70. men that accompanied
their father into Egypt, now increaſed to the number of ſix hundred thouſand: know there-
fore now alſo, that I inwardly and heartily affect your publick ſecurity, and privately thy
glory. For this child, for fear of whoſe nativity, the Egyptians have condemned all your
children unto death, ſhall be born unto thee: he neither ſhall be diſcovered by the conſti-
tuted ſpies, and after he hath eſcaped beyond all expectation, ſhall he be brought up, and in
his time ſhall he deliver the Hebrews from the thraldome of the Egyptians. And ſhall ob-
tain an eternal memory, for this his famous action, not only amongſt his own nation, K
but alſo amongſt ſtrangers; for this favour will I extend unto thee, and on thy poſterity that
followeth after thee; he ſhall alſo have ſuch a brother, who ſhall deſerve both in himſelf, and
in his poſterity to inherit the Prieſthood for ever. After theſe things were declared in a vi-
ſion unto *Amram*, he awaked and told it to his wife *Jochabel*, and by reaſon of the prediction

Exod. 2.1, 2, 3, ad. 10. Moſes birth.

of this dream, their ſuſpition and fear the rather increaſed more and more: for they were
not only penſive in reſpect of their child; but alſo by reaſon of the future great good for-
tune that was promiſed them. But anon after the woman being brought to bed, gave credit to
the Oracle, who had ſo eaſie and gentle a labour, that ſhe beguiled the overſeers and ſpies, in
that ſhe felt none of thoſe throes which do commonly afflict ſuch as are in labour: ſo that ſhe
nouriſhed the infant three months ſecretly in her houſe, without being in any ſort diſcove- L
red. But afterwards *Amram* fearing to be ſurprized, and ſore doubting leſt he ſhould incurre
the Kings diſpleaſure, if the matter were diſcovered, whereby both he, and the child ſhould
be made away, and Gods promiſes ſhould be fruſtrate; he had rather wholly commit the ſafe-
ty of his ſon to his providence: ſuppoſing that if the boy were hidden, which notwithſtand-
ing would be hard to effect, yet that it would be troubleſome unto him to live in continual
peril both of his own and his ſons ſafety: moreover, he thought that God would purvey
ſome means of aſſurance, to the intent that nothing of that which he had foretold might be
proved falſe. Grounding himſelf on this reſolution, they prepared and made a cradle of
ſedge, after the manner of a couch, ſo great as it was ſufficient to lay the child in at eaſe, and
having pitched it on every ſide leſt the water ſhould pierce the ſame, they put the child in- M
to it, and ſuffering him to float along the ſtream, in committing him to the mercy of God.

v. 3. Moſes caſt into the floud.

Whileſt in this manner it was born down by the ſtream; *Mariam*, the ſiſter of the young
infant, by her mothers command went along the bank on the other ſide of the river,
obſerving whither at length the basket would be carried, and where it did arive. At that
time God manifeſtly declared, that nothing is atchieved by mans wiſdome, but that all
things are brought to paſſe by his Omnipotent bounty, and that they, who for their profit
and particular ſecurity ſeek the ruine and deſtruction of others with never ſo much ſub-
tilty, care, and diligence; yet are they oftentimes deceived in their expectations: Again,
that

A that they that ſubmit their wills unto Gods will, are warranted from all wrongs by ſuch means as were never thought on, which may moſt manifeſtly be perceived by this childe.

Thermuthis, the Kings daughter, walking along the river ſide, eſpied his basket carried away by the courſe of the ſtream, and preſently commanded certain ſwimmers to draw the cradle on dry land, and bring it before her: who executing her command, ſhe opened the basket and beheld the childe; who in that he was fair and well featured did greatly delight her. For God ſo loved and favoured *Moſes*, that he cauſed him both to be nouriſhed and brought up by them, who for fear leſt he ſhould be born, had decreed to deſtroy all the reſt of the race of the Hebrews. *Thermuthis* therefore commanded them to fetch her ſome one Nurſe who might give the childe ſuck: Who refuſing the ſame, and all other Nurſes what-
B ſoever they were ſent for to ſuckle him; *Mariam*, as if by good fortune, and not of ſet purpoſe, ſhe had light into their company, began to ſpeak thus unto *Thermuthis*: In vain (ſaid ſhe) O Queen, doeſt thou endeavour, whileſt thou ſtriveſt to give this babe ſuck by any but an Hebrew nurſe, for he will not accept it: for if thou call unto thee a nurſe of the ſame nation, and agreeable with his nature, doubtleſs he will take the nipple. This ſpeech of hers being both heard, and plauſibly accepted, the Queen commanded her to execute the ſame, and to bring her an Hebrew woman that gave ſuck; which ſhe diligently performing, returned, and brought her mother with her, whom none of the aſſiſtants knew; who preſenting her breaſt unto the childe, he willingly took the dugge: ſo, that upon the Queens requeſt, the nouriſh-
C ment of the childe was wholly committed unto her. And by reaſon of this accident, and for that he was caſt into the river, he was called *Moſes*; For the Egyptians call *water*, Mo; and *ſaved*, Yſes: ſo this name, compoſed of theſe two, was impoſed on this childe; who afterwards (without exceptions) became the wiſeſt man among the Hebrews, according as God had afore-prophecied; for he was the ſeventh after *Abraham*: for he was *Amrams* ſonne, and *Amram* ſonne unto *Cathus*, and he to *Levi*, and *Levi* to *Jacob*; who took the original from *Iſaac*, the ſon of *Abraham*. He had a judgement riper than became his age: for even amongſt his childiſh delights, he ſhewed himſelf more diſcreet than all his equals; and in whatſoever he did, it gave teſtimony, that at ſuch time as he ſhould attain to mans eſtate, he would manage mighty things. When he was but onely three years old, God adorned and endowed him with an admirable audacity. He was ſo fair and amiable, that there was not any one,
D how auſtere and inhumane ſoever he were, which but in heholding him, would not be aſtoniſhed. And it chanced alſo, that divers, who encountred him as he was born thorow the ſtreets, turned themſelves about to behold him, and intermitted their other affairs, onely to look upon him: for the admirable and innated beauty which was in this infant did raviſh all thoſe that beheld him. Whence it came to paſſe, that *Thermuthis*, in that ſhe had no other iſſue, adopted him for her heir; and conducting him unto her father, ſhe preſented him before him, ſaying that ſhe was careful of a ſucceſſour, by reaſon God had not vouchſafed him to have any iſſue, for (ſaith ſhe) I have brought up this Infant no leſſe excellent in wit then
E divine in beauty, and have received him miraculouſly, by the bounty and grace of Nilus, whom I have decreed to adopt my child, and to eſtabliſh him as ſucceſſour to thee in thy kingdom. This ſaid, ſhe delivered the infant into her fathers arms: who, after he had imbraced and hugged him at his breaſt (to give his daughter the more content) he put his diadem upon the childs head: but *Moſes* pulling it from his head after a childiſh manner, caſt it on the ground, and ſpurned it with his feet; which act of his was ſuppoſed ominous to the Realm, and dangerous for the King. Whereupon the ſacred Secretary (who had fore-told, that his nativity would be the deſtruction of the Egyptians) willed them to kill the childe, and enforced himſelf to enact it, crying out with a loud voyce, and ſpeaking unto the King after this manner: O King, this childe, by whoſe death God promiſeth us ſecurity, hath already confirmed the preſage, inſulting over thy Kingdom, and ſpurning at thy diadem: Take from the Egyptians that fear which they have conceived through him, by his death; and
F from the Hebrews that hope which they build on his courage and life. But *Thermuthis* haſtily conveyed and ſnatched him thence, and the King was not over-forward to lay hands on him, by reaſon that God diſpenſed all things in that ſort, in that he had a care of *Moſes* preſervation. He was therefore very carefully brought up: and in reſpect of him, the Hebrews in general were repleniſhed with good hope; but to the Egyptians, his education both was ſuſpected and grudged at: but by reaſon that if the lad ſhould have been ſlain, there was not any one, either a kinne, or adopted, or otherwiſe whatſoever, that had regard of the eſtate of the Egyptians, they abſtained from his ſlaughter. Being therefore thus born, and after this manner brought up; at ſuch time as he increaſed in years, he evidently, by his vertue,

v. 5. Thermuthis, Pharaohs daughter, cauſeth Moſes to be taken out of the river.

The year of the World, 2273. before Chriſts Nativity 1591.

The year of the World, 2376. before Chriſts Nativity, 1588.

Moſes, whence he received his name.

Moſes, the ſeventh after Abraham.

v. 10. Moſes the adopted ſonne of Thermuthis daughter unto Pharaoh.

v. 10. Moſes delivered from death.

Hedio & Ruffinus, chap. 10. al. 7.

vertue, made it known unto the Egyptians, that he was born to abaſe their pride, and to exalt the Hebrews, by this occaſion which enſueth. The Ethiopians, who confine upon Egypt, having ſpoyled and deſtroyed the Countrey round about them, ſpoyled and made pillage of all the goods of the Egyptians; who, incenſed againſt them for the wrongs and injuries which they had offered, levied an army, intending to revenge them of that diſgrace which their enemies had offered them: but in the battel they were all put to flight, ſo that ſome of them were ſlain: and the reſt ſhamefully flying, returned with ignominy worſe than death, into their own countrey. The Ethiopians made proud with this good fortune, inſtantly purſued them: and ſuppoſing it a cowardly part in them, not to take the benefit of their preſent good fortune, and conceiving an aſſured hope of conquering Egypt, they generally waſted the ſame: and having taſted of the ſweetneſs of pillage, without any temper of moderation in their victory, they were incenſed to attempt greater matters. And whereas they perceived, that having waſted all their neighbour-regions, no man durſt ſally out, to encounter them in armes, they marched forward toward Memphis, even unto the ſea; arriving near no City that either had the heart, or durſt make head againſt them. By which calamities, the Egyptians being over-ſore oppreſſed, they ſend one to aske counſell of the oracle, in what manner they might prevent their miſeries; and when as an anſwer was given them, That they ſhould chuſe an Hebrew to aſſiſt them in the warres, the King commanded his daughter to give them *Moſes*; who, together with the Empire, might govern the whole army. She taking an oath of the King, that no injury or violence ſhould be offered him, delivered him into his hands; eſteeming it to be a great good fortune for *Moſes*, that he was called to the ſuccours of her Countrey: and contrariwiſe, ſhe blamed the ſacrificers, who were not aſhamed to demand his aid and aſſiſtance, whom they had fore-judged, and adjudged to be ſlain as their common enemy. But *Moſes* exhorted by *Thermuthis* and the King, willingly took the charge upon him. Whereat the Prieſts of both nations were very joyfull: for the Egyptians hoped, that when by his vertue and valour he had overcome their enemies, they afterwards might more eaſily diſpatch and murther him, by ſome treaſon and ſiniſter means; and the Hebrews conceived an hope, that they might depart out of Egypt, by reaſon that *Moſes* was the General of the army. *Moſes* therefore making haſte, before ſuch time as the enemies had any notice that he was diſlodged, he levied his army, and conducted them, not along the banks of the river, but thorow the main land; wherein he made manifeſt his moſt admirable prudence. For the journey by land being very dangerous, by reaſon of the multitude of ſerpents, (for the Countrey thereabouts breedeth up all ſorts of them, and ſome of that kinde, as the like thereof are not ſeen in any place elſe, all different in propriety, malignity, and horrible form, and amongſt theſe likewiſe there are ſome winged, and apt to flye, who not onely offend thoſe that they encounter on the earth very privily, but alſo towre very high in the air, who hover about to hurt thoſe that are not aware of them;) he, for the ſecurity of his army, and to the end he might march without any inconvenience, invented this marvellous and admirable ſtratagem: for he cauſed two paniers of ſedge to be made, in form of cofers, and filled them with certain birds which were called *Ibes*, who are mortal enemies to ſerpents, and before whom the ſerpents flee; and ſometimes, in flying from them like harts, they are laid hold of, and ſwallowed by them. Otherwiſe theſe birds are managed and made tame, and are not harmfull to any but to ſerpents: of whom I will now ceaſe to write any further, becauſe the Greeks do already know what kind of bird it is.

When as therefore he arrived in the Countrey of ſerpents, he let flye his *Ibes* againſt the venemous beaſts, and made uſe of them to encounter the other. And when he had marched in this ſort, he attained and ſurpriſed the Ethiopians, before they ſuſpected him; and ſuddenly charging them, he overcame them in battel, ſpoyling them of the hope they had to conquer Egypt: and entring the towns of Ethiopia, he raiſed them, and made a great ſlaughter of the inhabitants. The Egyptian army having taſted the happy ſucceſſe that happened unto them under the conduct of *Moſes*, intermitted not their occaſion; eſpecially, for that they ſaw that the Ethiopians were well-nigh conquered, or rather wholy deſtroyed: and in the end having driven them even unto Saba the chief city of Ethiopia, (which *Cambyſes* called Meroe, for the love which he bore unto his ſiſter, who was ſo called) they beſieged them. The city was ſtrong, and very hard to be aſſailed, by reaſon of the river Nilus which environed it round about: on the other ſide, the rivers of Aſtapus and Aſtaporta did flow in ſo freſhly, as they could neither break the courſe of the water, nor wade over the ſtream: for the city is builded in an Iſland, environed with a ſtrong wall round about; having great

v. 11. The Egyptians warre againſt the Ethiopians

The year of the world, 2376. before Chriſts Nativity 1588.

The Egyptians require Moſes to be their captain.

Moſes marcheth againſt the Ethiopians.

The victory which Moſes and the Egyptians had againſt the Ethiopians.

Saba their chief city beſieged.

A great rampiers betwixt the rivers and the walls built, to reſiſt the inundations of the waters; which are the cauſe that the city may be very hardly taken, although the oppoſite army had found means to paſſe the water. Now, when *Moſes* was very ſore grieved that his army profited nothing, by reaſon that the enemy durſt not encounter them in open field: behold what a chance happened: *Tharbis*, the daughter of the King of Ethiopia, beholding *Moſes* at ſuch time as he approached with his army near unto the walls of the city, and ſeeing how valiantly he fought and behaved himſelf, and wondring at the exploits and enterpriſes which he made, (which was the cauſe that the Egyptians, almoſt diſpairing of their eſtates and liberty, were grown ſo forward) and how the Ethiopians, not long before eſteemed the conquerors, and happy in their warlike exploits and fortunate executions, were in the greateſt B extremity of danger) ſhe was ſurprized with his love, and for that this paſſion augmented more and more in her, ſhe ſent unto him ſeven of her moſt faithful and houſhold ſervants, to offer him her love, and entreat with him of marriage. The which he accepted, under that condition, that ſhe ſhould deliver the city into his hands; promiſing her, under a ſolemne oath, That at ſuch time as he were maſter thereof, he would take her to wife, without falſifying or breach of his promiſe. The matter was no ſooner motioned, but the effect followed. So, that having ſurpriſed and conquered the Ethiopians, and after he had given thanks unto God, *Moſes* accompliſhed the marriage, and ſent the Egyptians back again into their countrey. Who conceived an occaſion of hatred againſt *Moſes*, becauſe he had been the cauſe of their ſafety; and began ſeriouſly to conſult and adviſe amongſt themſelves, how C they might betray him; ſuſpecting leſt he, by reaſon of the happy ſucceſſe he had had, ſhould begin to quicken and revive ſome alterations in Egypt. They accuſed him therefore of murther before the King, who already of himſelf had him in ſuſpition, as well in reſpect of the hatred he bare him for his noble carriage and courage, during ſuch time as he was General, as alſo for the fear he had conceived of the deſtruction of Egypt, foretold by his Prieſts, who inceſſantly incited him againſt *Moſes*: ſo that the king was upon the point to lay hands on him, and murther him.

Tharbis, the King of Ethiops daughter, requireth love and marriage at Moſes hands.

The year of the World, 2376. before Chriſts Nativity, 1588.

The year of the World, 2400. before Chriſts Nativity, 1564.

The Egyptians ſeek to betray Moſes.

Exod. 2. 11. ad 14.

But he having intelligence of thoſe his practiſes, eſcaped and fled ſecretly, flying from his preſence thorow the Deſart, by which the enemies leaſt ſuſpected that he ſhould have fled; and although at no place in his journey he found victuals to ſuſtain him, yet overcame D he his penury by his patience. And arriving near a city of the Madians ſcituate upon the ſhore of the Red-Sea, that was named by one of *Abraham*, and *Chetura's* ſonnes) he ſat him down near unto a fountain, refreſhing himſelf, and taking his eaſe, after his laborious journey; for it was about noon-ſtead, and the city already appeared in his ſight. In this place there befel an occaſion unto him, derived from the manners and cuſtome of living among the inhabitants of the countrey; by which he both expreſſed his vertue and found an opportunity to better his eſtate. For whereas the region is ſore travelled with want of water, the ſhepheards had a cuſtome, to ſtrive which of them ſhould firſt poſſeſſe the pits, for fear leſt the water ſhould be quite conſumed by others, before that they and their cattell had quenched their thirſt. To this fountain therefore there came ſeven virgins, which were E ſiſters and daughters of *Raguel* the Prieſt, whom the inhabitants of that place held in great eſtimation, who had the charge to attend their fathers flocks, for that it is the exerciſe wherein the Troglodites are wont to exerciſe their women. Theſe haſted themſelves to draw ſufficient water for their troops into the troughs, expreſly made to receive the water; and when in the mean time the ſhepheards came and ſurprized them, and drove away the virgins. to the end they might be maſters of the water: *Moſes* ſuppoſing it a matter unworthy his honour to ſuffer this outrage, and to endure, that by violence men ſhould deprive virgins of their right and intereſt; he drove away the ſhepheards, who would have enjoyed that which appertained not unto them, and gave neceſſary ſuccours unto the diſmaied maidens. Who as ſoon as they were returned into their fathers preſence; told him the outrage F that was done them by the ſhepheards, and the ſuccours, that they found by the hands of a ſtranger, beſeeching him that the courteſie which he had ſhewen unto them ſhould not be forgotten, but that in ſome ſort he might receive recompence. The father commending his daughters thankfulneſſe towards their benefactor, commanded them to bring *Moſes* into his preſence, to the end he might remunerate him according as he deſerved. As ſoon as he came into his preſence, *Raguel* told him, how his daughters had given him to underſtand, how kindly he had aſſiſted them: and having his vertue in admiration, he ſaid, that he had not adventured himſelf, nor done kindneſſe to thoſe that were without ſence of the courteſies that were ſhewed unto them, but unto them who were capable to give him thanks;

The year of the World, 2413. before the Nativity of Chriſt, 1551.

Hedio & Ruffinus. chap. 11. all 8.

Moſes flieth to the city of Madian.

à v. 16. ad 19.

Moſes aſſiſteth Raguels daughters againſt the ſhepheards.

v. 21. Raguel marrieth his daughter to Moſes Hedio & Ruffinus, chap. 12.

thanks; yea, ſo ready to requite him, that the greatneſſe of their requital ſhould far ſurpaſſe the meaſure of his humanity. He therefore adopted him for his ſon, and gave him one of his daughters to wife, and made him ſuperintendent and maſter of the flocks (in which, in times paſt, the wealth and riches of forrain nations conſiſted.) *Moſes* having obtained this good fortune at *Jetheglæus* hands (for ſuch was *Raguels* ſurname) he abode there with him, and attended his flocks. But not long after he led his cattel to graze near to the mountain Sinai, which is the higheſt of all thoſe that are in that quarter, and good for paſturage, by reaſon of the wholſome herbs that grow thereabouts: which notwithſtanding was not fed upon before that time, becauſe the ſhepheards durſt not frequent thereabouts, by reaſon of their opinion that dwelt in that countrey: who ſaid, that God inhabited that mountain. There happened there unto him a marvellous prodigie, which was, that a flame of fire ſeemed round about him in a buſh, without offenſing either the green herbs, or the flowers, or the boughs charged with fruit, although the flames were great and vehement. He not a little amazed at this unexpected ſpectacle, at laſt grew more and more amazed, when as he heard a voice iſſuing out of the fire, which called him by his name; taxing and accuſing him of boldneſſe, in that he was not affraid to tread upon that ground, which hitherto was unacceſſible, and religiouſly reverenced, and unhaunted by men; counſelling him, that he ſhould depart a far off from the flame, and content himſelf with that viſion, for although that he were a vertuous man, and deſcended from great perſonages, yet that he ought not to be curious, to make further ſearch into the ſame. The ſame voice alſo told him, That the honour and glory which he obtained amongſt men, was by the aſſiſtance of God: charging him to be of a good courage, and to repair into Egypt, for that in that place he ſhould be captain and guide of the Hebrew nation, and ſhould deliver that people which were therein, from the outrage and ſervitude which they ſuffered. For (ſaid the Voice) they ſhould inhabit this happy countrey, wherein your father *Abraham* hath dwelt; and they ſhall enjoy all ſorts of bleſſings, under the conduct of thee and thy prudence. Moreover it commanded him, That having brought the Hebrewes out of Egypt, he ſhould offer ſacrifice of thanksgiving, at ſuch time as he ſhould arrive again in that place. And ſuch was the oracle which he received from out of the flame. *Moſes* altogether raviſhed at that which he hath both heard and ſeen, ſpake thus; "O Lord, it were madneſſe in me, and no prudence, if I ſhould diſtruſt thy power, "the which I reverence, and which as I know hath been manifeſted unto my predeceſſors; "notwithſtanding, I ſtand in doubt, how I, who am a man of no eloquence, and of leſſe force, "ſhould perſwade my brethren, by my words, to forſake the countrey wherein they inhabit, "to follow me into that countrey whither I will conduct them. And although they ſhould be "perſwaded to do the ſame, how can I force *Pharaoh* to permit them to depart from thence, "by whoſe labours and travels the Egyptians are daily increaſed in goods and riches? Whereupon God gave him to underſtand, that he ſhould take upon him a good courage, and promiſed him, that he himſelf would aſſiſt him: and that if he had need of eloquence, he would beſtow upon him the faculty of perſwaſion; or if he were driven to act any thing, that he would redouble his forces; commanding, That in confirmation of thoſe promiſes he had, made him, he ſhould let fall his ſtaffe upon the ground: which having done a dragon began to creep upon the ground, and in turning and rowling himſelf, lifted up his creſt on high; making ſemblance, to defend himſelf againſt thoſe that ſhould aſſail him; and again, a little whiles after, became a ſtaffe again. Afterwards he commanded him to put his hand into his boſome; and no ſooner had he obeyed, but that he drew it out altogether white, and in colour reſembling chalk: and a little while after, he recovered his ordinary form. Moreover, he further willed him to draw water out of the next Well, and to powre it on the ground, and he ſaw it turned into a bloody colour. Amazed at theſe accidents, he was commanded to be of good courage, and aſſured, that he ſhould have great aſſiſtance. Moreover, that he ſhould uſe theſe ſigns before all men, to the end, (ſaith God) that all may believe, that being ſent by me, thou doſt all this according to my commandement. Furthermore I enjoyne thee, That without any further delay, thou haſte thee into Egypt; and that thou travel day and night, without loſing time, without delaying any more to ſuccour the poor Hebrewes, grievouſly afflicted in Egypt, *Moſes* having no cauſe to diſtruſt that which God had promiſed him, and being confirmed by theſe things, whereof he was both an eye-witneſſe, and auditor; he required God, that if there were any occaſion to expreſſe the like power in Egypt, he would vouchſafe to further the effect: beſeeching him further, that he would not conceal his name from him, to whom he had participated the hearing of his voice, and the ſight of his preſence: that it might pleaſe him therefore to declare unto him his Name, ſo

The year of the World, 2454. before Chriſts Nativity, 1550

Exod. 3. 1, 2. God appeareth to Moſes in the buſh.

God convinceth Moſes and the Iſraelites by miracles, to the end they might put truſt in his promiſes.

C. 4. v. 2, 3. Moſes rod is turned into a ſerpent.

v. 6. Moſes hand is made white.

v. 9. Moſes powreth water on the earth, and it turneth to blood.

v. 10. ad 25. Moſes is ſent into Egypt, to deliver the Iſraelites.

the

the end, that when he ſhould offer ſacrifice unto him, he might call upon the ſame. God declared unto him his Name, which before time had been concealed amongſt men, and of which alſo it is not lawfull for me to ſpeak. *Moſes* wrought theſe ſigns not only at that time, but alſo when or whereſoever he thought it requiſite: by all which he gave further credit to the fire which had appeared unto him, and aſſured himſelf, that God would be his favourable defender, that he would deliver his brethren, and intangle and enwrap the Egyptians in great calamities. And after that he had underſtood, that *Pharoah* King of Egypt was dead, (during whoſe life, he fled from thence) he requeſted *Raguel*, that he would give him leave to depart into Egypt, for the profit of thoſe of his Nation; and taking with him *Sephora*, (who was *Raguels* daughter, and his married wife) and *Gerſon* and *Eleazar*, his children, which he had by her, he departed to go into Egypt,. Now this name of *Gerſon*, in the Hebrew tongue ſignifieth *forrain*: and *Eleazar* ſignifieth *favoured by God*; in memory, that *Moſes* had eſcaped from amongſt the Egyptians by the aſſiſtance of the God of his fathers. And as he approached near the mountains, *Aaron*, his brother, by the commandement of God, came forth to meet him; to whom he declared all that wich had hapned unto him in the mountain, and that which God had given him in charge. And as they paſſed onward of their way, the men of greateſt eſtimation among the Hebrewes (having intelligence of his coming) came out to meet him; to whom *Moſes* preſented the above-named tokens, by reaſon that he could not perſwade them by words: and they being aſtoniſhed at that which they had ſeen him do beyond their expectation, waxed confident, and conceived a good hope of all things, ſeeing that God had a care of their ſafety: When he perceived that the Hebrews were ready to obey him, and that they proteſted to follow him in all that which he ſhould command them, through the earneſt deſire they had to be at liberty; he preſented himſelf before the king, who had newly undertaken the Government, and ſhewed him the great benefits he had done unto the Egyptians, at ſuch time as they were deſpiſed by the Ethiopians, who had ſpoiled all their Countrey and how he had ſpared no travell, but ſuſtained all the charge of the warre, as if it had been waged for his own proper nation. On the other ſide, he opened unto him the dangers which he had injuſtly ſuffered for his recompence. He afterwards diſcourſed unto him that which had befallen him near unto the fountain of *Sinai*, and the talk which God had in that place with him; and the ſigns in particular which had been ſhewed unto him, in confirmation of thoſe things whereunto he was enjoyned: exhorting the King, not to miſtruſt or impeach the ordinance of God. The King hearing this, began to mock him: but *Moſes* made him ſee in effect, the ſigns which were ſhewed unto him near the mountain of *Sinai*. But the King waxed wroth, and grievouſly reviled him; accuſing him, for that in times paſt he fled away, for fear to be ſlain in Egypt, and at this preſent returned thither, under a ſubtile pretext, cloaking his craft with magick, and inchantment, the more to affright him. And at the ſame inſtant he called into his preſence the Prieſts of Egypt, to let them ſee thoſe ſigns, and to make it manifeſt, that the Egyptians were exerciſed in thoſe ſciences; and that he only was not maſter in thoſe things, the which he boaſted to perform by Gods power, but that they were but deceits and ſhadows of marvels, to deceive the multitude. Whereupon the Prieſts caſt down their rods, and they became ſerpents. *Moſes* being nothing moved herewith, ſaid, O King, I deſpiſe not the wiſdome of the Egyptians; but I proteſt, that, that which I have done, doth ſo far ſurpaſſe all their Magick and Art, as there is difference between divine and humane things. I will therefore ſhew you, that, that which I do, is not by inchantment, nor under colour of apparant verity, but by the providence and power of God. This ſaid, he caſt his rod upon the ground, commanding it to change it ſelf into a ſerpent: whereupon it obeyed, and wandering here and there, it devoured all the rods of the Egyptians, which ſeemed to be ſerpents, untill they were all of them conſumed; and that done, *Moſes* took his ſtaffe into his hand again, and it reaſſumed his priſtine form; but the King being never the more aſtoniſhed, (but the rather incenced at that which was done) ſaid, that this wiſedome and ſubtilty of *Moſes* ſhould profit him nothing, which he uſed in diſgrace of the Egyptians. He commanded therefore the overſeer of the works, who had the Government of the Hebrews, that he ſhould remit nothing of their labour, but that he ſhould oppreſſe them with more tedious and grievous tasks than they were wont to be put unto: whereupon (where he was wont to allow them ſtraw, to make their tyle with) he forbare, after that time, to give them that allowance; and taxing them in the day time to follow their work, he appointed them by night to find and bring their ſtraw; doubling thereby the weight of their former labour. Notwithſtanding all this, *Moſes* would neither deſiſt from his purpoſe, in regard of the kings threatning

Hedio & Ruffinus, chap. 13. all 10.

The year of the World, 2454. before Chriſts Nativity, 1510.

cap. 4. v. 20. Moſes departeth from Madian, to go into Egypt.

Moſes two ſons, Gerſon and Eleazar.

Moſes entertained by the Hebrews, ſheweth them his miracles.

Exod. 5. v. 1, 2. Moſes perſwadeth the king of Egypt to diſmiſſe the Iſraelites.

Exod. 7. 9. Moſes ſheweth Pharoah his miracles.

verſ. 12. Moſes rod devoureth the rods of the Egyptians.

Exod. 5. 5 ad 19. Pharoah enjoyneth the Hebrews to more grievous tasks.

threatning, nor the continual cry of his Countrey-men, neither was in any sort appaled thereat; but with a confident and unappaled mind (in regard of both) he wholly intended this, to restore his countrey-men to their desired liberty. He therefore once again accosted the king, perswading him to dismisse the Hebrews, to the end they might repair unto the mount *Sinai*, and sacrifice unto God in that place: for no lesse (saith he) hath he commanded, neither can any resist his will. For which cause, he advised the king to endeavour himself (lest he should seem to contemne his favours) to grant the people free passage; for fear, lest if he should secretly forbid them the same, he might accuse and condemn himself to suffer that, which they in reason ought to endure, who resist the will and works of God. For to those that stir up the wrath of God against themselves, all kind of mishaps do flock and flow on every side: The earth befriendeth them not, neither smileth the air upon them; their children are not begotten according to nature; but all things oppose themselves as enemies and contraries against them. Moreover he added, that the Egyptians should feel the plague, after that the people of the Hebrews should (in despight of their resistance) depart out of their countrey. But in that the king despised these words of *Moses*, and would not be converted, most grievous plagues fell upon the land of Egypt; The which I will particularly set down, by reason that at that time the Egyptians suffered those things, which never before that time happened to any other people; and for that cause likewise, that I may testifie and declare, that *Moses* hath not falsified or erred in any thing that he hath done: and besides, for that it is expedient for men to learn and do those things which are agreeable to Gods will, for fear lest he being provoked and incensed against them, should punish them for their injustice.) For first of all, by the commandement of God, the river overflowed with blood, neither was it impossible for them to drink, (notwithstanding they had no other fountain of water) neither was the water only coloured like blood, but when as likewise any one drank thereof, it ingendred and procured in him divers dolours, and grievous gripings. Such was the water to the Egyptians, but to the Hebrews it seemed good and sweet in taste, without any wayes changing the nature thereof. Hereupon the king (not knowing what to do, and seeing this strange accident, and being afraid, by reason of the Egyptians) permitted the Hebrews to depart. But no sooner was this Plague ceased, but he presently changed his mind, and would not permit them liberty to depart. For which cause, God (seeing his ingratitude, and that he would not be warned, notwithstanding he had delivered him from the former calamity) he inflicted another plague upon the Egyptians, He therefore sent an infinite number of frogs upon them, that covered and infected the whole countrey; and the rivers were so packed and stored with them in such manner, that they that drew water to drink, found it altogether infected with the putrifaction of them, dying and rotting in the waters; so that the whole countrey was full of filthy mud, by reason of the frogs that defaced and dyed on the same. They corrupted also their meats, mingling themselves in their houses amidst their meat and drink, and creeping amidst their chambers; from whence an odious stench exhaled, by reason of the multitude of frogs that lay dead. Now when the Egyptians saw themselves so sore pressed with these evils, the King commanded *Moses* that he should take the Hebrews, and that he should depart. And as soon as he had spoken this, the multitude of frogs vanished, and appeared no more, neither on the earth, nor in the water, but that they retained their accustomed nature. No sooner was the earth delivered from this curse, but *Pharaoh* forgot the cause thereof, and retained the Hebrews anew: and (as if he had a desire to experiment the manners of divers miseries) he denied them that issue which before time he had granted them: rather enforced thereunto by his fear, than forward good liking. For this cause, God once again rewarded his fraud, by sending him another plague: for a multitude of lice swarmed from the bodies of the Egyptians, whence the wretched men perished wretchedly; neither could they exterminate that race either by bathings or inunctions. The king troubled with this calamity and fearing the ruine of his people, and bethinking him of the shamefull end thereof (he was constrained to remit the better part of his malignity. For as touching the Hebrews, he permitted them to depart: but (after the plague was appeased) he required at their hands, that they would leave their wives and children behind them for pledges, till they return: and by this means he provoked Gods wrath more heavily against him, in that he supposed to delude his providence: as if it had not been God, who (in the Hebrews behalf) had punished them, but *Moses*, that had plagued the Egyptians. For God filled their Countrey with many and divers sorts of beasts, (the like whereof, before that time, had not been seen in that countrey) which killed them up, so that the earth became desolate and unmanured; and

Exod 6.6. Moses once more perswadeth the King to dismisse the Hebrews.

The year of the world, 2454 before Christs Nativity, 1410

The first Plague of the Egyptians, water turned into blood. Exod. 7.19.

Exodus 9.6. another plague of frogs.

chap. 8.16. The third plague of lice.

v 24. The fourth plague, verie mo is beasts.

A and if any one amongſt them eſcaped from death, they were afterwards deſtroyed by ſickneſs. But notwithſtanding all theſe, the King ſtill continued obſtinate in his wickedneſſe, and diſobedient unto God; permitting onely, that the women and men ſhould depart, and that their children ſhould be left behind them; but God deſiſted not to puniſh his wickedneſſe by divers and moſt grievous plagues, far more tedious than the former, yea, ſuch as were diſperſed over all the people. *The year of the world, 2434. before Christs Nativity, 1510.*

For their bodies were grievouſly tormented with ulcers, and corrupted inwardly: and after this ſort, the greater part of the Egyptians periſhed. But when as the king was neither moderated nor mollified by this plague, God rained down hail upon them (which never before that time was engendred in the air of Egypt; and further ſo great, or rather B greater than that, which falleth to the Northward, neer to the Pole Artique, in the midſt of the Spring) and ſpoiled all their fruit. After which, an army of Graſhoppers devoured all thoſe buds and fruits which were unoffenced by the hail; ſo that all the hope which the Egyptians had of their harveſt of fruit, was utterly overthrown. Theſe aforeſaid afflictions had been ſufficient to perſwade a man of the meaneſt wit (except he had been a reprobate) to grow wiſe, and make uſe of that which was moſt profitable for him. But *Pharoah* knowing the cauſes of the ſame, enforced himſelf to reſiſt God, not only through imprudence, but for malice; ſo that voluntarily he betrayed his common-weale. He therefore commanded *Moſes*, that he ſhould lead away the Hebrews with their wives; but that they ſhould leave their ſubſtance behind them for a prey; in that they complained, that after all theſe calaC mities they had nothing left them. To whom *Moſes* anſwered, that he demanded an unlawfull matter, by reaſon that they were to offer ſacrifice unto God of their prey, or booty. Now while the time was ſpent in theſe conſultations, darkneſſe altogether devoid of light over-ſpread the land of Egypt, where through they dyed miſerably in cloſing their eyes, by reaſon of the thickneſſe thereof, ſo that they were afraid leſt the fogge ſhould choak them; which being diſperſed, after three days, and ſo many nights; *Moſes* ſeeing that *Pharoah* would not repent, nor let the people of Iſrael depart, he came unto him, and ſpake after this manner: As long as you ſhall reſiſt the Ordinance of God (who commandeth you to ſuffer the Hebrews to depart) there is no means, whereby you may be exempted from theſe miſchiefs in doing that which you do. The king enraged at theſe words, threatned him D to cut off his head, if once more he durſt appear in his preſence, to motion unto him any ſuch matter. *Moſes* anſwered him that he would no more ſpeak unto him as touching this matter; but that both himſelf, and the chiefeſt among the Egyptians would exhort the Hebrews to depart; which ſaid, he forſook his preſence. But God intending to expreſſe that he meant yet once more to plague the Egyptians, and to conſtrain them to deliver the Hebrews, he commanded *Moſes* to declare unto the people that they ſhould have their ſacrifice in a readineſſe, and having prepared it the thirteenth day of the moneth Zanthicus, to celebrate the ſame the fourteenth of the ſaid moneth (by the Egyptians called Pharmuth; and by the Hebrews Niſan, and Zanthicus by the Macedonians) and that he ſhould lead forth all the Hebrews, bearing with them all their goods. Whereupon he who had E the Hebrews already in a readineſſe to depart, and had diſtributed them by families, kept them in one place, and in the ſame order; but when the fourteenth day was come, all of them (addreſſed to depart) made ſacrifice, and with the blood of the Lamb purged their houſes, beſprinkling them with branches of Hyſſop. And after they had ſupped, they burned the fleſh that remained, as being on the point to addreſſe themſelves to depart. Whereupon even at this day we retain the ſaid cuſtome to ſacrifice in like ſort; and do call this ſolemnity *Paſcha*, which is as much as to ſay, the paſſage; by reaſon that on that day God leaving and overpaſſing the Hebrews without harm, ſtroke the Egyptians with ſickneſſe; for that plague in the night time cut off all the firſt begotten in Egypt, ſo that by multitudes they that dwelt round about the Palace aſſembled them in the preſence of the King, F and beſought him to let the Hebrews go; for which cauſe *Pharoah* calling *Moſes*, gave order that they ſhould depart the country, ſuppoſing that as ſoon as they were gone, Egypt ſhould be no more afflicted with ſuch like plagues. Moreover they honoured the Hebrews with preſents, partly to the end they ſhould depart with the more expedition, partly for the neighbourhood and acquaintance ſake, which they had one with another. And as they departed, the Egyptians wept, and repented them of the evill uſage they had ſhewed unto them; but they took their way towards *Latopolis* at that time deſart, and in which place afterwards Babylon was builded, at ſuch time as *Cambyſes* deſtroyed Egypt. The third day they came unto Beelzephon neer unto the Red Sea, and for that they wanted victuals,

C. 9. 3. The fifth plague, the plague.

v. 10. The ſixth plague, botches.

v. 23. The ſeventh plague hail.

C. 10. 14. The eight plague, graſhoppers.

c. 10. v. 22. The ninth plague, darkneſſe.

v. 28. Pharoah driveth away Moſes.

Exod. 12. v. 1. Zanthicus amongſt the Macedons is April, as Suidas teſtifieth.

The Hebrews paſſeover ſignifieth a paſſage.

c. 12. 29. The tenth plague, the firſt begotten amongſt the Egyptians both men and beaſts die.

33. The Iſraelites depart out of Egypt.

by reaſon of the deſart, they tempered their meal with water, and hardned it with a little G
heat, and made cakes, with which they ſuſtained themſelves for the ſpace of thirty dayes:
for they had not brought any more victual out of Egypt, but as much as would ſerve them
for that time, and that which they had, they diſpenſed very ſparingly, rather feeding for
neceſſity, then eating with ſafety. For which cauſe in memory of that want, we celebrate
a feaſt for the ſpace of eight days, which we call the feaſt of *Azymes*, that is to ſay, of *unlea-*
vened bread. But is not eaſie to number the multitude of them that diſlodged, if we conſider
the women and children; but of thoſe that were of full age, and fit to bear arms, they were in
number ſix hundred thouſand.

The feaſt of the Azymes.

The number of the children of Iſrael.

CHAP. VI. H

The Hebrews depart out of Egypt, under the conduct of Moſes.

The year of the World, 2454. before the Nativity of Chriſt, 1510.

THey therefore forſook Egypt the fourteenth day of the moneth *Zanthicus*, four hundred and thirty years after *Abraham* our father came into Canaan, and in the two hundred and fifteenth year after *Jacob* was tranſported into Egypt the eighteenth year of *Moſes* age; who had *Aaron* to his Brother three years elder then himſelf; They carried alſo with them the bones of *Joſeph*, according as he had commanded his ſons. But the Egyptians repented themſelves becauſe they had ſuffered the Hebrews to depart: the King alſo was very ſore moved; ſuppoſing, that I
which was fallen upon them, had happened by *Moſes* means, and they all concluded to purſue and follow after them. They therefore armed themſelves, and furniſhed them with all their abiliments of war, intending to purſue them, under intent to bring them back, if they might overtake them: for they ſaid, that God would no more be diſpleaſed againſt them, for that already they had given them leave to depart. They hoped likewiſe very eaſily to bring them under ſubjection, becauſe they were all of them diſarmed, and wearied with travell. They therefore enquired of every one which way they held, and haſted themſelves to follow them, although they knew the region was very hard to travell in; not only for thoſe that were to march in troop, but alſo for thoſe that were to journey one by one. K
And therefore did *Moſes* conduct them this way, to the end, that if the Egyptians ſhould repent them of their diſmiſſion, and ſhould haſte them to purſue them, they might receive the reward of their wickedneſſe, and the breach of their promiſe. He choſe this way likewiſe, leſt the Paleſtines ſhould underſtand of their departure, by reaſon they were diſpleaſed againſt the Hebrews, becauſe of an ancient grudge which they bare them. Now doth Paleſtine confine and border upon Egypt; and therefore led he them not by the way that directly leadeth thither, but he intended to bring them into *Canaan*, by conducting them far about, and thorow many calamities; to the end, that afterwards he might lead them to the Mountain of *Sinai*, where they might offer ſacrifice, according to Gods commandement. As ſoon as the Egyptians overtook the Iſraelites, they prepared themſelves L
to fight, truſting themſelves to the number which they had, and ſhut themſelves into a place of ſecurity: for with them, there ſerved ſix hundred Chariots, with fifty thouſand horſemen, and two hundred thouſand armed footmen. They had alſo ſtopped the paſſages, where through they thought the Hebrews might eſcape, encloſing them betwixt unacceſſible rocks, and the ſea: on which place there abutteth a mountain, unfrequented by reaſon of the dangerouſneſſe of the way; and by this means they excluded them from all hope of eſcape, or flight: for on the one ſide they were ſhut in by the mountain, that extended it ſelf even to the ſea: and on the other ſide, by their camp, pitched and embattelled before their faces, to cut them off from the Champion, if ſo be they intended to flie that way. Seeing therefore that they were in no ſecurity, but were hemmed in by the opportunity of the place, and by reaſon of their want, could not endure the ſiege, and for that they could M
not find any iſſue to flie from their enemies; neither, although they greatly deſired to fight, had they means to defend themſelves, becauſe they were diſarmed. Finally, when as they perceived that there was no hope of ſafety left them, but only by their abject ſubmiſſion, they began to accuſe *Moſes*; forgetting thoſe prodegies, whereby God had forepromiſed them their liberty: and ſo far forgot they themſelves, that after having ſtoned the Prophet, and through incredulity contemned Gods promiſes, they were reſolved to yield themſelves ſubject to their former thraldome. For they were exaſperated by the tears of their wives and children, who expected nothing but death, ſeeing themſelves begirt

Exod. 14. 1. 7. 9. The time of their departure out of Egypt Hedio & Ruffinus, chap. 14. all 11.

The Egyptians purſue the Hebrews.

Why Moſes conducted them thorow Paleſtine.

The Iſraelites are encompaſſed by the Egyptian multitudes and depart to the Red Sea. *Exod.* 14. 16.

v. 11, 12. The perplexity of the Iſraelites, being encloſed by the Egyptians.

A girt with rocks, ſeas, and ſouldiers, and leſt deſtitute of all hope of flight. But although the multitude were exaſperated againſt *Moſes*, yet ceaſed he not to take care of them, and to think on God; laying before their eyes that which he had ſaid in times paſt, as touching their deliverance, and aſſuring them, that God would not ſuffer them to be ſubjected or overthrown by their enemies; and ſtanding up in the midſt of them, he ſaid: If your affairs had hitherto been managed by men onely, it were not amiſs in you to diſtruſt them, leſt hereafter they ſhould not bring them to their determined and your deſired iſſue. But in that at this time you diſtruſt the providence of God, this ſheweth you to be without ſenſe, or underſtanding; conſidering it is he that hath made you ſee all thoſe things which he hath promiſed you by me, tending to your ſalvation and deliverance; yea even at that time B when you your ſelves expected it not; you rather ought to hope, that God will help and aſſiſt you in theſe difficulties, who hath brought to paſs, that you are now in this ſtraight, to the end that when he ſhall have delivered you from theſe extremities, from which neither you your ſelves, nor your enemies ſuppoſe that you may eſcape, he may ſhew his force and providence in your behalf: For God is not accuſtomed to yield his favourable aſſiſtance when the dangers are onely eaſie and ſupportable; but in thoſe wherein all humane hope is void and exhauſted. Therefore repoſe your ſelves, and ſtay your fortunes upon ſuch a helper, who can make great things of ſmall, and maketh the ſtrongeſt feeble. Fear not the force and power of the Egyptians; neither for that you have the ſea and mountains before you, which permit you not to flye from them, deſpair not of your lives: for God (if he pleaſe) can turn C the mountains into plains, and change the ſea into dry land.

v. 13. Moſes exhorteth the people to put their truſt in God.

The year of the World, 2434. before Chriſts Nativity, 1510.

v. 17. When God is moſt ready to help us.

CHAP. VII.

The Hebrews are purſued by the Egyptians, the Sea divideth it ſelf, and giveth paſſage to the Hebrews.

THis ſaid, he conducted the Hebrews towards the ſea, in the ſight of the Egyptians. For they were within ſight of them, being very much wearied with purſuit and travel, and made their account that it ſhould be beſt for them to remit the combate untill the next day.

C. 14. 15. Moſes prayer unto God.

D But when *Moſes* was arrived upon the bank of the ſea, he took his rod and called upon God, and implored his aid and ſuccours in theſe words: O Lord, thou too well knoweſt that it is impoſſible for us by force or mans policy to eſcape theſe extremities: but thou art he onely that canſt ſave this company, who have forſaken Egypt, following thy commandment. And ſince of our ſelves we have not any hope or means, we onely recommend our ſelves unto thy providence, aſſuring our ſelves, that by that means onely we may be delivered from the purſuit and hatred of the Egyptians: Send us therefore ſpeedily thine aſſiſtance, to the end that thy power may be known in our weakneſs. Relieve, encourage, and hearten thy people, aſſuring them of their ſafety, who through their diſtruſt have ſinned againſt thee: we are environed with difficulties, which notwithſtanding thou canſt make E eaſie. For the ſea is thine, and this mountain that incloſeth us; the which ſhall open, and the ſea alſo divide it ſelf into firm land, if thou commandeſt them. We may likewiſe fly thorow the air, if it pleaſe thy power to deliver us in that manner. Having made his requeſt unto God after this manner, he ſtrook the Red ſea with his rod; which ſuddenly dividing it ſelf at that ſtroke, and retyring backwards, left a dry paſſage thorow the midſt thereof, where thorow the Hebrews might eſcape. *Moſes* ſeeing how God had made himſelf known, and how the ſea had forſaken the land, and left his native channel; he firſt of all marched thorow the ſame, and commanded the Hebrews to follow him, marching thorow that way which God had in his divine power provided for them, willing them to rejoyce at the danger which attended their enemies, and to give God thanks for the unexpected ſuccours he F had ſent them: who were not negligent, but marched boldly forward. At the firſt the Egyptians ſuppoſed them to be mad, and that they did headlong caſt themſelves into manifeſt perdition: but when they perceived that they were forwardly entred without danger, and that they encountred no danger or let, they diſlodged and followed them, as if the ſea ought to have given them iſſue alſo; and having ſet their horſe in the vauntguard, they began to deſcend and enter the way of the ſea. The Hebrews perceiving that they ſpent the time in arming themſelves, haſted them to fly to the oppoſite ſhore, where they arrived without any diſturbance; which made their enemies more bold, ſuppoſing that no evil ſhould happen unto them. They ſuppoſed not that this path was made expreſly for

v. 21. The Red ſea divideth it ſelf.

v. 22, 27. The Hebrews paſs thorow the Red ſea, the Egyptians are drowned therein.

the Hebrews; but entred the ſame, as if it had been a common beaten way, forgetting that it was made to ſave the Hebrews from danger, and not themſelves who ſought to ruinate them. But as ſoon as all the Egyptian army was entred thereinto; the ſea returned to his old courſe, and with windes and waves overwhelmed the Egyptians. The ſhowres from heaven fell upon them, vehement thunders ratled from the air, intermixed with flaſhings and the lightnings tempeſted upon them. In brief, there was nothing that through the wrath of God might be inflicted upon men, which at that time hapned not unto them. For, beſides all that which hath been ſpoken, and obſcure and dark night ſurprized them, in ſuch ſort as they were all of them drowned, and there remained not one of them to bear back the tidings of their misfortune: That the Hebrews could not contain themſelves, ſuch joy they had conceived through this their unexpected deliverance, and the total ruine of their enemies: ſo that they aſſuredly perſwaded themſelves that they were delivered, by reaſon that they who had made them ſlaves unto them perforce, were exterminated; and for that they had God ſo viſibly aſſiſtant unto them. When they had eſcaped this danger, and perceiving likewiſe that their enemies were in this ſort puniſhed, yea, and after ſuch a manner, as the like puniſhment had never been heard of amongſt men; they all of them, during the whole night, ſung hymnes and ſongs of rejoyce. *Moſes* likewiſe compoſed an Ode in hexameter verſe, containing the praiſes of God, and a thankſgiving for the favour he had done unto them. All theſe things have I particularly declared, according as I have found them written in holy Scriptures. Neither ought any man to marvel at this ſo wonderfull a diſcourſe, that thorow the ſea there ſhould a paſſage be found, to ſave ſo many perſons in times paſt, and they rude and ſimple, whether it were done by the will of God, or that it chanced of it ſelf, ſince not long time ago, God ſo thinking it good, the ſea of Pamphylia divided it ſelf, to give way to *Alexander*, King of Macedons ſouldiers, having no other paſſage, to deſtroy the Empire of the Perſians. The next day the Egyptians arms, tranſported by the force of the ſtream, were caſt aſhore into the army of the Hebrews: which when *Moſes* perceived that it was done by the providence of God, to the intent they might not be diſarmed, he gathered them together, and furniſhed the Hebrews therewith; who afterwards led them to the mountain of Sinai, to ſacrifice unto God: and he offered him thankſgiving for their deliverance, in the behalf of the people, according as he himſelf had beforetime commanded him.

The year of the World, 2454. before Chriſts Nativity, 1510.

Exod. 15. 1. The Iſraelites with Moſes ſing ſongs for their deliverance.

the ſea of Pamphylia divided it ſelf, for Alexanders ſouldiers to paſs there thorow.

The wind and tide drive the Egyptians arms into the Hebrews camp.

The Third Book of the Antiquities of the Jews; Written by *Flavius Joſephus.*

The Contents of the Chapters of the Third Book.

1. *How* Moſes *conducted the people out of Egypt to the mountain of Sinai.*
2. *Of the ſlaughter of the Amalechites, and their confederates; and of the prey which the Iſraelites attained thereby.*
3. Raguels *counſell unto his ſon-in-law* Moſes.
4. Moſes *aſcending the mountain of Sinai, bringeth down the Tables of the Ten Commandments, which he had received at Gods hands, to the people.*
5. *Of the Tabernacle made by* Moſes *in the Deſart, reſembling a portable Temple.*
6. *Of the Ark wherein* Moſes *incloſed the Tables of the Law.*
7. *Of the Golden Table and Candleſtick, and of the Altars of the Tabernacle.*
8. *Of the apparel both of the High Prieſts and the Inferiours.*
9. *Of* Aarons *Prieſthood. and of that which was ordained as touching the Feaſts and Sacrifices.*
10. *The Laws of Sacrifices and Purifications.*
11. *The Laws and Cuſtoms of Warre.*
12. *Sedition againſt* Moſes, *by reaſon of the want of Victuals: and the puniſhment of the Seditious.*
13. *Of the Spies, who having ſeen and ſearched the Countrey of Canaan, and the returning back again to the Iſraelites, amated them with fear.*

CHAP.

CHAP. I.

How Moſes *conducted the people out of Egypt to the mount of Sinai.*

The year of the world, 2454. before Chriſts Nativity, 1510.

The Iſraelites in the Deſart are diſtreſſed for want of water. v. 1, 2, 3.

THIS new and unexpected deliverance of the Hebrews from their danger, was not a little obſcured by the wearineſſe and tediouſneſſe of their journey, which they endured in their travell towards the mountain of Sinai: by reaſon that the countrey was deſart, and inhabitable, deſtitute of victuals, and wholly deprived of waters, and not only barren of that which ſerved for the ſuſtenance of men, but alſo every ways deſtitute of paſturage and proviſion for cattel: for it was not only dry, and utterlie deſtitute of water, but alſo deprived of all means to nouriſh and increaſe fruit. Now they were enforced to proſecute their way through this countrey, by reaſon they could not otherwiſe chuſe; ſo that they were conſtrained to bear with them the water which they had drawn before ſuch time as they entred the Deſart, according as their captain and conductor had commanded them: which being ſpent, they digged pits, out of which they drew water with great difficulty, by reaſon of the ſterility of the Countrey: and further, the water which they found in thoſe places was bitter, and no ways fit to drink; and that which was worſe, very little in quantity. Travelling onwards of their journey after this manner, they arrived about the evening in a certain place, which by reaſon the waters thereabouts were brackiſh, they called *Mara*, that is to ſay, *Bitterneſſe*. There, wearied with their travell, and their proviſion failing them, they began to be travelled with neceſſity ſo that they reſolved to ſtay in that place; and the rather, in that they found a certain pit there, which although it were inſufficient to ſatisfie ſo great an armie, yet for that they found it in that countrey, it yielded them no little conſolation. For they were given to underſtand, that if they travelled onwards, they ſhould find no water; and as touching the water of that pit, it was ſo bitter and unfit for their drinking, that it neither was agreeable with mens taſte, nor ſupportable for their very cattel likewiſe. Whereupon *Moſes* ſeeing them ſo diſcomforted, neither knowing in what ſort to ſatisfie them, in that he had not to deal with an oppoſite armie, or enemy, to the end, to enforce and to repel them with valour; and for that he manifeſtily perceived, that not only a troop of valiant men, but alſo a multitude of women and children were like to periſh; he was very ſore perplexed, not knowing what to do; and on himſelf he heaped the calamity of them all, as if himſelf onely were to bear the heavy burthen of their miſerie, for all of them had their recourſe unto him, and to no man elſe; the women beſought for their children, the husbands intreated for their wives, beſeeching him to take compaſſion of their deſolations, and to furniſh them with ſome means to eſcape their miſerie. He addreſſed himſelf therefore in moſt humble manner to beſeech Almighty God, that it might pleaſe him to convert the evill quality of the water, and to make it potable. Which grace and favour he no ſooner obtained, but he took the end of his ſtaffe, and caſt it at his feet, and afterwards brake it in the midſt, and cleft it long-ways, and caſt it into the pit; giving the Hebrews to underſtand, that God had heard their prayers, and that he had promiſed them, to give them that water they deſired, if ſo be they would obey him, and with alacrity and diligence perform that which ſhould be commanded them. And when they were inquiſitive of that which they ought to do; to the intent the water might be changed, he enjoyned every one of them that was of beſt ſtrength and ability amongſt them, to draw water; giving them to underſtand, that ſo ſoon as they had drawn out great ſtore of water from the pit, the reſt that ſhould remain, would be very good and convenient to be drunk. Wherein they travelled in ſuch ſort, that the water agitated and purified by often drawing, became potable and refected the weary multitude. Hereupon diſlodging from that place, they came to Helim, a countrie that afar off ſeemed very pleaſant, by reaſon that it was planted with palm-trees: but the neater they approached it, the more tedious they found it, (for there were no more than ſeventy palm-trees in that place, and they not very tall, or well grown by reaſon of the dryneſſe and barrenneſſe of that Country; for they were not watered by the fountains, whereof there were twelve in that place, neither did any one of them yield any moiſture, to give them ſuſtenance) ſo that endeavouring themſelves to dig up the ſand, they could light on no veins of water, and if perhaps any little deal appeared, it was ſo troubled by their digging, as it became unfit to be taſted: neither did the trees bear any ſtore of fruit, by reaſon of the want of water. For which cauſe, the whole multitude began to murmure againſt

Marah ſignifieth bitterneſs. Exod. 15. 23.

v. 25. Moſes beſeecheth God to change the bitter waters into ſweet.

Exod. 16. 1. The Iſraelites came to Elim, where they began to murmure againſt Moſes, for want of ſuſtenance.

The year of the world, 2454 before Christs Nativity, 1550

Exod. 16. 3.

their guide, aſcribing all the cauſe of their calamities and miſeries unto him. For having G marched for the ſpace of thirty dayes, they had conſumed all that which they brought with them; and conceiving in their imagination, that there was no remedy, they were wholly ſurpriſed with deſpair. Bethinking them therefore only of that evill which was before their eyes, and forgetting the marvels which God, by the Miniſtery and prudence of *Moſes*, had made them both ſee and partake, they conceived hatred againſt him, and were ready to ſtone him to death, as if he had been the author of that calamity which oppreſſed them. But he perceiving the multitude ſo enraged and incenſed againſt him, ſtrengthened himſelf in God; and warranted by the teſtimony of a good conſcience, and the uprightneſſe of his actions, he came out into the midſt of them; who reviled him, and had gathered ſtones to caſt at him. And for that he was adorned with a ſingular grace and alluring coun H tenance, and endued with pleaſing eloquence, and fit to pacifie the popularity, he began to appeaſe their wrath; exhorting them, not only to forget their preſent difficulties, but alſo to remember their fore-paſſed bleſſings; not permitting, that the travell which they endured at that time, ſhould drive out of their remembrance the graces and great good turns which they had received at Gods hands. He willed them likewiſe diligently to expect their deliverance from that extremity, by the providence of God: who (as it were likely) made triall of their vertue, to ſee what perſeverance they had; or whether they kept in their remembrance thoſe things which had hapned unto them; or whether forgetting their fore-paſſed pleaſures, they would ſuffer themſelves to be ſwallowed with their preſent miſerie. He willed them therefore to take heed, leſt through their impatience and ingratitude, they I ſhould be found unworthy of Gods favour; who both neglected his will, by whoſe direction they were brought out of Egypt, and ſore threatned and hated him, which was Gods Miniſter eſpecially ſince hitherto they might no wayes complain of him in any thing, which he had undertaken to execute by the Commandement of God. Then reckoned he up particularly unto them, how the Egyptians were overthrown, and afflicted, whileſt contrary to Gods will, they endeavoured to detain them: how the ſame river, which to them was bloody and unprofitable to drink of, to themſelves became both ſweet and potable: likewiſe, how the ſea retired it ſelf, and furthered both their flight and paſſage, wherein they ſaw themſelves ſecure and free from danger: and contrarywiſe, their enemies deſtroyed, overthrown, and drowned: and how, even untill that day, being diſarmed, they were by K Gods providence both furniſhed and fortified abundantly. Again, how often God had delivered them from apparant death and danger, beſides all mens opinion; who being All, and always omnipotent, gave them at that time, no, not the leaſt ſuſpition of his aſſiſtance. For which cauſe, they were to ſuffer all things patiently, and to imagine with themſelves, that the ſuccour, although it was deferred, was never too late, which was received before ſuch time as the danger had prevailed: and ſo to think, that God contemned not their perills, but that he made triall of their fortitude and free love, to ſee whether they were able and willing to abide the want of meat and drink: or rather, whether after the manner of bruit beaſts, they had leiſer be trained in ſervile travell, to the end they might be glutted like them, and made the better able to endure their labour. To conclude, that he nothing fear- L ed his life (becauſe that being unjuſtly ſlain, no evill could happen unto him) but that he was fearfull of their ſafety, leſt lifting up their hands to ſtone him, they ſhould be thought to oppoſe themſelves againſt Gods Ordinance. Thus pacified he them, and mollified the fury they had conceived to endanger his life: and ſo much prevailed he, that they repented them of that enterpriſe, wherby they ſought to endanger him. And for that he knew that they had ſome reaſon to be thus moved, he addreſſed himſelf to prayer and ſupplication: and aſcending a certain rock, he required Gods help to relieve their infirmities, wants, and affliction, (in whoſe hands only the ſalvation of the people conſiſted;) beſeeching him in mercie to forgive the people, being exaſperated with extreme miſeries, and by reaſon thereof diſtracted and withdrawn from their duty. Whereupon God promiſed him to have care of M the people; aſſuring him, to ſend them a ſpeedy and preſent deliverance. Which when *Moſes* underſtood, he came down unto the multitude; who perceiving him altogether refreſhed with joy, by reaſon of thoſe promiſes which he had received at Gods hands, exchanged their doleſome lamentations into a habit of delight. He therefore ſtanding up in the midſt of them, told them, that he brought unto them a moſt ſpeedy remedy for their preſent neceſſity. And not long after, a number of quails (which about the gulf of Arabia multiply and encreaſe, more than any other ſort of birds) flew and croſſed the ſea; and being wearied in their flight, and accuſtomably accoſting and flying near to the ground, came and fell amidſt the

Exod 15.1. to 22. Moſes exhorteth the people to remember thoſe benefits they had received at Gods hands.

Moſes reckoneth up unto the people all the benefits which God had done unto them.

Moſes implores Gods help.

cap. 16. 12. God ſendeth quails into the Hebrews armie.

A the Camp of the Hebrews; who caught them, as a provision prepared for them by God, and ordained to extinguish their famine. Whereupon *Moses* once more addressed himself to call upon God, yielding him thanks for the present and future good he had promised him. Who being after this manner fed and refreshed, were presently supplied with a new kind of food. For at such time as *Moses* stretched out his hands, and prayed unto God, a Dewe descended from Heaven, that thickned betwixt his hands: which, for that he supposed it to be another kind of sustenance, sent them by God, he tasted the same; and taking pleasure therein, for that the people knew not what it was, but thought it to be snow which fell in that place, according to the season of the year, he taught them, that it was no Dewe falling from Heaven, as they supposed, but that God had sent them that grace, for the conservation and nouriture
B of their bodies: and having eaten thereof, he gave them of it, to the end, he might strengthen their belief; who tasting the same in like manner as their Chieftain had done, were greatly refreshed, with the sustenance: for in sweetnesse and pleasure, it equalled the Hony; in odour, Bdellium; and in form and greatnesse, the grain of a Coriander seed: of which, every one gathered. And by Commandement it was enjoyned that every one of them should particularly gather every day the measure of an *Assaron*, which is the tenth part of an *Epha*, to the end that no one should be scanted of this food: which was done to that end, lest the weaker should want, whilest the stronger, through avarice, should gather more than sufficed them. And if any one, contrary to the prescript command, had gathered more than was permitted him, although he toiled and tavelled more than any of them, yet was his portion no ways encreased by
C that means. For whatsover (beside the appointed Measure of the *Assaron*) remained till the next morning, was of no value, through bitternesse: and was putrified, through worms. So divine and admirable was this kind of food, and of that nature, that whoso had sufficient thereof, needed no sort of sustenance. Moreover, even in these our dayes, all that countrey is bestrewed and bedewed with that kind of Aliment, which God, in favour of *Moses*, sent for the peoples sustenance. The Hebrews call it *Manna*; for in our Tongue, *Man* is an interrogation, signifying, *what is that?* Thus lived they then joyfully, being sustained by this kind of meat, sent them from Heaven, and used the same for the space of fourty years, during that time which they lived in the Desart. But afterwards when they were dislodged from that place, and encamped near to *Raphidim*, they were extreamly travelled with thirst; where, upon their
D first arrival, they found some few springs, but afterward they found the land wholly destitute of Water. They therefore once more were incensed against *Moses*. But he withdrawing himself apart from the fury of the people, converted himself unto God in prayer; beseeching him, that as he had given them food in their necessity; he would now also give them drink at that present, wherein they were welnigh choaked with thirst; praying him to provide them of drink also, or otherwise, that their meat was unprofitable to them: Whereupon God presently granted his prayer; promising *Moses*, that he would give him a Fountain, and abundance of Water, from that place from whence he least expected it. Hereon he commanded him, that striking upon the Rock with his Rod, which was there by hard at hand, he should from thence seek that which they demanded and wanted; assuring him that every one with-
E out travel or labour, should have sufficient therefro. Which counsell, when *Moses* had received from Gods hands, he returned unto the people, who expected him, and had their eyes fixed upon him: for at that time they beheld him descending from the Rock, where he had made his prayer. No sooner was he arrived, but he told them that God would in like sort deliver them from that necessity, and would graciously grant them an unexpected relief; telling them, that a flood should suddenly break from the Rock. But they being amazed at that which they heard, and doubting, lest tyred with thirst, and travelled by journeyes, they should be enforced to hew and cleave the Rock: *Moses* struck the same in such sort with his Rod, that he divided it in sunder, and delivered out most clear and pure Wa-
F ter in great abundance. The people were very sore astonished at this so strange accident: so that beholding the Water, their thirst was quenched. They afterward drunk of the Water, and found it very sweet and pleasant, resembling in the goodnesse of it, the divine bounty and power of the Giver thereof. For this cause they highly esteemed *Moses*, seeing that God had honoured him in this sort; and they acknowledged Gods providence and their thansgiving, by their Sacrifices; humbly thanking him for the care he had over them. The sacred Scriptures likewise, which are kept and consecrated in the Temple, testifie, that God had foretold *Moses* also, that Water should in this sort issue from the Rock.

The year of the world, 2454, before Christs Nativity, 1510.

God feedeth the Israelite, with Manna. v. 14.

vers. 16. a commandement, how much Manna should be gathered.

Manna what it signifieth. Exod. 17. 1.

The Israelites fed 40 years space on Manna.

The Israelites arrive at Raphidim, and are travelled with thirst. 3.

v. Moses striketh the Rock with his Rod, and there issueth water.

CHAP.

The year of the World, 2454. before Christs Nativity, 1510.

CHAP. II.

How the Amalekites and their Associates were overcome, and how great a prey the Israelites obtained thereby.

Hedio & Rufinus, chap 2.

BUt when the renown of the Hebrews waxed great, and was spread in the ears of all men, (so as the bruit thereof was heard in every part) it came to passe, that the inhabitants of that countrey were in very great fear: Whereupon (sending Embassages the one unto the other) they mutually incited themselves to expel and utterly ruinate the whole Nation.

Exod. 17. 8, 9. The Amalechites war against the Israelites.

Amongst the rest, those of the countrey of *Colol*, and the City *Petra*, who are called Amalechites, a Nation very warlike, and more active than the rest) were the chief Agents in this Expedition: whose Kings both encouraged one another, and whetted their neighbour Nations to the Israelites destruction; telling them, that a forrain Army, flying from the thraldome of the Egyptians, had invaded their Countrey, whose increases were not a little to be suspected; counselling them (before they had gathered head, and recovered more means, and a countrey to dwell in, and withall waxed more confident, by reason of their forbearance) to charge them first, rather than to expect their increases, and so to oppresse them; esteeming it a better point of wisdome, to represse their insolency and forwardnesse in the Desart, than to expect whilest they were possessed of strong Cities, and rich means. For this (said they) is the part of wise men, to resist the uprisings and power of their adversaries (and not to expect, whilest by dayly exploits they more and more increase; and rather to provide to prevent, than deliver themselves from peril. After these Embassages, it was decreed by general counsell, That they should endeavour to confront and assault the Hebrews. These determinations and designs of theirs, amated and troubled *Moses* very much, for that he expected no hostility. When therefore he perceived, that the people were affrighted and amazed, to see themselves (being wholly unprovided) to be changed by so strong and well furnished an Army, he re-comforted them, and willed them to bethink themselves of Gods promises, who by his power had set them at liberty; assuring them, that they should overcome all those that made partie and head against them, to destroy them, wishing them to think, that though they were inferiour unto their enemies in weapons, wealth, money, and munition, and such like; yet since they had God to friend, and ready to fight for them against their enemies, that they ought to conceive such courage, as if they were furnished with far more than humane supplies. Alledging further, that they were not ignorant, how great an Assister God was, having had so often tryal of his goodnesse in their greatest dangers, whom both he knew to be an enemy to their enemies, and favourable to their proceedings: which favour of his, he most manifestly expressed, by his miraculous deliverance of them from the hunger and thirst, by yielding them free escape, when they were shut in by Sea and mountains: And that which should most animate them to the fight and victory at that time, was, That after this plague, they should want nothing that appartained to a more commodious and peaceable life. *Moses* thus having encouraged the people by his words, he called unto him the chiefest of the Tribes, and every one of them that had the charge of them, both in private and publick assembly, commanding the younger to obey the elder, and the elders to be obedient to their General. But they contemning their danger, and desirous of fight, hoped that this conflict would prove the final end of their calamity. For which cause, they instantly besought *Moses* to lead them forth against the enemie, praying him not to dull the alacrity of the souldiers, by any untimely delay. Whereupon (chusing out among the whole multitude, such as were most fit for War) he chose *Jesus* the son of *Naveus*, the Ephramite, to lead them; a man valiant in Arms, and provident in counsel, and exceeding in piety, and not degenerating in that respect from *Moses* his Master. He also in such sort disposed certain Bands, that he might not in any sort be cut off from Water: he left also so many as might guard the multitude, and keep the Camp and weaker company. Thus stood they all night long in a readinesse to take Armes, such as they had fitted for them, expecting their Captains, who should lead them out to fight as soon as *Moses* should command them. On the other side *Moses* slept not, but instructed *Josuah* how he should conduct the Army. And as soon as the day appeared, he encouraged *Josuah* to shew himself such a one in that battel, as both the place wherewith he was honoured, and the cause for which they fought, required; wishing him, by his prowesse and good deserts, to give life and courage to his souldiers that followed him. He likewise exhorted the chiefest of the Hebrews in particular, and in general heartned and emboldned all others that entred the battell.

vers. 9, 10. Moses encourageth the people to expect nothing but victory.

v. 9. Josuah made Captain over the Israelites.

And

A And as touching himſelf, (after he had thus diſpoſed the Army, by words and effect) he retired himſelf unto a mountain, committing the army to Gods protection, and *Joſuahs* conduct. Then encountred the Armies on both ſides, and every one fought moſt valiantly; neither wanted there encouragements on either ſides. And as long as *Moſes* lifted up his hands, the Hebrewes had the better againſt the Amalechites. But for that he was unable continually to ſupport the ſame, (and becauſe he throughly percieved and obſerved, that as often as he held down his hands, ſo long the enemies drove the Iſraelites to retreat) he willed his brother *Aron*, and *Uron* his ſiſter *Maries* husband) to ſtand on each ſide of him, and ſuſtain his hands, and ſuccour him, for fear his forces ſhould fail him. Which when they had performed, the Hebrewes by main force overcame the Amalechites; ſo that all of them B had been ſlain, if ſo be the chaſe had continued, and had not been cut off by the approach of the night. At this time our predeceſſours obtained a moſt happy and neceſſary victory: For they had the upper hand over them that were embattelled againſt them, and aſtoniſhed and amated the nations round about, and got great ſtrength and riches by their travel. For being ſeized of the enemies Camp, they generally got great riches; and particularly were all of them relieved; whereas before that time they had not neceſſary meanes to maintain themſelves. And this victory of theirs was the cauſe of their very great good fortune, not onely for the preſent, but alſo for the time to come: For not only had they their enemies bodies under their ſubjection, but alſo their ſpirits; ſo as they were feared by all the Nations round about. And they multiplied both in ſtrength and riches; for there was a great C quantity of Gold and Silver taken in the Camp. Divers veſſels likewiſe and Tables of Braſſe were found therein: likewiſe great quantity of Tiſſue-work, and excellent furniture for Arms. Moreover, they had all their baggage, Tents, Harneſſe, and Horſes, and generally, the whole proviſion of an arranged battel became their prey. Then after alſo they became more vertuous, and induſtrious then before; ſuppoſing that the end of all actions was obtained by induſtry. Thus ended this battel. The next day, *Moſes* cauſed the enemies that were ſlain, to be rifled, and gathered the ſcattered armes of thoſe that fled. He honoured them alſo, that had bravely demeaned themſelves in the battel, and praiſed the Captain *Joſua* in publick; whoſe honour was confirmed by the applauſe of the whole Army. There was not one Hebrew that periſhed that day: and ſo many of the enemies were there put to the ſword, as their number cannot be expreſſed. He offered likewiſe a Sacri- D fice of thankſgiving unto God, and erected an Alter unto him, and dedicated it to God, the Victor. He prophecied moreover, that all the Amalechites ſhould be utterly extinguiſhed ſo that none of them ſhould be left alive, in that they had aſſaulted the Hebrewes, and that in the Deſart, and at ſuch time as they were in affliction. He feaſted the General in like ſort. This iſſue had this battel; which was the firſt that was levied againſt them, or durſt aſſault them, ſince their departure out of Egypt. But as ſoon as *Moſes* had celibrated a feaſt in memory of the victory, to the end he might give the Hebrewes ſome reproof after the battel above-named, he cauſed them to march in array; for now at that time they had many armed ſouldiers. Thus paſſing onwards by little and little, they arrived the third moneth after their departure out of Egypt, near to the mountain of Sinai, where (as before-time it L hath been declared) *Moſes* ſaw the Viſion in the buſh, and other ſuch like wonders, E

The year of the world, 2454. before Chriſts Nativity 1510.

v. 13. The Iſraelites recover a great prey in the Camp of the Amalechites.

The diſtribution of the ſpoils and prey.

The prediction of the utter ruine of the Amalechites.

The Iſraelites come to the mountain of Sinai.

CHAP. III.

What counſel Raguel *gave to his ſonne in law.*

WHen *Raguel*, *Moſes* father in law, underſtood of this his good ſucceſſe; he came with great joy unto *Moſes*, under purpoſe to ſalute him, his daughter *Zephora*, and her children: who (greatly rejoycing at his arrival) prepared a Sacrifice, and feaſted the people, near unto the buſh that could not be conſumed by fire; and in the banquet time, the people was diſtinguiſhed, according to the order and place of every family. But *Aron*, with the aſſiſtance took *Raguel*, and they ſung prayſes unto God, aſcribing to him both the means and manner of their liberty. They alſo ſpake much in honour of their General, by whoſe vertue all things had had ſo fortunate an iſſue: *Raguel* on his ſide highly prayſed the people, and dignified *Moſes* their Governour, by whoſe prudence ſo many good and valiant men were guided. But on the next day, *Raguel* ſeeing *Moſes* oppreſſed with the multitude of buſineſſe, (by reaſon that he decided all their debates that appealed unto him; who were thus perſwaded of him, that at that time they were rightly cenſured, when *Moſes* gave the ſentence; and they that were condemned by him, endured

Hedio & Ruffinus, chap. 3. Exod. 18. 1, 2. Raguel commeth to Moſes to the Deſart of Sinai.

Hedio & Ruffinus, chap. 4.

The year of the world, 2451. before the Nativity of Christ, 1550.

endured the verdict patiently, knowing that their cause was by him decided rather by the rule of justice, then the instinct of amerce) he for that time kept silence (in that he was loth to hinder them, who any wayes pretended to receive any fruit of the vertue of his sonne in law.) But when he found him at his convenient leasure, he with-drew him apart, and told him betwixt them twaine, that which he ought to do; counselling him, that he should discharge himself of that pain, concerning affairs of so little consequence, and reserve onely to himself those affairs which were of the greatest importance, and concerned the publique estate of them all. For that there were divers persons amongst the Hebrewes to be found, who would be capable and sufficient to hear and determine the Pleas; but touching the care of many thousand souls, no man could undertake it except he were another *Moses*. Knowing therefore (said he) thy vertue, and how worthily thou hast behaved thy self toward the people, being the Minister of God, as concerning their safety; suffer them to "comprimise amongst themselves those actions and quarrels that fall amongst them, and re- "serve this interest to thy self, that thou mayest wholy intend the service of God, whereby "thou mayest more easily exempt the people from their present necessities. If therefore thou "givest credit to my counsels in humane affairs, thou shalt make diligent search and musters "of thy whole Army, and thou shalt establish Chieftains, that shall Govern over ten thou- "sands, and thousands, and five hundreths, and over fifties; and shalt ordain Governours o- "ver them, who dividing them by thirties, twenties, and tennes, may conduct and govern "them, And let some be appointed amongst them, who may receive their Titles, according "to the number and names of those he commandeth; who being approved by the whole com- "pany, to be of good fame and upright conscience, may censure and compound all their dif- "ferences. And if any controversie shall fall out amongst any of them, in authority, they shall "refer the deciding of that difficulty to thine own person. By this means neither shall any "one of the Hebrewes be defrauded of his right, and thou thy self serving God without mo- "lestation, mayest procure God to be more favourable unto thine Army.

Exod. 18. 13, 14 ad 24. Raguel, otherwise called Jethro, Moses father in law, counselleth him to chuse Judges amongst the Israelites.

Hecdio & Rufinus, chap. 5. v. 24. Moses alloweth his father in lawes advice.

This counsel of *Raguel* highly contented *Moses*, so that he fulfilled all that whereunto he had suggested him; not concealing the invention of this policie, neither attributing it to himself, but declaring it publickly to all men, that his father in law was the inventor thereof, He hath likewise written in his books that *Raguel* was the author of this Government: accounting it no lesse honour, to attribute praise to those that deserve it, then shame to usurp upon another mans merit; so that hereby you may conjecture his vertue: of which, hereafter in many places we have more to say. *Moses* afterwards assembling all the people, told them that he would ascend the mountain of Sinai, to talk with God; to the end, that he might afterwards return unto them, and impart unto them whatsoever profitable thing he had received from him in their behalf. He likewise commanded them to pitch their Tents about the mountain, and to have it in reverence, by reason of the Proximity of God.

CHAP. IV.

Exod. 19.

Moses *ascendeth the mountain, and receiveth the Tables of the ten Commandements at Gods hands, and gave them to the people.*

Hecdio & Rufinus, chap. 6 Moses ascendeth the mountain of Sinai Exod. 19. 2, 3, 4. 14, &c

THis said, he ascended the mountain Sinai (which is the highest, beyond comparison of all that Countrey; and which, by reason of his strange height, and for his steep and inaccessible ragged rocks, is not onely unfrequented by men, but also may not be beheld, by reason it travelleth the eye.) Further, for that it is reported, that God converseth and dwelleth on the same, it is held sacred by the inhabitants, and dreadful and unaccessible to all that behold it. But the Hebrewes, according to the commandement of the Prophet, removing their Tents, pitched them at the foot of the Hill, suspending their judgements, and expecting the execution of the promises of those goods which *Moses* had fore-prophecied unto them, at such time as he returned from God. And in the mean space, while they expected their Guide, they kept holiday, and feasted, and purified themselves for the space of three dayes, in all sorts of purification, and abstinence from the company of their wives, following that which *Moses* had commanded them. They besought God also, that he would be favourable, and assist *Moses*, and by his means to blesse them with some favour, that might make their life good and happy. They banquetted also in great pomp; and their wives and children were richly attired. Now, after they had feasted fourty dayes space, on the third day, before Sun-rising, a Cloud covered all the Hebrewes Camp (a thing before time unseen by them) and environed all the

A the place where they pitched their Pavillions. And although all the reſt of the countrey had a clear and untroubled skie, yet thereabout violent windes were raiſed, and hideouſly roared, and a tempeſtuous Rain ſucceeded them; and Thunderclaps dreadful to hear, and Lightnings horrible to behold, ſignified that God was there preſent, and that *Moſes* (with good ſucceſſe, and for their profit) had conferred with them. Let thoſe that read this, judge thereof, as it ſhall pleaſe them: but as touching my ſelf, it is not any wayes lawful for me to depart in any ſort from that which is written in holy Scripture. That which the Hebrews both heard and ſaw, in that it was ſtrange and unaccuſtomed unto them troubled them greatly, Furthermore, the report that was publiſhed as touching the mountain. That God repaired and dwelt on the ſame, marvelouſly amazed their ſpirits. They therefore ſad and penſive, con-
B tain'd themſelves within their Tents, thinking that *Moſes* was deſtroyed through the wrath of God, and expecting no leſſe miſery themſelves. But whileſt they were thus troubled in thought, *Moſes* preſented himſelf unto them (with a countenance full fraught with a pleaſing majeſtie, and looks ſo contented, as they teſtified the inward conſolation of his mind) whome they no ſooner beheld, but ſuddenly all their fear vaniſhed, and in place thereof a hope of ſome great good hap ſucceeded; and withall, the ayre, upon his arrival, recovered his former clearneſſe and ſerenitie. Hereupon he ſummoned the people to a ſolemne and generall aſſembly, to the end he might report, and they hear, what commandements God had given them by him. No ſooner were they aſſembled, but he (from an upper place, to the end that all the people might both ſee and hear him) ſtood up and ſpake after this manner:
C "Know (ſaith he) you Hebrews, that almighty God, as he hath never neglected my prayers
"hitherto, ſo at this time alſo hath he entertained me (being your *Truchman and meſſenger*)
"very graciouſly: and behold himſelf here in preſence in your company, and propitious to
"your ſupplications, ready to provide you of meat to ſuſtain your bodies, and order & diſpoſe
"your policy, to make it laſting and happy. Now although that you ſee me, and that a hu-
"mane tongue ſpeaketh unto you, yet deſpiſe not my words, no more then you do his works,
"already executed and teſtified upon our nation. For if you conſider the worth and wonder
"thereof you ſhall conceive his greatneſſe that hath brought them to paſs, & hath never deni-
"ed to talk with me, and hear me, when I ſpake for your profit. For it is not *Moſes*, the ſon of
"*Amram* and *Jocabel*, but he it is that conſtrained *Nilus* to flow with blood, and that through
D "divers plagues hath tamed the pride of the Egyptians: it is he that hath given you paſſage
"thorow the midſt of the Sea: it is he that hath furniſhed you with meat prepared from hea-
"ven, at ſuch time as you were in extremity, it is he that made water ſpring out of the rock,
"to cool your thirſts, at ſuch time as they were in neceſſity, it is he by whom *Adam* had the
"poſſeſſion and fruition both of the fruit of the earth, and the fiſhes of the Sea: by him *Noe* e-
"ſcaped from the Deluge: by him, our anciant father *Abraham*, of a wandring Pilgrim be
"came and Inhabiter of the Land of *Canaan*: by him, *Iſaac* was born, at ſuch time as his father
"and mother were old (by him, *Jacob* hath been ennobled, by the vertue of his twelve ſons:
"by him, *Joſeph* became Lord over all the forces of the Egyptians: He it is that graciouſlly im-
"parteth theſe words unto you, by me his meſſenger. Let therefore theſe wholſome Laws
E "of his be holy and inviolable amongſt you, and more dear unto you then either your wives
"and children: for in obſerving the ſame, you ſhall lead a happy life, enjoy a fruitful countrey,
"a calm Sea, and progeny made happy, according to the lawes of nature; finally, you ſhall
"become alwayes dreadful unto your enemies: for I have talked face to face with God, and
"have heard his immortall voice; ſo dearly beloved are you unto him, and ſo careful is he of
"the proſperity of your nation. This ſaid, he conducted the people, (both men, women, and children) to the end they might hear God talk unto them, and teach them what to do) for fear the law ſhould have been in leſſer regard, if it had been preſented to their underſtandings by a humane tongue: (they all of them therefore heard his voice deſcending from the mountain, ſo that every one underſtood the ſame. But theſe precepts which *Moſes* left re-
F giſtred in two Tables, is not lawful for me to expreſſe in ſo many words, and therefore I will expreſſe the ſentences. For he teacheth us:

Firſt of all, that there is one God, who is onely to be worſhipped.
Secondly, that no image of any creature is to be adored.
Thirdly, that no man ought to ſwear raſhly.
Fourthly, that the ſeventh day is not to be prophaned by any work.
Fifthly, that father and mother ſhould be honoured.
Sixthly, that we ſhould abſtain from murther.
Seventhly, that adultery is not to be committed.

Eighthly,

The year of the world, 2455. before chriſts Nativity 1510.

Horrible Lightnings about the mountain of Sinai, v. 16.

v. 25. Moſes Oration to the Iſraelites.

The people of Iſrael hear God ſpeaking unto them from the mountain of Sinai. Exod. 20. 1. ad 17. The ten Commandements. Exod. 20. Deut. 5.

Eightly, that no man ought to ſteal. G
Ninthly, that falſe witneſs muſt not be born.
Tenthly, that no man ought to covet his neighbours goods.

The year of the World, 2454. before Chriſts Nativity, 1510

When the multitude with great joy had heard God himſelf ſpeak unto them (according as *Moſes* had foretold them) he diſmiſſed them, and each one departed to his Tent. But ſome few dayes after they preſented themſelves before his *Pavilion*, beſeeching him that he ſhould bring them thoſe Lawes, which he had received at Gods hands: he to the intent to gratifie them opened the Lawes, and preſcribed unto each of them what they ought to do at the ſame time, as in due place it ſhall be expreſſed. But the greater part of the Lawes I deferre till another time, meaning in private to comment thereupon. About the very ſame time, *Moſes*, once more aſcended the mountain of *Sinai* (having premoniſhed the people thereof) H and aſcended the ſame in their ſights: but when the time ſeemed tedious unto them (for he was ſequeſtred from them for the ſpace of fourty dayes) they were in great fear, leſt ſome inconvenience had hapned unto them; neither were they ſo much agrieved at that which had chanced unto them, as for that they were perſwaded of the death of *Moſes*. For there fell a contention amongſt them, the one affirming that he was dead, and devoured of wilde beaſts, (which was their opinion who conceived a hatred againſt him) the other ſaid that he was raviſhed up unto God: but they of the wiſer ſort among them, who took no pleaſure to hear any one of their ſuppoſitions, contained themſelves; being equally affected in reſpect of both the opinions: for that the one ſeemed not to be eſtranged from humane chance, and the other had ſome correſpondence with the vertues of the man: ſo that they endured his fortune I with an equal minde, and lamented their own miſ-hap, in that they were deprived of ſuch a Governour and Patron as he was, and whoſe like they thought it a matter impoſſible to finde: neither did their care ſuffer them to hope, neither deprived of hope could they chooſe but complain: neither durſt they remove their Tents, in that they were commanded to expect his return. At length (when fourty dayes and fourty nights were paſt) he returned unto them: having (during that time) taſted no mortal ſuſtenance: and by his arrivall the whole hoſt was repleniſhed with great joy; whom he certified that Gods providence was alwayes aſſiſting them, and that during the time of thoſe dayes, he had learned the means how they ſhould live civilly, orderly, and bleſſedly; telling them that God commanded them to make him a Tabernacle, whereunto he would deſcend as often as it K pleaſed him, which alſo in their travel they might carry about with them: ſo that they ſhould have no more need to aſcend unto *Sinai*, but that he himſelf might come and lodge with them, and be aſſiſtant to their prayers. He told them likewiſe the meaſure, and order of the ſaid Tabernacle, and that there wanted nothing, but that they preſently addreſſed themſelves to the building thereof. This ſaid, he ſhewed them the two Tables, containing the ten Commandements written therein, in each of them five: now were theſe written by the hand of God. They all of them (rejoycing at that which they had heard and ſeen) ceaſed not to imploy themſelves to their uttermoſt: ſo that they brought in ſilver, gold, braſs, and ſtore of wood fit for building; and which would not be worm-eaten, the hairs of goats, and the skins of ſheep, the one died azure, and the other white; wools of the ſame colour, fine linen, L ſtones inchaſed in gold, wherewith men were accuſtomed to deck themſelves, with great quantity of perfumes. Such was the matter of the Tabernacle, which was made like to a portable and moving Temple: this ſtuffe being thus gathered together, and collected with ſo great affection (according to each mans utmoſt ability, he appointed Work-maſters according to the Commandement of God, but ſuch, as the like might not have been choſen, although the matter had been committed to the peoples ſuffrages; their names are now likewiſe extant in the volumes of the ſacred Scriptures. *Beſeleel* of the tribe of *Juda*, the ſon of *Uron* of the tribe of *Juda*, and *Mary Moſes* ſiſter: and *Eliab* the ſon of *Iſamach*, of the tribe of *Dan*. The people ſhewed themſelves ſo forward in the finiſhing of this work, that *Moſes* was compelled to reſtrain them, cauſing it to be proclaimed, that they had ſufficiently gathered M for the work already; for the work-maſters certified him no leſſe. They therefore addreſſed themſelves to finiſh the Tabernacle, being particularly inſtructed by *Moſes* of the meaſure and greatneſs thereof, and how many veſſels they ought to have, according to the modle which God had propoſed to *Moſes*. The women alſo ſtrove with emulation to exceed each other in the making of the veſtures of the Prieſts, and other things which were convenient for that work, to the end to honour the ſervice of God.

Exod. 24 18. Moſes remained on the mountain fourty dayes and fourty nights.

Exod. 24 28. Deut. 9. 9. Moſes faſted fourty dayes and nights.

Moſes two Tables. Exod. 35. 23. &c.

The Iſraelites with great joy addreſs themſelves to the building of the Tabernacle. Exod. 36. 1, 2, 3.

Beſeleel and Eliab are Workmaſters of the Tabernacle.

The people are reſtrained by edict, from bringing any more off rings toward the building of the Tabernacle, v. 6.

CHAP.

CHAP. V.

Of the Tabernacle made by Moſes *in the deſart, reſembling a portable Temple.*

The year of the World, 2455. before Chriſts Nativity, 1509.

Exod. 36. à v 8. ad finem Hedio & Ruffinus, chap. 7.

Moſes erecteth a Tabernacle in the deſart.

NOw when all things were prepared for this work, as gold, braſs, and woven work, *Moſes* commanded them to feaſt, and ſacrifice, each one according to his ability, and ſet forward the building of the Tabernacle. Firſt of all therefore he meaſured the outward court, which in breadth contained fifty, and in length one hundred cubits, in ſuch manner as followeth. He raiſed pales of five cubits high, and twenty in length, from the one ſide to the other, and ten in breadth; in the hind-ſide to every one of theſe pales or poſts there were faſtned rings, the chapiters whereof were ſilver, and the baſes thereof
B gold, and the lower parts of theſe reſemble the points of a ſpear made of braſs, and fixed in the earth. Thorow the rings there paſſed certain cords of five cubits length, which on the one ſide faſtned in the ground with brazen nayles, of a cubits length, did faſten each of the pales, and defended the Tabernacle againſt the force of windes. Then was there a moſt fine ſilken curtain drawn about the ſame, which hanging from the chapiters of the baſes, and incloſing all that place, ſeemed to differ in nothing from a wall. And after this manner were the three ſides of the incloſure arrounded. But the fourth ſide, being of fifty cubits, was the front of the whole frame; the door whereof was twenty cubits wide, having on both ſides double bars in ſtead of poſts; and theſe alſo were of ſilver, except the baſes which were of braſs; and on both ſides there ſtood three bars well faſt-
C ned; which were alſo hung round about with a Curtain of woven ſilk: but at the gate there hung a vail of twenty cubits long, and five deep, woven of purple, violet and fine ſilk, embroydered with divers flowers, without any figures of ſenſible creatures: within the gates there was a brazen Ewer, with a foot of the ſame metall, wherein the Prieſts might waſh their hands and feet. And after this manner was the incloſure of the Court; In the midſt hereof he placed the Tabernacle, turning it toward the Eaſt, that the riſing Sun might ſhine upon it: the length thereof was thirty cubits, and the breadth twelve; the one of the walls thereof was towards the South, another towards the North; but the hinder part was towards the Weſt; and it was as high as long; and on each ſide there were twenty wooden planks fourſquare, and joyned together, four fingers thick, and a cubit and a half broad, lined both within and without with plates of gold; and every boord had
D two hinges, which were put thorow the two baſes that were of ſilver, and in their ſockets received the hinges of the boords; the planks of the Weſt-wall were ſix in number, and gilded both within and without; all of them ſo cloſed together, as it ſeemed to be but one wall. But on both ſides there were certain boords nearly joyned together, which in breadth contained the meaſure of one cubit and an half, and in thickneſſe, the third part of a hand breadth, and ſo made up thirty cubits; but ſix boords made up the nine cubits of the hinder wall, to which were joyned other two boords cut half a cubit broad, which they placed in the corners in ſtead of whole ones: every boord had rings of gold faſtned to the outward front thereof, rivetted in order; and anſwering one another on every ſide. Thorow theſe rings were put certain bars which were covered with Gold, every one five cubits long, which joyned the boords together: and the end of every bar was put into the beginning
E of the other, after the manner of a box. And on the back-ſide of the walls of the Tabernacle, there was one rank of bars placed long-wayes, paſſing thorow all the planks, in which by hooks or haſpes, the ſides of either were held together, and rivetted and faſtned one within the other; by which means the Tabernacle was ſecured from the force of windes, and kept ſteddy and immoveable. Within the length thereof was divided into three parts: next to one part thereof containing ten cubits, on the inſide were placed four pillars made of the ſame work and matter, planted on like baſes, and diſtant one from the other by equall ſpaces overthwart, beyond theſe was the ſecret place. The reſt of the Tabernacle was for all the Prieſts; and this tripartite diviſion of the Tabernacle reſembled the nature of the
F world; for the third part (which was contained within the four pillars, to which the Prieſts had no acceſſe) did in a manner repreſent heaven the ſeat of God: but the ſpace of twenty cubits (which was onely permitted to the Prieſt, and was unacceſſible to others) reſembled the ſea and land. In the front where the entrance was, they placed five pillars upon brazen baſes; after theſe the Curtains were ſpread about the Tabernacle, woven of ſilk, and embroydered with purple, violet, and ſcarlet colours; the firſt of theſe was ſpread ten cubits every way, and was drawn about the pillars, which ſeparated the Adyt from the other ſpace, and ſevered it from the ſight of men, and all this Temple was called holy. As for the Adyt

The Tabernacle.

The year of the world, 2455. before the Nativity of Christ, 1509.

that was situate beyond the four Pillars, it was called the *Sanctum sanctorum*, or holy of holiest; and this Curtain or Veyl was pictured with all sorts of flowers which the earth bringeth forth, and diversified with all that which might give it ornament; but that there were no figures of living creatures to be found therein. The second Veyl equalled the first in greatnesse, workmanship, and colour, and incompassed the five Pillars of the entry; which reaching from the top to the midst of them, and fastned to each of them by a certain Ring, gave accesse to the Priests that entred the same. To this almost was there annexed on the out-side, another Veyl of like highnesse, and woven of Linnen, drawn upon Cords from the one side to the other, by means of certain Rings; which was sometimes spread, and other times (especially on the holy dayes) unspread, lest it should hinder the peoples sight: on the other dayes (especially such as were cloudy) it was spread, and served for a coverture to defend the painted Veyl from the weather. Sithence, that custome hath continued, after the building of the Temple, that another such like Veyl (as this) should be spread in the entrance. Besides this, there were ten other Veyles, four cubits broad, and twenty eight cubits long, with certain golden hookes, enchased the one within the other, to the end to conjoyn them, so that they seemed to be one; which being spread, did cover the Tabernacle in the upper part, and the walles on the sides, and behind; not extending to the earth within the compasse of a foot. Moreover, there were eleven other hangings of equal breadth, but longer; namely, every one of them of thirty cubits, woven with as great Art of Hairs, as the other out of wool; which covering all the rest, extending to the earth, resembled the form of a Bed-chamber; one of them covered and extended from the front, which being the eleventh, was annexed to this use. These also were covered with certain skins sewed together, which protected the same against the storm and injury of the rain. For which cause to them that beheld it from farre, it seemed a thing most worthy of admiration. For the colours of the Tabernacle did in no other sort shine, than as if a man should have beheld the Heavens. But the Veyles of hair and skins hung after such manner, as that did about the entrance of the Tabernacle, set to resist the force and out rages of stormes and tempests.

G

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The Sanctuary.

The signification of the division of the Tabernacle.

I

CHAP. VI.

Of the Ark, wherein Moses *placed the Tables of the Law.*

K

Exod. 37 1. ad 6. Hedio & Rufinus, chap. 8.

AFter that the Tabernacle was after this manner builded, they erected also an Ark which was dedicated unto God, of a certain Wood that was naturally strong; and such as was permanent, and resisted corruption. This, in our native Tongue, is called *Heoron*, framed after this manner: The length thereof was of five handfuls, and the breadth and height of three handfuls; and both within and without it was covered with golden plates, and it had a cover fitted with golden hinges, equal on every side. And to every side in length there were fastned two Rings of Gold, driven and rivetted thorow the whole wood, and thorow them certain barres of Gold were thrust, that whensoever there were any need, it might be carried any wayes: for never was it born on beasts backs, but the Priests bare it on their shoulders. On the cover thereof there were two semblances planted, which the Hebrews call Cherubins, (which are winged creatures, of a strange form, the like whereof were never seen by any man) which *Moses* saw figured on Gods Seat. In this Ark he placed the Tables, containing the ten Commandements, in every one five, and in every page two and a half, and this Ark hid he within the Sanctuary.

Cherubin.

L

The Tables of the Law are placed in the Ark.

CHAP. VII.

Of the Table and Candlestick of Gold, and of the Altar of the Tabernacle.

IN the Tabernacle he placed a Table, not unlike to that at Delphos, two cubits in length, and one in breadth, and of the height of three handfuls: the feet thereof, from the middest downwards, were like those feet which the Doriens set unto their Beds; but that which ascended from the other half upwards, was square. The body of this Table was arounded with a border, standing out four fingers length; and in every of the feet, there were Rings fastned about the top of the foot, to which were annexed on both sides two things, after the manner of handles, gilded, and framed of most firm wood, which were not thrust thorow the circle on both sides, like barres, but with a button took hold of the upper border of the Table, and beneath comprehended the ring of the foot, being a means to transfer it whithersoever need required. This was wont to be placed

Hedio & Rufinus, chap. 9. The Table, Exod. 27. à v. 10. ad finem.

M

in

A in the temple towards the North wall, not far from the Sanctuary: and on it were placed twelve unleavened loaves, set six by six, the one over against the other, and made of two *Assars* of the purest wheat, which measure of the Hebrews contained seven Cotylas of the Athenians; and above these loaves two golden pots filled with frankincense; but after seven daies, other loaves were set in their place on the festival day, which we call the Sabbath. The cause of which ceremonie shall hereafter be declared by us. Hard by the Table near the South wall was placed a Candelstick of molten gold (but not solid) of an hundred pound weight (this weight the Hebrews call *Cinchares*, the Grecians name it a Talent in their tongue) and it was wrought with bowles, lillies, pomegranats, and little cups; then arising upwards from one base, it was divided into seven branches, according to the number of the B Sun and the rest of the Planets: is stretched out likewise into seven heads having orderly correspondence the one with the other, on which were planted seven candles, according to the number of the seven planets, which branched out towards the East and South, in that the Candelstick was set sidelong. Between this and the Table (as is said) was a little Altar erected for incense, made of lasting wood likewise, and covered on every side with a solid plate, being a cubit broad from every corner, and twice as high, on which there stood a little hearth environed with a golden crown on every side, in which were rings with their bars and staves, whereby it might be born by the Priests in the way. There was another Altar of wood also before the door of the Tabernacle, covered with plates of brasse, five cubits square, and three high, decked with gold in like sort, and plated with brasse, the hearth whereof was C made after the manner of a grate: for the earth received whatsoever fire fell from above, by reason there was no base there under, but near unto the Altar there were tunnels and pots, and censors, and cups, with other instruments made for the divine service, all which were of pure gold.

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Hedio & Rufinus, chap. 10.

The golden candlestick.

The Altar of incense.

Exod. 38 1. ad 8.

CHAP. VIII.

Of the vestments of the Priest, and of the High Priest.

SUCH was the Tabernacle with all that belongeth thereunto. Now remaineth for me to discourse as well of the vestments of the other Priests, which they call *Chaneas*, as of the Priest, whom they name *Sar-Hazbachim*, signifying thereby the high Priest. And first of all as touching the ordinary Priest. When as the Sa- D crificer purified according to the purification, which is ordained by the law) addresseth himself to sacrifice: he first of all investeth himself, with *Manachasses* (which is as much to say, a trusse or restrainer, which is a kind of breach or stop, covering the privities, made of woven silk) where thorow he thrusts his feet, as in a pair of upper breaches, and fasten the same about his loins: On this he casts a linnen shirt or surplice; made of double linnen (which we call *Chetomene*) and the word signifieth a linnen garment or surplice, for we call linnen *Cheton* (that kind of garment is a coat comming down to the ankles, bound to the body; having narrow sleeves about the armes) which is tied upon the brest a little beneath the armholes, with a girdle four fingers broad, inwardly void, so wrought as it seemed to be like a serpents skin.) It is likewise pictured with red, purple Hyacinthine, and silken flowers, but the ground is onely silk, which being twice doubled about E his breast, extendeth down to his ankles at such time as he desisteth from sacrifice,) and this seemed they to wear in way of ornament) but when as he is to minister in sacrifice, then (lest blown up by the wind, it should hinder his work) he casts it on his left shoulder. This girdle *Moses* called *Abaneth*, and we by a word borrowed from the Babylonians, name it *Emian*, (for so they call it. This coat was in no manner pleited, and in the neck hath a broad opening, fastned about the two shoulders with clapses, from the edge of the coller to the breast and the middest of the back: This called they *Massabassanes*. But on his head he weareth a hat (not made with a high crown, neither comprehending the whole head, but somewhat more than the half:) this is called *Masnaemphthes*; which is decked and dight after such a rate, that it seemed a Chapplet made of a thick Riban, or of woven linnen oftentimes doF bled and sowed, which in the upper part is covered with another linnen, descending to the front, hiding those seams of the Riban which were unseemly to be beheld: this is curiously fitted, lest during the time of sacrifice it should slip off. Such in generall were the ornaments of the priests.

Hedio & Rufinus, chap. 11. Exod. 39. 1. ad 32.

The Priests vestures.

Manachasses.

Chetomene.

Abaneth.

Massabassanes. Masnaemphtes.

The high Priests ornament.

Methir.

The high Priest also useth the very same (omitting none of those things which we have reckoned up) but beside the rest he put on a Hyacinthine coloured coat, extending in length to his hammes (which our countrey call Methir) this girdeth he unto him with a

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girdle of divers colours (not unlike the former) but that it is ſtudded with gold: but the skirt of the veſture is bordered with fringes, ſowed together, to which are tied certain counterfeit Pomegranates, with certain golden bels, properly diſpoſed; ſo that between two Pomegranates, there is placed a bel, and between two bels one Pomegranate. This coat is not made of two pieces (as having ſeams on the ſhoulders, and on the ſides) but a long vail woven and left open in the coller, not athwart, but long waies, from the breaſt to the middeſt of the back. To it is a riband or hemme faſtned, leſt the opening ſhould be perceived: it is likewiſe open in that place where the hands ſhould be put out. Beſides theſe veſtures, he hath a third called an Ephod (reſembling a Grecian frock, that is made after this manner.) It is woven of divers colours, intermixed with gold; in the midſt of the breaſt there is a ſpace left open (the ſleeves are made in ſuch manner, and all the reſt in ſuch ſort compoſed, that it ſeemeth to be a coat; in this void ſpace there is a piece enchaſed of the bigneſs of a ſpan long, embroydred with the ſame colours, gold, and flowers, as the Ephod is. This piece is called Effen, that is as much to ſay, as Rationall (which wholly filleth the ſpace that was left void by them that have woven the Ephod.) And this piece is joyned with the Ephod, and to every corner thereof with buckles of gold, which are tyed with a lace of Hyacinth applied to tye them together with theſe buckles. And to the end the ſpace between the buckles be not ſlack, they filled the future with a Hyacinthine thread: but on either ſhoulder two Sardonix ſtones enchaſed in gold (in ſtead of buttons) to tie the hood or Ephod; in theſe are ingraven the names of *Jacobs* ſons in Hebrew Characters, in either ſtone ſix: ſo that the elder of them were placed on the right ſhoulder. Moreover twelve precious ſtones diſtinguiſh the *Effen* or *Rationall* it ſelf, of excellent greatneſſe and beauty, which for their ineſtimable price could not be bought by any private man. They were enchaſed three and three in four ranks in certain crowns of gold, to the end they might not fall out: in the firſt order was a *Sardonyx*, a *Topaze*, and a *Smaragd*: in the ſecond a *Carbuncle*, a *Jaſpis*, and a *Saphir*: in the third, a *Lyncurius*, an *Amethiſt*, and an *Agate*: in the fourth, a *Chryſolite*, an *Onyx*, and a *Berill* ſtone. In theſe were the names of *Jacobs* ſons engraven, whom we eſteem for the firſt authors of our Tribes (every ſtone being honoured with a ſeverall name, according to the order of their birth. But whereas theſe rings (whereof before we have ſpoken) are weake, and cannot ſuſtain the weight of the precious ſtones, they made two greater in the top of the Rationall inclining toward the neckward, being eminent above the texture, which might receive the golden chaines that were made, which met at the top of the ſhoulders to be faſtned with the little chaines, the end whereof was crooked and conveighed certain pipes, put thorow the rings, and were more prominent then the brimme behinde the Ephod, to faſten the Rationall, to the end it ſhould neither ſway this wayes nor that wayes. To the ſame Rationall alſo was there a girdle ſewed, diſtinguiſhed with the ſaid colours and gold; which comprehending the whole; and again knit upon the ſeame, was ſuffered to hang downwards. And as touching the fringes, they were ſhut in hollow loops of gold from the one end to the other. Now his hat was ſuch as the other Prieſts uſed, on which there ſtood another ſewed thereto, and flouriſhed with Hyacinthine: this after a triple order was invironed with a golden crown, in which there were divers veſſels of gold made after ſuch a ſort as may be ſeen in that herb which we call Daccarus, and among the Grecian herboliſts, Henbane. And leſt any man that hath heretofore ſeen the ſame, ſhould be ignorant of the nature thereof, or rather knowing the ſame, hath not ſeen the herb it ſelf: I have thought good to ſet down the deſcription thereof in this place. This herb is of the height of three ſpans, it hath a root like a Turnep or Navew (and he ſhall not erre, that in regard thereof ſhall compare it therewith) it hath leaves that reſemble Smallage or Rocquet: this out of the ſtem thereof yieldeth forth a certain bud cleaving to the branches of it, inveſted with a coat which it caſteth off when the fruit waxeth ripe. This bud is as big as the joynt of a little finger, having a circumference like unto a cup, which I will deſcribe more fitly once again, that the ignorant may the better diſcover it. In the lower part thereof about the bottome it reſembleth in roundneſſe a half bowle: and according as it groweth every part thereof is ſtrengthned, until being again dilated in the extremity or brim thereof, it end in a partition, not much unlike to a Pomegranate cut in the middeſt, to which there is annexed and groweth a round cover, as if turned and framed on purpoſe, having theſe eminent clefts (as I ſaid) like to the middeſt of a Pomegranate, reſembling the pointed and ſharp thorns, and pricking blades. Now it containeth a certain fruit under the cover, and in the whole Cup is like to the ſeed of the herb Sideritis, his flower is not much unlike that which ſpringeth from the poppey. Such was this crown

C. 39. 2. Ephod.

v. 5. Eſſen ſeu Logion.

v. 10, 11, &c.

v. 30. The High Prieſts triple golden crown.

Sideritis.

about

A about the neck and the two temples, for theſe cups came not near the front or brow. For on the ſame there was as it were a Bend of Gold, on which the Name of God was engraven. Such were the Ornaments of the High Prieſt.

The year of the world, 2455. before Christs Nativity, 1509.

I cannot therefore but greatly wonder at the ſtrange and cauſeleſſe malice, which other Nations have conceived againſt us, as if we were injurious againſt the divine Majeſty, which (they ſay) they ſo much honour. For, if a man mark the compoſition of the Tabernacle, and examine the habit of the High Prieſt, and conſider all the neceſſaries which we uſe in celebrating the divine Service, they ſhall find, that our Law-maker was a man of a divine ſpirit, and that we without any deſert are injured by other Nations. For, if without partiality a man will duely examine it, he ſhall find, that all things have been done to repreſent and
B figure the world. For the Tabernacle is of thirty cubits, divided into three parts; whereof two are left for the Sacrifices, as a place prophaned, and common, ſignifying the Land and Sea, wherein all ſorts of creatures are converſant; but the third part is ſequeſtred, and reſerved for God alone; in like ſort, as the Heaven is unaceſſable by men. The Table on which the twelve Loaves were placed, ſignifieth the year divided into twelve moneths. The candleſtick, made of ſeventie pieces, ſignifieth the twelve Signs, thorow which every one of the ſeven Planets paſſe: the ſeven Lamps that were therein, repreſented the ſeven Planets. The Veyles made of four ſeverall kinds of ſtuffs, reſembled the four Elements: for the Linnen ſeemed to repreſent the Earth, from whence it was drawn and derived: the Purple reſembled the Sea, becauſe the Purple colour is made of the blood of a ſhell-fiſh, called
C Murex: the Hyacinth ſignifieth the Ayr: and as touching the Scarlet, it ſignifieth the Fire. The Tunicle likewiſe of the high Prieſt demonſtrateth the Earth, for it is made of Linnen. The Hyacinth ſheweth the Pole: the Pomegranats reſembled the Lightning, as the Bells the noyſe of the Thunder. The Sircot ſheweth, that the whole World is compaſſed of four Elements, reſembled in his four colours: to which Gold is annexed (as I interpret it) for that Light is annexed to all things; Eſſen alſo is planted in the middle thereof, in ſuch ſort, as the Earth obtaineth the middle place of the World. Likewiſe, the Girdle wherewith he is girt, reſembleth the Sea, which enfoldeth and begirteth all things. The two Sardonix ſtones (ſet as Buttons or Loops in the high Prieſts Garment) ſignifie the Sunne and Moon. The number of the Gems are alluded to the number of the Moneths, or the twelve
D Houſes, or the equall number of the parts of that Circle, which the Grecians call the Zodiack (he ſhall not much erre, that followeth either the one or the other of theſe opinions.) The Cup likewiſe hath an alluſion to Heaven, by reaſon of his Azure or Hyacinthine colour; for otherwiſe the Name of God might be placed therein: for it was beautified with a Crown of Gold, to ſignifie the Light, wherein God highly delighteth. Let this ſuffice for the preſent; for that which we will diſcourſe hereafter, will furniſh us with ſufficient and ample matter, to ſhew and ſet out the vertue of our Law-maker.

v 51. The ſignification of the Fabrick of the Tabernacle, and the Prieſts Ornament. v. 6 ad 14. Exod. 28. à v. 17, ad 21.

CHAP. IX.

Of AARONS *Prieſthood, and the Laws which appertain to the Feaſts and Sacrifices.*

E *Exod. 28, 29.*

AFTER theſe things aboveſaid were finiſhed, and left as yet unconſecrated, God appeared unto *Moſes*, commanding him to eſtabliſh *Aaron*, his brother, in the Prieſthood (who, in reſpect of his vertue, deſerved that title of honour above all the reſt.) For which cauſe *Moſes* (aſſembling the congregation) diſcourſed unto them his vertues, and diſcovered his good affection, and reckoned up unto them, how many dangers he had ſuffered in their behalf, whereof each of them gave ample teſtimony, declaring the forward zeal and love they alwayes bare unto him) whereupon he ſpake unto them after this manner: The work is now brought unto ſuch an end as it hath pleaſed God,
F and hath been poſſible for us: and for that you know we are to receive him into this Tabernacle, we ought above all things to have an eſpecial care in the election of ſuch a one, who ſhall make ſacrifice and ſupplication for us. Touching my ſelf, if the matter depended on my private choiſe, I ſhould eſteem no man more worthy than my ſelf to execute this Function, both for that naturally men love themſelves, and for that I am well aſſured, how many travels I have ſupported for your ſafety ſake. But God himſelf hath judged *Aaron* worthy of this honour, and hath choſen him for his high Prieſt and Sacrificer, in that he excelleth all other of us in equity and juſtice; commanding, that he ſhould be inveſted with the Robe conſecrated to God, and that he ſhould take charge of the Altars and Sacrifices. He ſhall make prayers for you unto God; who will hear them willingly,

Hedio and Ruffinus, c. 12. Exod. 28. v. 1, 2, 3. 29. 1. ad 38. God elected Aaron Moſes brother, for high Prieſt.

The year of the world, 2455 before Christs Nativity, 1509

ly by reason that he hath care of your race, and will receive them, proceeding from a perſonage whom he himſelf hath elected. Theſe words of his were gratefull unto the people, and they all of them approved the election which God had made. For *Aaron* was more capable of that honour than any other, both by reaſon of his race, as alſo in regard of the propheſying ſpirit and vertue of his brother. He had at that time four ſons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. But whatſoever remained of thoſe things which were gathered for the building of the Tabernacle, was imployed to make Vayles to cover the Tabernacle, candleſtick, Altar, and the other Inſtruments, to the end, that in their travell they ſhould not be ſoyled either by rain or duſt. And having once more aſſembled the people together, he commanded them to offer every one of them half a *Sicle*; (now the *Sicle* is a kind of *Hebrew coyne*, that is as much in value as *four Athenian Drammes*) whereunto they obeyed willingly; ſo that the number of them that offered, was ſix times one hundred thouſand five hundred and fifty. And they that brought this Money, were ſuch as were of a free condition, and betwixt the years of twenty and fifty; and that which was received, was imployed in the neceſſaries of the Temple. Then did he purifie the Tabernacle, and the Prieſts in manner and form following. He took the weight of five hundred Sycles of choſen Myrrh, and the like quantity of Ireos, of Cinamon, and of Calamus (which is a moſt odoriferous Drug) the half of the ſaid weight; and he cauſed all theſe to be beaten and infuſed into a Hin of Oyl of Olive, others write, Palm; this Hin is one of our Meaſures, containing two Choas of Athens) all which he mixed and boyled together, according to the Art of Perfumers, and he made thereof a moſt odoriferous Oyntment; which he took, and anoynted the Prieſt withall, and all that which belonged to the Tabernacle, to the intent to purifie them: offering many and ſundry ſorts of beaſts, of great price, to ſacrifice within the Temple, upon the Altar of Gold, (whereof I forbear to ſpeak any further, for fear I ſhould grow offenſive and tedious to the Readers.) Twice a day, before the Sun-riſe, and Sun-ſet, they were to burn Incenſe, and purifie the Oyl, and refreſh the Lamps; whereof, three ought to burn every day upon the ſacred Candleſtick, in honour of God, and the reſt were lighted in the evening. Amongſt them that wrought and finiſhed theſe things, *Beſeleel* and *Eliab* were the moſt excellent and experteſt workmen, for whatſoever had been enterprized by others, they in their Art poliſhed and perfected. And they of themſelves found many new things, of their own invention: yet was *Beſeleel* judged the moſt excellent of them two.

Aarons ſons. Exod.36.8.

Sicle.

The number of the Iſraelites, betwixt twenty and fifty years of age.

The holy Oyntment.

The Sacrifices.

v 2. Beſeleel.

All the time imployed in this work, was ſeven months; and at that time was the year accompliſhed, which began at their departure out of Egypt. In the beginning of the ſecond year, in the moneth which the Macedonians call *Xanthicus*, and the Hebrews *Niſan*, upon the new Moon; they dedicated the Tabernacle, with all things belonging thereunto, according as I have made mention. And God preſently teſtified, that both their Gifts were gracious in his eyes, and the Hebrews labours fruitfull and pleaſant in his ſight; teſtifying his preſence in that Temple after this manner: Whereas the Heaven was otherways clear and fair, over the Tabernacle only there was a Cloud; not wholly thick, like a Winter ſtorm, nor obſcure; and yet not ſo thin, as a man could ſee thorow the ſame; from whence there deſcended a Dewe, that gave teſtimony of Gods preſence unto them that had will, and belief. *Moſes* honoured the Work-maſters that made the Work, with ſuch rewards as appertained unto them by deſert; and ſacrificed according as God had commanded him, in the Door or Porch of the Tabernacle, a Bull, and a Ram, and a Kid for their ſins, but with what ceremonie theſe things are done, I will declare, when I entreat of Sacrifices, as alſo what Offerings are to be burnt by fire, and according to the Law are allowed to be fed upon) and with the blood of the ſlaughtered beaſts he ſprinkled the Veſtment of *Aaron*, and purified both him and his children with fountain water and the precious Oyntment, to the end they might be ſanctified to God. And for ſeven days ſpace he conſecrated both themſelves, and their Veſtments, and the Tabernacle, with thoſe things which appertained thereunto, with that Oyle whereof I have before time fore told you, with the blood of Bulls and Rams ſlain every other day, after their kind. But on the eighth day he proclaimed a holy-day and feſtival to all the people, and decreed, that every one of them ſhould particularly ſacrifice, according to his ability; and they with emulation (ſtriving to exceed one another) obeyed him, and offered up their Sacrifices, according as it was commanded them.

Exo.40.1,2,3. The Tabernacle was dedicated on the firſt day of *April*, the ſecond year after their departure out of Egypt, the 3 year after the Creation of the World 1455. before Chriſts birth. 1509.

The dedication of the Tabernacle, and the prieſts. Levit. 18. *per totum.*

Levit 9.24. The ſacrifice is conſumed of it ſelf.

Whileſt thus the Sacrifices were upon the Altar, ſuddenly there iſſued a fire from them, which kindled of it ſelf, the flame whereof reſembled the Light, or brightneſſe of Lightning, and conſumed all that which was upon the Altar. At that time, there hapned an inconvenience

A venience to *Aaron*, which although it somewhat moved and amated his fatherly patience, yet digeſted he it with a conſtant and generous mind: for he was a man of much conſtancy, and ſuch a one as knew, that nothing could befall him without the preſcience and providence of God. For of thoſe four ſons (which I told you that he had) the two elder brethren *Nadab* and *Abihu*, bringing ſacrifices unto the Altar (not ſuch as were appointed by *Moſes*, but of that ſort they were accuſtomed to offer before times) were burned by the violent flame that iſſued from the Altar, ſeizing both their breaſts and faces, in ſuch a ſort, as by no means poſſible that might be extinguiſhed; ſo that at length they dyed. *Moſes* commanded both their father and brothers to take their bodies, and carry them out of the hoſt, and bury them ſumptuouſly: all the people wept, and were very much amazed at this their
B death, ſo ſtrange and unexpected. But *Moſes* ordained that neither the father, nor his ſons ſhould lament; but that they ſhould rather make eſtimate of Gods honor, than of their own misfortune: for *Aaron* was already inveſted in the ſacred robe. But as touching *Moſes*; he refuſed all honours which were offered him by the people, neither applied he himſelf unto any other thing but to the ſervice of God: neither did he aſcend any more up to the mountain of Sinai, but entred into the Tabernacle to take counſell at Gods hands in thoſe things, whereof he had need to be informed. He demeaned himſelf like a private man, not onely in his apparell, but in all other things, and lived very popularly, perſevering in that familar and civill courſe of life, and challenging no priviledge above any man, but only in thoſe things which pertained to the adminiſtration of the common-weale.

C Beſides theſe, he reduced under writing both the laws and ordinances as touching policy, in due performance whereof if they ſhould live, they ſhould be both agreeable to God, and live without cau e of controverſie the one againſt the other. And all this eſtabliſhed he, following thoſe directions, which God inſtructed him in. But now will I return and bend my ſtile to diſcourſe upon that which I have omitted in the ornament of the high Prieſt for this apparell of theirs leaveth not any occaſion to falſe Prophets, to execute their wicked impoſtures: and if there be any ſuch, as dare intermeddle with that which appertaineth to Gods Majeſty, this habit maketh them know, that it is in Gods power to be preſent with the ſacrificers, at ſuch time as it pleaſeth him; and to be abſent when him liſteth: which God would have made known not only to the Hebrews, but to all thoſe ſtrangers, who by
D any occurrence might be eye-witneſſes of the ſame. For of thoſe ſtones which the high Prieſt bare on his ſhoulders (which were *Sardonixes*, whoſe nature is ſo notorious to all men, that it were unneceſſary to reveal it) the one ſhined at ſuch time as there was any offering, and that other which was faſtned on his right ſhoulder, ſhined very clearly at ſuch time as God was preſent at the ſacrifice, and caſt his rayes afar off, that it might be perceived by thoſe that beheld the ſame, both contrary to his nature and cuſtome: which truly deſerveth admiration amongſt all men, except thoſe who through contempt of Religion, do hunt after an opinion of wiſedome. But that which I will now ſpeak of, is more to be admired at: which is, that by the twelve ſtones which the high Prieſt bare (ſewed and enchaſed in his Rationall in the midſt of his breſt) God was wont to fore-ſignifie victory to thoſe that
E were addreſſed to battell, For ſuch brightneſſe lightned out of them, even before ſuch time as the army did diſlodge or enter skirmiſh, that it was notoriouſly known to the people, that God was preſent and ready to aſſiſt them: for which cauſe the Greeks making account of our manner of living, in that they had no power or reaſon to contradict it, have called that Rationall which we terme Eſſen (moved thereunto by this expreſſe miracle which may not be contradicted.) This Rational and the ſtone Sardonix gave over to ſhine two hundred years before I began to write theſe Antiquities, by reaſon of Gods wrath which he had conceived through the breach of his laws (of which at another time I will more fitly intreat, and at this time continue and proſecute my intended diſcourſe and purpoſe. After the Tabernacle had been thus conſecrated, and that which appertained to the
F Prieſts was ſet in order, the people were perſwaded that God dwelt with them in his Tabernacle, and began to ſacrifice and ſing hymnes of praiſes, as to him that had driven far from them all ſuſpition of evill, and from whom they expected in time to come far better and more proſperous things; and both in generall and in particular they offered gifts unto God according to their tribes: for the governors of the tribes (aſſembling themſelves together two by two) prepared a Chariot and a yoak of Oxen, ſo that there were ſix chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a viall and a cenſer, and a cofer to keep incenſe in, which was eſteemed to be worth ten dariques, and this was filled with odoriferous perfumes, and the cenſer was of ſilver, and both of them toge-

ther

The year of the world, 2455. before Chriſts Nativity 1549.

Nadab and Abihu Aarons ſons burned. Levit. 10. 1, 2, 3, 4. Numb. 3. 3, 4.

A miracle of the ſtones in the high-Prieſts veſtment.

The ſacrifices and gifts of the princes of the tribes.

The year of the World, 2455. *before Christs Nativity*, 1509

ther weighed two hundred ſicles; yet on the viall there were but 70. employed: and both G the cofer and viall were filled with meal ſteeped and moulded in oyl, which they were wont to uſe at the Altar, at ſuch time as they offered ſacrifice. They offered likewiſe a calf, and a ramme, with a lambe of one year old, for a burnt-ſacrifice; and a goat for a ſinne-offering. All the other governors likewiſe brought every one of them their ſacrifice called *Salutarie*, for every day two oxen and five rammes, with a lamb and a goat of a year old, and ſacrificed them during the term of twelve days every one. But *Moſes* aſcended no more to the mountain of *Sinai*, but entred into the Tabernacle, where he was inſtructed by God of that which he had to do, and what laws he ought to make, which are ſo good and laudable as they ought not to be attributed to humane wiſdome: They have been faithfully obſerved likewiſe alwayes, becauſe they are ſuppoſed to be received from God. So that not any one H of his laws have been tranſgreſſed by the Hebrews, neither in peace (at ſuch time as they lived to their content) neither in warre, at ſuch time as they were afflicted therewith. But I will now ceaſe to ſpeak of theſe laws, being reſolved to compoſe another treatiſe touching the ſame.

Moſes asketh counſel of God in the Tabernacle.

CHAP. X.

The Ordinances of Sacrifices and purifications, Levit. 1.

Hedio & Ruffinus, chap. 13. all 12.

NOw will I onely reckon up a few things as touching the purifications and ſacrifices (in that we have begun to talk of ſacrifices.) The ſacrifices are of two ſorts: I the one of them is made for a private perſon; the other for the people in generall: and theſe are made in two manners; for in the one, all is conſumed which is upon the Altar, which for that cauſe are called *Holocauſts*, that is to ſay, *Burned*. The other are of *thankſgiving*, and they are made with banquets of thoſe that ſacrifice. But firſt of all I will ſpeak of the firſt kind. The particular perſon that offered a burnt-offering, killed an Oxe, a lamb, and a goat of one year old, (yet it is lawfull to kill oxen more elder.) But all thoſe creatures which muſt be conſumed by fire, ought to be males; and after their throats are cut, the Prieſts beſprinkle the Altar round about with the blood, then dreſſe they the beaſt, and cut it in pieces, and powder it with ſalt, and lay it on the Altar already charged with cleft wood, and flaming fire: then after they have well cleanſed K the feet and entrails, they lay them with the reſt; and the Prieſts take the skins. Such is the manner of a burnt-offering or Holocauſt. They that offer ſacrifices of thankſgiving, kill likewiſe ſuch ſort of beaſts without ſpot, and more than a year old, both male and female; and after they have cut their throats, they ſprinkle the blood on the Altar; then take they the reins, the caul, and all the fat, with the lobe of the liver, and the tail of the mutton, and lay it on the Altar; but the breaſt and the left leg is left to the Prieſts: and as touching the reſt of the fleſh, the Prieſts banquet therewith for the ſpace of two days; and if then there remain any thing thereof, it is burned. The ſame cuſtome and ceremonie likewiſe is obſerved in the ſacrifice for ſinnes: but thoſe that are not of ability to offer the greater offerings, offer up two pigeons, or two turtles, the one of which the Prieſts have to L feaſt withall, and the other is conſumed with fire. We will intreat more expreſly of the ſacrifices of ſuch beaſts, at ſuch time as we ſhall diſcourſe upon ſacrifices. For he that hath ſinned upon ignorance, offereth a lambe, and a ſhe goat at the ſame time. The Prieſt beſprinkleth the Altar with the blood thereof, not in ſuch manner as it is ſaid heretofore, but the horns of the Altar only: and on the Altar they offer the kidneyes, and the reſt of the fat, with the lobe of the liver: the Prieſts carry away the skins, and eat the fleſh within the Temple the very ſame day; becauſe the law permitteth them not to reſerve any thing till the next morrow: he that hath ſinned (and that knoweth it in himſelf without the knowledge or privitie of any other man) offereth a lambe according as the law commandeth, the fleſh whereof is in like ſort devoured by the Prieſts the ſame day: but if the governours M offer for their ſins, they ſacrifice in like manner as private men do, and are different from them in that they bring a bull, or a male kid. The law alſo ordaineth, that in ſacrifices both private and common, there ſhould be fine flower brought, for a lambe, the meaſure of an Aſſer; for a ram, the meaſure of two; with a bull, three; which flower is firſt of all mingled and wrought with oyl, and ſet upon the Altar to be ſanctified. They that ſacrifice likewiſe do bring oyl, the half part of a Hin for a bull; for a ram, the third of the ſame meaſure; and for a lamb, the fourth part: this Hin is an Hebrew meaſure, which containeth two Attique Choas; they brought alſo the like meaſure of wine as of oyl, and powred out the wine near

A ſacrifice of thankſgiving. Levit. 4. 5.

The ſacrifice for ſin.

The ſacrifice of him that hath ſinned wittingly. Levit. 4 9.

The cuſtome obſerved in ſacrifices.

Two kinds of ſacrifices. Holocaustoma; Lev. 1. ad 10.

A to the Altar. And if any without ſacrificing offer up fine flower, he putteth the firſt fruits upon the Altar, that is to ſay, one handfull, and the reſt is taken by the Prieſts for their maintenance, either fryed (for they are kneaded in oyl) or with loaves made thereof: but whatſoever the Prieſt offereth, all that muſt be burned. The law likewiſe forbiddeth to offer any beaſt whatſoever, that day that it is born, or to kill it with his dam, or in any other ſort, before it hath fed twelve dayes. There are alſo other ſacrifices made for deliverance from ſickneſs, or for other cauſes; in which ſacrifice they imploy wine or liquor with that which is offered; of which liquors, it is not lawfull to reſerve any thing againſt the next morrow, when the Prieſts have taken that portion which belongeth to and ſufficeth them. The Law commandeth, that on the common purſe there be every day killed a lamb of a year
B old, the one in the morning, the other at the ſhutting up of the evening: and on the ſeventh day, which is called the Sabbath, that two ſhould be offered in that manner as hath been declared. And on the new moon, beſides their daily offerings, they ſacrifice two oxen, ſeven yearly lambs, and a wether and a kid, for the abolition of thoſe ſins which are committed through forgetfulneſs. On the ſeventh moneth (which the Macedonians call *Hyperberete*) beſides the above-named, they ſacrifice a bull, one mutton, ſeven lambs, and a kid for ſinnes. The tenth day of the ſame moneth, according to the moon, they faſt till the evening; and on the ſame day they ſacrifice a bull, two muttons, ſeven lambs, and a goat, for a ſin-offering; beſides which, they bring two kids, one of which is ſent alive, out of the limits of the camp into the deſart (on whom all the evil may fall, if ſo be any be threatned
C to the people) the other is born without the camp, into a clean place, where it is burned with the skin, being not any wayes purged. With this they burn a bull, which is not allowed out of the common charge, but by the proper coſts of the Prieſt. This bull being opened and ſlain, and the blood thereof (with that of the goat) being carried into the Tabernacle, he ſprinkleth the cover thereof with his finger ſeven times, and the pavement as many times, and the Tabernacle and the Altar of gold, and all the reſt about the great Altar, which is abroad in the court. Beſides that, they ſet on the Altar the reins, and the fat with the lobe of the liver, and the Prieſt offereth unto God a mutton for a burnt-offering. The fifteenth day of the ſaid moneth (at ſuch time as it draweth towards winter) he commanded them to plant Tabernacles every one in his family, againſt the inſtant cold weather which
D the increaſing year was wont to bring; and that when they ſhould enjoy their countrey, and ſhould enter that City which they ſhould hold for their Metropolitan, (by reaſon of the Temple which ſhould be there builded) they might celebrate a feaſt during eight dayes ſpace, in offering burnt-offering and ſacrifices unto God: and that in witneſſe of their thankſgiving, they ſhould bear in their hands a branch of mirtle, and of willow, tyed together with wool, and a bow of palm likewiſe, to which a peach was faſtned; and that the firſt day they ſhould ſacrifice thirteen oxen, and fourteen lambs, and two ſheep, with a goat, for a ſin-offering. Thoſe dayes that enſued, they ſacrificed likewiſe a like number of lambs, and wethers, with a kid; and in rebating day by day the number of oxen, they come back to the ſeventh. The eight day they ceaſe from work. On this day (as we have ſaid) they ſa-
E crifice a calf, a ram, and ſeven lambs, and a kid, for a ſin-offering; and it is the cuſtome of the Hebrews to perform theſe ſacrifices at ſuch times as they pitcht their Tabernacles. In the month *Xanthique* (which we called *Niſan*) which is the firſt moneth of the year, the fourteenth day after the new moon, the ſunne being in Aries, (for at that time were we delivered out of *Ægypt*) he ordained, that every year we ſhould do ſacrifice, which we call the Paſſeover, which (as I ſaid) was celebrated the ſame time that we departed out of *Ægypt*. This Solemnity of Eaſter we celebrate by companies, without reſerving any thing of that which is offered, till the next day. The fifteenth day the feaſt of unleavened bread followeth the ſolemnity of the Paſſeover; and during thoſe ſeven dayes, it is unlawfull to eat any unleavened bread: and every day are ſlain two bulls, one ramme, and ſeven lambs, which
F are all conſumed with fire; to which there is added a kid, for a ſin-offering for a ſeveral dayes banquet to feaſt the Prieſts with. The ſecond day of this feaſt of unleavened bread (which is the ſixteenth of the moneth) they begin to enjoy the fruits that are moved, and before that time untouched. And for that it is very convenient, that God ſhould be honoured with the firſt fruits thereof, from whom they receive ſuch abundance, they offer the firſt fruits of barley after this manner: After they have dryed a handfull of the ears, they beat or threſh it, and cleanſe the barley from the chaffe, and offer an *Aſſer* of the ſame upon the Altar unto God, and after they have caſt a handfull of the ſame on the Altar, they leave the reſt for the Prieſts uſe: and from that time forward it is lawfull for them to reap as well in publick

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Numb 28. v. 3, 4

v. 19 The ſacrifice of the moneth of October.

The feaſt of Tabernacles. Exod. 29. Levit. 23. Deut. 2. 31.

Exod 12. v. 16. Levi 23. v 5, 6. The Eaſter was the 14. of April.

Levit. 2. 14. ad finem. The firſt fruits

The sacrifice of Pentecost.

The year of the World, 2455. before Christs Nativity 1509

What is observed in every feast and sacrifice.

The bread of Prepoſition.

publick as in particular. With theſe firſt fruites, they ſacrifice unto God a lamb, for a burnt- G offering Seven weeks of the feaſt of the paſſeover (that is fourty nine dayes) on the fiftieth (which the Hebrewes, by reaſon of the number, call *Aſartha*) they offer unto God a leavened bread, made of wheat flower, of the quantity of two *Aſſars*, and ſacrifice two lambs, which are onely offered up to God, and afterwards are prepared for the Prieſts dinner, and it is not lawful for them to reſerve any thing thereof until the next day. But the burnt-offerings are of three calves, two wethers, and fourteen lambs; beſides two kids, for a ſin-offering. There is not any feaſt wherein they offer not a burnt offering, and deſiſt not from all manual labour: but in every one of the ſame, there is ordained a certain ſort of ſacrifice which they ought to do: and it is preſently ordered, that they reſt from their labours, and after ſacrifice, fall to banquet. On the common charge they offered unleavened bread, of H twenty four *Aſſars* of floure: and thoſe loaves they baked two by two the day before the Sabbath; and the day of the Sabbath, in the morning they bring it, and ſet it on the ſacred Table, oppoſing ſix to ſix, the one againſt the other; and upon them are impoſed two platters full of incenſe: and theſe things remain after this manner till the next Sabbath, and then ſet they new in the place of the firſt, which are given to the Prieſts for their maintenance.

Levit. 8. Numb. 3.

The incenſe is caſt into the ſacred fire, in which the burnt-offerings are conſumed, and in place thereof there is new incenſe put. The Prieſt alſo ſacrificeth on his own charge, floure mingled with oyl, and a little baked by fire; and this doth he twice every day, and bringeth to the fire half an Aſſar of floure in the morning, and the other halfe in the evening. But I will entreat hereof more expreſly hereafter; and for the preſent, me thinks I have ſuffici- I ently ſpoken already.

The tribe of Levi ſacred to God.

Levit. 8. per totum.

Moſes ſeparated the tribe of *Levi*, and exempted them from the other people to the end they might be conſecrated unto God: and he purified them with living fountain-water, and purged them with ſolemn ſacrifice, and committed the Tabernacle to their charge, with all the holy things pertaining thereunto, and all the reſt which had been made for the cover of the Tabernacle, to the end they might be miniſters unto the Prieſts, their ſuperiours, who were already conſecrated unto God. After this he diſtinguiſhed the beaſts alſo; namely, thoſe

Unclean things.

Levit. 11. 13. 14. and 15. per totum.

that were to be eaten, from thoſe that were to be forborn and abſtained from, (of which we will ſpeak, at ſuch time as occaſion is offered us; and will bring proofs, and the reaſon which induced him to ordain, that ſome were proper to feed upon, and for what cauſe he would K that we ſhould abſtain from otherſome.) He hath generally interdicted all uſe of blood in meats, eſteeming the blood to be the ſoul and ſpirit of beaſts. He hath alſo generally prohibited to eat the fleſh of thoſe beaſts that died by themſelves; likewiſe the caul and

What men are unclean.

Levit. 14. 1. ad 8.

fat of goats, of ſheep, and oxen. He thruſt them likewiſe out of the company and converſation of men, who were leprous, and ſuch as were troubled with the flux of their ſeed. And as touching women that have ſickneſſe, he ſequeſtred them for the ſpace of ſeven dayes, after which, it was lawful for them to converſe indifferently the one with the other. The like decreed he of thoſe that had aſſiſted the buriall of a dead man, whom he permitted to converſe with the other, after ſeven dayes were expired. It was a thing alſo decreed by law, that he that was ſurpriſed with uncleaneſs, and unpurified beyond the number of thoſe L dayes, he ſhould ſacrifice two Wethers, one which ſhould be purified, and the other given to the Prieſts. The like ſacrifice is made for him that hath had unnaturall pollution, who

Gonorrhæa.

firſt waſheth himſelf in cold water. The like muſt they offer, that have uſe of their lawful

Of Lepers.

wives. He altogether drove the Leprous out of the citie, not permitting them to frequent any mans company, but eſteeming them as men little differing from the dead: And if any one by his prayers made unto God was delivered from this diſeaſe, and his skin reduced to his native colour, ſuch a one preſented himſelf before God in divers oblations and ſacrifices; of which, we will ſpeak hereafter. For which cauſe they are worthy to be laughed at,

Againſt them that object againſt Moſes and his followers, that they fled out of Egypt for Leproſie.

who ſaid, that *Moſes* fled out of Egypt, becauſe he was a Leper, and that he conducted with him other ſuch as were troubled with that diſeaſe, and brought them into the land of Cana- M an. For, if that were true, *Moſes* had not made theſe ordinances, to his own prejudice: which if other had propoſed, it behooved him to have oppoſed himſelf againſt them; eſpecially, ſince among divers other Nations there are Lepers, who are held in great honour, and who are ſo farre from diſdain and contempt, as that they have been made Generals of moſt notable Armies, and elected for Governours of Common-weals, having liberty to enter the Temples, and to be preſent at the ſacrifices. What therefore hindred *Moſes* (if he had been polluted with the like hatefull ſickneſs) to make ſuch laws, and ordain ſuch Statutes among thoſe people, who honoured and obeyed him; whereby ſuch as were there-

with

A with infected, might be preferred? By which it is manifeſt, that thoſe things that are objected againſt him are rather of malice than probability. But *Moſes* being clean from ſuch ſickneſs, and converſing amongſt his Country-men which were untainted, made theſe ordinances for them that were ſick, having regard to the honour of God. But of theſe things let each man cenſure as beſt liketh him.

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Hedio & Ruffinus, chap. 14.

He forbad that women ſhould enter into the Temple after their deliverance, or to aſſiſt the ſacrifice, untill fourty dayes were expired (if they had been brought a-bed of a ſonne;) but if it were a daughter, he willed that the number of the dayes ſhould be doubled; and that when they ſhould enter, they ſhould preſent their offerings unto God, and to the Prieſts that offered them. And if any one ſuſpected that his wife had committed adultery, he
B brought an Aſſar of grinded barley, and caſt a handfull thereof before God, and the reſt was reſerved for the maintenance of the Prieſts; and then the Prieſt placing the woman in the porch which is right over againſt the Temple, and taking the cover from her head, writeth the name of God upon a skin, and maketh her ſwear that ſhe hath not played falſe with her husband; and wiſh if ſhe had tranſgreſſed the bounds of chaſtity, that her right thigh might be put out of joynt, her wombe might rot, and that death might follow thereupon: but if (through entire love, and jealouſie proceeding therefro) her husband had been inconſiderately drawn into that ſuſpition, that ſhe might within ten moneths bring forth a male childe. And after ſuch an oath miniſtred unto her, the Prieſt wipeth out the name of God that was written on the skin, and wringeth it into a vial; and then taking off the earth
C of the Temple, according as he findeth it; and having mingled the ſame, giveth it to the woman to drink; and if ſhe had been unjuſtly accuſed, ſhe continueth with childe, and beareth her fruit her full time: but if ſhe hath falſified her faith to her husband, and forſworn her ſelf before God, then dyeth ſhe a ſhamefull death, for her thigh is nummed, and her wombe grows full of water. See here how *Moſes* hath provided for theſe ſacrifices at the purifying of a woman; He furthermore made theſe laws which enſue. He generally forbad adultery, judging it to be a great good hap, if men demeaned themſelves honeſtly in marriage: and that both in politick eſtates, and private families, it was a thing moſt profitable, that children ſhould be born in lawfull matrimony.

The laws of women that are brought a-bed. Numb. 5. v. 15. ad finem.

The laws of adultery and jealouſie.

Of adultery and inceſt. Exod. 22. Deut. 17. Levit. 18. 20, 21, 29.

The law alſo forbiddeth a man to have the uſe of his mother (for that it is a thing moſt abominable) and likewiſe prohibiteth him to keep unlawfull company with his Fathers wife,
D his aunt, and his ſiſter, or his Sons wife: and deteſteth it as a moſt hainous and hideous offence. It prohibiteth alſo the uſe of a woman when ſhe hath her monthly ſickneſs; the uſe of beaſts alſo, eſpecially the male, by reaſon that ſuch affections are abominable: and againſt the tranſgreſſours of theſe laws he eſtabliſhed moſt ſtrict and mortal puniſhments. He willed alſo that the Prieſts ſhould be twice more chaſte than the reſt, for he not onely forbad them that which he prohibited others; but moreover he enjoyned them not to marry thoſe that had been abandoned, or ſlaves, or priſoners, or victuallers and taverners, forſaken by their husbands for any occaſion whatſoever. And as touching the High-prieſt, he permitted him not to match with the widow of him that was dead (although it were made lawfull for the other Prieſts) and granted him onely liberty to take a Virgin to his wife, and to keep her. The ſaid High-prieſt is alſo forbidden to approach a dead man (although the other
E Prieſts are not ſcanted of that liberty to approach their brothers, fathers, and mothers, and children deceaſed.) Willing that they ſhould be ſimple in all kind of ſimplicity.

Lev. 21. 7, 8, 9.

What wife the High-prieſt might marry with.

He likewiſe ordained, that the Prieſt which ſhould not be ſound in the body, ſhoud be maintained by the other Prieſts, but in the mean time that he ſhould not approach the Altar, neither enter into the Temple: willing that not onely they ſhould be neat in that which concerned the divine ſervice, but alſo that they ſhould ſtudy and endeavour to be the like in all the actions of their life, to the end that no man might reprove them. For which cauſe they that bear the habit of the Prieſts are unreproveable, and in all things pure and ſober, being forbidden to drink wine as long as they ware the prieſtly veſture. They were willed alſo to offer up entire ſacrifices, and no ways maimed. Theſe Statutes did *Moſes* decree, and
F make during his life time. And afterwards he deviſed others alſo, at ſuch time as he remained in the deſart; which both the people might practiſe in that place, and then alſo when they had poſſeſſed the land of Canaan. He gave reſt unto the earth the ſeventh year, ſo that it was neither tilled nor planted (in like manner as he had commanded them to reſt from their labours on the ſeventh day of the week) and he ordained, that the fruits which the earth of it ſelf brought forth, ſhould be common to all thoſe that would make uſe thereof, as well to thoſe of the Countrey, as ſtrangers, without any forbidding or reſervation. He likewiſe

Levit. 25. v. 2. ad 8.

The law of every ſeventh year.

decreed

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decreed that this should be done after the seventh week of years, which containeth the space of fifty years, which the Hebrews call *Jubile*, in which the debtors are acquitted by their creditors, and the bond-men made free, who being of the people (and for that they had forfeited against some one law) had been punished, being handled after the manner of slaves, and not put to death; and to those, who from the beginning had been possessours of lands, they were restored unto them in this manner following. The Jubile being at hand (which word signifieth liberty) both he that sold, and he that bought the land met together and cast up the account of the profits and expences that have been reaped and bestowed on the land: and if it be found that the profits do amount, he that sold the land repossesseth it: but if the charges exceed the value of the profits, he restoreth the surplusage to the buyer that is due unto him, and retaineth the land to himself. And if the profits and expences are answerable the one unto the other, the restitution is made to him that had the antient inheritance. He ratified likewise the same law in houses that were bought in villages or cities. For if he that sold, counted down the money he had received before the year were finished; he compelled the purchaser to restore him his house: and if he stayed till the year were fully finished, the possession and free purchase remained unto him that bought it. *Moses* received this disposition of his laws from God, at such time as his flocks fed at the foot of the mountain of Sinai, and he gave them in writing to the Hebrews.

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The year of Jubile. Levit. 25. à v. 8. ad 14.

G

H

CHAP. XI.

The Laws and Customes of War.

I

Hecatæus & Eusebius cap 15. ad 12.

Numb. 1. 2, 3. Moses numbreth up the people.

AFter that these laws had been after this manner digested, *Moses* addressed himself to the affairs and laws of war (fore-thinking him of those battels which should follow.) He therefore commanded the Governours of the tribes (the tribe of *Levi* onely excepted) to take a precise view and musters of those men that were capable and able to bear arms (for the Levites were sacred and exempt from those Functions) and the search being made, there were found six hundred and three thousand, six hundred and fifty fighting men, betwixt the years of twenty, and fifty. But in stead of *Levi* he chose *Manasses*, the son of *Joseph*, and *Ephraim* for his Father *Joseph*: for so much had *Jacob* entreated at *Josephs* hands, that he would give him his sons, that he might adopt them (as it hath been aforetime declared.) When they pitched the Tabernacle, it was planted in the midst of the camp, guarded and defenced with the tribes which were incamped three by three on every side. There were certain wayes or pathes likewise laid out between them, and a market place was quartered out, and shops for all sorts of merchandize disposed by order, and workmen and artizans of all occupations, travelling in their shops; so that to look upon it, it resembled a City that marched and encamped.

K

The disposition of the army.

D

The Priests first were planted next unto the Tabernacle, and after them followed all the community of the Levites (for there was a view also made of them accounting all the males exceeding the age of thirty days; and they were counted to be twenty and three thousand, eight hundred and eighty.) And when it chanced that a cloud descended upon the Tabernacle, then rested they, as if God thought good to rest in that place; and if it departed from the same, then removed they likewise. He invented also a certain kinde of Cornet made of silver, and framed after this manner. In length it was almost a cubit, and it was like the narrow whistle of a Fife, but a little more thicker, yet nevertheless, it was wide enough for the space of the mouth, to the end to receive the breath, and the end thereof was made like a little Bell, in form of a trumpet. They call it in the Hebrew tongue a Asosra. There were two of them, whereof the one of them served to assemble and call the people to publick assemblies; and the other to convocate the Governours when they were to consult upon affairs of estate; and if both of them were sounded, then all of them in general gathered together. When the Tabernacle was removed, this manner was observed; As soon as the first charge was sounded, they that were incamped toward the East, first of all dislodged: at the second charge, they to the Southward disincamped; then was the Tabernacle unpitched, and carried in the midst, six of the tribes marching before, and six of them after: the Levites were all about the Tabernacle. And when they sounded the third time, the quarter toward the West-ward removed: and the fourth was that to the Northward. They made use also of all these Cornets in the divine service, with which they ordered the sacrifices on the Sabbath and other dayes. Then also was the first passeover celebrated with solemn offerings after their departure out of Egypt, they being in the desart.

A cloud on the Tabernacle. Numb, 9. v. 15.

Numb. 10. 2. Two trumpets made of silver.

L

E

M

F

CHAP.

CHAP. XII.

Sedition againſt Moſes, *through the ſcarcity of victual: : and the puniſhment of the Rebellious.*

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Hedio & Ruffinus, chap. 16. all 13. Numb. 11. 1, 2, Sedition againſt Moſes.

NOt long after this, they removed their camp from the mountain of Sinai : and after certain encampings (of which we will ſpeak) they came to a place which is called Iſeremoth : where the people once more began to ruminate and revive their Seditions, and lay the fault of their laborious pilgrimage upon *Moſes*; objecting, that by his perſwaſion they had left a fertile countrey, and now not onely that they were deſtitute of the plenty thereof, but alſo in ſtead of hoped felicity, forced to wander here and there in extreme miſery, and travelled with want of water : and that if Manna likewiſe ſhould in any ſort fail them, they were like all of them, without queſtion, to periſh for want of ſuſtenance. Hereunto annexed they divers contumelies, which were every where inflicted againſt him, being a man of ſo great deſert and conſequence. Mean while there aroſe one amongſt the people, who (admoniſhing them of the fore-paſſed benefits received by the hands of *Moſes*) councelled them to be of good courage; aſſuring them, that at that time they ſhould not be fruſtrate either of that hope, or help, which they expected at Gods hands. But the people were the rather incenced againſt him by theſe words, and more and more whetted their ſpleens againſt the Prophet: Who ſeeing them ſo deſperate, willed them to be of a good courage; promiſing them, that although by injurious ſpeeches he had undeſervedly been offenced by them, yet that he would give them ſtore of fleſh, not for one day onely, but alſo for many. But they being incredulous, (and ſome one amongſt them demanding, how he could make proviſion for ſo many thouſand men) God (ſaith he) and I, although we be evil ſpoken of by you, yet will we never deſiſt to be careful for you, and that ſhall you ſhortly perceive. Scarce had he ſpoken this, but that all the Camp was filled with Quailes, which they hunted for by heaps. Yet God, not long after that, puniſhed the inſolency and ſlander of the Hebrews, by the death of no ſmall number : for at this day the place retaineth his name, which for that cauſe was impoſed thereon, and it is called *Cabrothaba*; as if you ſhould ſay, *The monuments of Concupiſcence.*

v. 4. The Iſraelites obtain quails in the Deſart. Pſal. 78. 24. The Graves of Concupiſcence.

CHAP. XIII.

Of the Spies that were ſent to ſearch the Land of Canaan: and how returning to the Iſraelites, they amated them with fear.

Hedio & Ruffinus, chap. 17. all 14, Num. 13. 1. ad 24.

BUt after that *Moſes* had led them out of that place, and had brought them into a countrey not ſo apt for habitation, (not far from the borders of the Canaanites, which is called the Jaws) he called the people to a Counſell, and ſtanding up in the midſt of them, he ſpake after this manner: "God (ſaith he) having decreed to "grant you two great benefits, namely, the liberty and poſſeſſion of a happy countrey, "hath granted you already the poſſeſſion of the one, and will ſhortly make you partakers "of the other, For we are upon the borders of Canaan; from whence both the Cities and "Kings are ſo far from driving us, as the whole nation being united together, is not of "power to expel us. Let us therefore addreſſe our ſelves very confidently to attempt the "matter : for neither without fight, will they reſigne the title of their countrey unto us; "neither without great conflicts, may we obtain the Palm of Victory. Let us therefore ſend "out certain Spies, to ſearch into the ſecrets of the Country, and ſuch as may conjecture "how great their power is : but above all things, let us be at unitie one with another; and let "us honour God, who aſſiſteth us in all dangers, and fighteth for us. After that *Moſes* had ſpoken after this manner, the people (applauding his counſels) choſe twelve out of the moſt nobleſt families of the Tribes, to go and ſearch the Countrey, out of every Tribe one : Who beginning from the parts extending towards Egypt, viſited all the countrey of the Canaanites, until they came to the city of Amathe, and the mountain of Libanus. And having ſearched out both the Land, and the nature of the inhabitants, they returned home again, having conſumed fourty dayes in thoſe affairs. Moreover they brought with them ſuch fruits as the Countrey yielded; and by the beauty thereof, and by the quantity of thoſe riches, (which they reported to be in that Countrey) they incouraged the hearts of the people to fight valiantly : but on the other ſide, they diſmayed them with the difficulty of the conqueſt, ſaying, that there were certain Rivers impoſſible to be over-paſſed, both for

Moſes ſendeth Spies to ſearch the Land of Canaan.

 their

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their greatneſs and depth; that there were therein alſo inacceſſible mountains and cities, fortified both with walls and bulwarks. Moreover they told them, that in Hebron they found a race of Gyants. And thus theſe ſpies (when as they had found all things far greater amongſt the Canaanites, then to that day they had ſeen ſince their departure out of Egypt) they of ſet purpoſe, by their fear, brought the reſt of the multitude into a dangerous ſuſpition and perplexity: who conjecturing by their diſcourſe, that it was impoſſible to conquer the Land, diſſolving the aſſembly, returned each one to their houſes, lamenting with their wives and children, ſaying, That God had onely in words promiſed many things, but that in effect he gave them no aſſiſtance. Moreover, they blamed Moſes, and reviled both him and his brother *Aaron*, the High-Prieſt. And thus ſpent they all the night in diſquiet, urging their diſcontents both againſt the one and the other. But on the morrow they reaſſembled their Counſell, under this pretence, That ſtoning *Moſes* and his brother, they might return back again to Egypt, from whence they came. Which event, when two of the Spies greatly ſuſpected, (namely *Jeſus*, the ſon of *Nave*, of the Tribe of *Ephraim*, and "*Caleb*, of the Tribe of *Juda*) they went into the midſt of them, and appeaſed the multitude; "praying them to be of good hope, and not to challenge Almighty God of deceit, by yield- "ing certain ſlight belief to ſome, who by ſpreading vain rumours of the affairs of Canaan, "had terrified the credulous multitude; but rather, that they ſhould follow them, who both "would be the actors and conductors alſo of them in the conqueſt of the Countrey: and that "neither the greatneſs of the mountains, nor the depth of the rivers, could hinder them, "that like valiant men were prepared to attempt, eſpecially God being their guide, and rea- "dy to fight for them in that battel. March forward therefore, (ſaid they) and laying aſide "all fear, (and being aſſured of the divine ſuccours) follow us with a bold courage whither- "ſoever we lead you. With theſe words laboured they to appeaſe the inſulting multitude. In the mean while, *Moſes* and *Aaron* falling proſtrate on their faces, beſought God, not for their own ſafety, but that it would pleaſe him to reſtore the diſpairing multitude to a better mind, who were troubled with ſo many preſent and inſtant neceſſities. Whereupon ſuddenly a Cloud appeared on the Tabernacle, and gave teſtimony, that God was there preſent. Which when *Moſes* perceived (drawing his ſpirits unto him) he preſſed into the preſence of the multitude, and told them, "how God was incited and whetted to take puniſh- "ment of the outrage which they had committed againſt him; yet not ſo ſeverely, as the "iniquity of their ſinnes deſerved, but in that diſcipline which fathers are accuſtomed to "uſe, for the inſtruction of their children. For at ſuch time as he ſtood before God in the "Tabernacle, and beſought him with tears for the ſafety of the multitude, God had recount- "ed unto him, how many benefits and favours they had received from him, and how ungrate- "full they ſhewed themſelves towards him: and that at the preſent being tranſported with "the fear of the ſpies, they had eſteemed their reports more true, than his promiſes. Not- "withſtanding all which, that he would not utterly conſume them all, nor exterminate their "whole race, (whom he had honoured above all the Nations of the earth) but that he would "not grant them the grace to conquer the Land of Canaan, neither making them partakers "thereof; but would bring to paſs, that they ſhould live in the deſart, without houſe or city "for the ſpace of fourty years, for puniſhment of their tranſgreſſion. Yet hath he promiſed "(ſaid he) to give the countrey to your ſucceſſors, whom he will make Lords of their goods, "and heirs of thoſe poſſeſſions which you have envied your ſelves.

C. 13. 24. The Spies drive fear into the Iſraelites.

C. 14. 1, 2. The murmure of the people againſt Moſes.

v. 6. Joſua and Caleb appeaſe the people.

Hecio & Ruffinus. chap. 18. all 14.

v. 23. 33. the Iſraelites ſhould wander in the Deſart fourty years

After that *Moſes* had diſcourſed theſe things after this manner, according to the ordinance of God, the people were in great ſorrow and calamity, and beſought *Moſes*, that he would appeaſe Gods wrath conceived againſt them, beſeeching him, that forgetting their faults that were paſt in the deſart, he would make them Lords of their enemies cities, *Moſes* anſwered them, that God was not incited againſt them according to the manner of humane weakneſs, but that he had given a juſt ſentence againſt them. In this place it is not to be ſuppoſed, that *Moſes* (who was but a man onely) did appeaſe ſo many multitudes of diſpleaſed men, but that God aſſiſted him, and brought to paſs, that the people were conquered with his words, (having with divers diſobediences, and by the calamities whereinto they were faln, known, that obedience was both good and commendable. Furthermore, for that *Moſes* was admirable for his vertue, and the force proceeding from his faith: of whom not onely they have ſpoken, who lived in his time; but even at this day there is not any one amongſt the Hebrews, who (as if *Moſes* were now here preſent to chaſtiſe him, if he ran aſtray) would not obey the Ordinances made by him, although he might make breach of them in ſecret.

The repentance of the people.

Moſes, a man of great authority.

There

A There are beſides divers great and evident ſignes of the more than humane vertue which was in him: and amongſt the reſt, this was not the leaſt, That certain ſtrangers travelling out of the Regions beyond Euphrates a four months journey, to their great charges, and with no leſſe peril, to honour our Temple, and offer ſacrifice, yet could they not obtain licence or permiſſion to offer, in that by our laws it was not lawful for them to do it, and ſome other, without ſacrificing, (otherſome the ſacrifice half finiſhed, the reſt not permitted to enter the Temple) have returned back again to their homes, without finiſhing their purpoſes, chooſing rather to obey *Moſes* law, than their own wills; yet being reproved therein by none but their own conſciences. So much did the opinion once conceived of this man prevail, that he is eſteemed more than a man, who is ſuppoſed to have received laws from God, and to have delivered them to men. Of late alſo, (not long before the wars B of the Jews, during the Empire of *Claudius*, and *Iſmael* being High-Prieſt amongſt us) when as ſo great a famine oppreſſed our Nation that an *Aſſar* was ſold for four Drams, and there was brought to the feaſts of *Azymes* the quantity of ſeventy *Cores*, (which make thirty Sicilian and fourty Athenian *Medimni*, which are two buſhels of ours almoſt) ſome of the Prieſts were not ſo bold as to eat one grain of barley, notwithſtanding the countrey was in that extremity) fearing the law, and Gods diſpleaſure extended alwayes againſt ſinnes concealed. For which cauſe, we ought not to wonder at that which happened at that time, conſidering, that the Writings left by *Moſes*, are in ſuch force, even at this day that they themſelves who hate us, confeſs, that he that hath inſtituted our government is God, by the means and miniſtery of *Moſes*, and his vertue. But of theſe things, let every man C think as it pleaſeth him.

The year of the World, 2455. before Chriſts Nativity 1509.

The great ſcarcity during the Empire of Claudius.

The Fourth Book of the Antiquities of the Jewes; Written by *Flavius Joſephus*.

D

The contents of the chapters of the Fourth Book.

1. *The fight of the Hebrews with the Canaanites, and their overthrow by them, without* Moſes *knowledge.*
2. *The Sedition raiſed by* Chore *againſt* Moſes *and his brother, for the Prieſt-hood.*
3. *How the Authors of the Sedition were ſlain by Gods judgement, and the Prieſt-hood confirmed to* Aaron, *and his ſonnes.*
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8. Moſes *laws, and how he was taken out of the world.*

F

The year of the world, 2455. before Christs Nativity, 1509.

CHAP. I.

The fight of the Hebrews with the Canaanites: and their overthrow by them, without Moses *knowledge*

Numb. 14. 4. the Israelites without Gods or Moses command, devise how to assail the enemies.

WHilst thus the Hebrews passed their life in great penury and perplexity in the Desart, groaning under the burthen of their grievous afflictions; there was nothing that more distracted and distempered them than this, That God had forbidden them to enter battel against the Canaanites. Neither would they now any longer give ear unto *Moses*, (who perswaded them to peace) but waxed confident in themselves, that both without his conduct and counsels, they might easily obtain victory over their enemies: and accused him likewise, as if he sought after no other thing, but that they being daily pressed with great wants, should be enforced continually to depend upon his counsels. Whereupon they embattelled themselves against the Canaanites; presuming with themselves that God would succour them, not onely in regard of *Moses*, but also for that he had a general care of their Nation, ever since the time of their forefathers, whom he had alwayes held under his protection; and by reason of whose vertues, he had already granted them liberty. They said likewise, that if they would take the pains at that time, & endeavour themselves, that God would alwayes fight with them: protesting, that they were able to over-run the Nations, although they were but themselves; yea, although *Moses* would endeavour to estrange God from them. In a word, that it was behoofeful, that all of them should be Lords of themselves; and that being recomforted & redeemed from the servitude of Egypt, they ought not to suffer *Moses* to tyrannize over them, or to conform their lives to his will; under this vain beliefe, that God had onely discovered to *Moses* that which was behoofeful for them, by reason of the affection which he bare him: As if all of them were not derived from the loyns of *Abraham*, and that he onely were the motive of all, in fore-knowing the things that should happen unto them, by particular instruction from God? That even then they should seem to be wise, if (condemning his pride, and fixing their trust upon God) they would take possession of the countrey which he had promised them, in spight of *Moses* contradiction; who for this cause hindred them, setting the name of God before them: That therefore putting before their eyes their necessity, and the desart, which daily more and more aggravated their misery, they should endevour themselves couragiously to sally out against the enemy, the Canaanites; alledging, that God would be their guide; so as they had no reason to expect the assistance of their law-maker. At last, when this sentence was approved by a generall allowance, they flock out in multitudes against their enemies: who neither affrighted by their fierce assault, neither terrified with their infinite multitude; valiantly resisted them, who desperately charged them: so that (the better part of the Hebrews being slain) they pursued the rest (enforced shamefully to turn their backs) even unto their Camp. This overthrow (happening besides all mens opinion) wondrously dejected the minds of the multitude, that they grew desperate of all future good fortune; concluding, that God had sent and inflicted that plague upon them, because without his counsell and favour they had enterprized the battel. But when *Moses* perceived, that both his own countreymen were dismayed with the overthrow which they had, and the enemy was waxen proud with their late victory, fearing likewise lest (not content with their present success) they should attempt further, he determined to retire his forces back again into the Desart. And whereas the people promised thereafter to be obedient to him, (being taught by their own misery, that nothing would fall out prosperously unto them, without the counsel and conduct of their guide) they dis-incamping themselves, retired into the Desart under this resolution, that they would no more attempt the battel against the Canaanites, before they received a sign of their good success from heaven. But even as in a great army it accustomably falleth out (especially in time of trouble) that the common multitude wax head-strong and disobedient to their governours, so did the like also happen amongst the Jews. For whereas they were in number six hundred thousand, and even in their better fortunes seemed disobedient to their governours, so much the more were they exasperated by their wants and mistortunes, both amongst themselves, and against their Governour. For which cause, there arose so great a sedition, as neither among the Greeks or Barbarians the like was ever heard of. Which things without doubt had overthrown them (being brought into so desperate an estate) except *Moses* (forgetting the injury he had received,

v. 43. The Canaanites put the Hebrews to flight.

Moses retyreth the people into the desart.

Sedition against Moses.

which

which was no leſs than a pretence to ſtone him to death) had ſuccoured and relieved their diſtreſſed fortunes. Neither did God utterly abandon the care of them: but although they were contumelious againſt their law-maker, and tranſgreſſed alſo againſt the laws which he had delivered them by *Moſes*, yet delivered he them out of that dangerous ſedition; of which (without his ſpecial Providence) there could be expected no other but a lamentable iſſue. This Sedition, as alſo how *Moſes* governed the eſtate when the troubles were ended, we will now declare, having firſt expreſſed the cauſe thereof.

the year of the world, 2455. before Chriſts Nativity, 1509.

CHAP. II.

The Sedition raiſed by Chore *againſt* Moſes *and his Brother, for the Prieſthood.*

Chore (a man noble in birth, and famous for his wealth amongſt the Hebrews, and endowed with a certain kind of popular eloquence) ſeeing *Moſes* placed in the higheſt eſtate of dignity, was ſore troubled and oppreſſed with envy. For although he were of the ſame tribe and kindred, yet thought he it to be a great indignity in himſelf, to be held his inferiour, being both more enabled in riches, and nothing inferiour in Parentage. For which cauſe, he began to mutiny and murmure againſt the Levites, (which were of the ſame Tribe with him, and his kinſmen) "Telling them (in vehement diſcourſe) "that it was not to be ſuffered nor permitted, that *Moſes*, under a pretext of certain Divini- "ty, ſhould by ambitious policy (to other mens prejudice) only ſtudy his own glory; "ſhewing them, how of late, without all Law and Right, he had given the Prieſthood to his "brother *Aaron*, and diſtributed other dignities at his own pleaſure like a King, without the "allowance and approbation of the people: That this injury done by him, was not to be en- "dured, by reaſon that ſo covertly he had inſinuated himſelf into the Government, that be- "fore he might be eſpied, the people ſhould be brought under ſervitude. For, he that "knoweth himſelf to be worthy of a Government, ſtriveth to obtain the ſame by kind per- "ſwaſions, and conſent of the people, and not by force and violence, but they that deſpair "by good means to attain thereunto, do notwithſtanding abſtain from force, leſt they ſhould "loſe the opinion of their goodneſſe and honeſty; yet endeavour they by malicious ſubtilties "to attain thereunto. That it concerned the Common-weal to extinguiſh and root out the "ſubtill inſinuations of ſuch men, leſt of Private, they ſhould at laſt grow Publick enemies. "For what reaſon (ſaid he) can *Moſes* yield, why he hath beſtowed the Prieſthood on *Aaron* "and his ſons? For, if that God hath decreed, that his honour ſhould be beſtowed on one "of the Tribe of *Levi*, there were more reaſon that I ſhould have it, who am of the ſame "kindred with *Moſes*, and who ſurpaſſe him both in riches and age. And if this honour ap- "pertained to the moſt ancient of the Tribes, that thoſe of *Reubens* loyns ought by right to "enjoy it, namely, *Dathan* and *Abiram*, and *Phalal*, who are the moſt ancient of that Tribe, "and the moſt powerfull in riches. Theſe things ſpake *Chore*, under colour and pretence of the weal of the Common-weale, but in effect only to raiſe a tumult amongſt the multitude, and intrude into the office of the High Prieſt. This diſcourſe of his paſſing by little and little from one ear to another amongſt the multitude, and multiplyed by the envious, and ſuch as maligned *Aaron*, at laſt brought the whole Tribes into a mutinie: ſo that two hundred and fifty of the chiefeſt Nobles grew at length to be partakers of *Chores* conſpiracy; and all of theſe enforced themſelves to take away the Prieſthood from *Moſes* brother, and to transfer it to him. The people likewiſe were in ſuch ſort incenſed, as that they ſought to ſtone *Moſes*; and ran all of them by confuſed heaps with noiſe and uproar, crying out before the Tabernacle of God, that the Tyrant was to be cut off, and the people delivered from thraldome, who under pretext of Religion, had inſupportable thraldome impoſed on them. For if it were God that had choſen him to be High Prieſt, he would have preferred ſuch a one to the dignity who had been worthy, and would not have departed it to thoſe who were far inferiour to others: That if he had decreed to beſtow it on *Aaron*, he had remitted the Commiſſion of his Election to the people, and not left the diſpoſition thereof to his brother; *Moſes*, who long before that time had perceived *Chores* treacherous ſlander, and ſaw the people very ſore incenſed, was notwithſtanding nothing at all abaſhed thereat: but being reſolved in his Conſcience, that he had governed the eſtate uprightly, and well aſſured, that his brother obtained the Prieſthood, not by his favour, but Gods election, he came into the Congregation; where he uttered no one word againſt the People, but addreſſing himſelf to *Chore*, he expoſtulated with him, and accuſed him, in as much

Numb. 16 1. ad 4. *Chore* endeavoureth to perſwade the multitude to mutiny againſt *Moſes*.

Alias Balas.

Verſ. 35. Two hundred and fifty men follow Chores faction.

They cry out to ſtone Moſes.

The year of the World, 4 ; *before Christs Nativity,* 1509

Moses oration to seditious Chore. *v.* 8. &c.

as was for him possible; being (besides his other qualities) fashioned and composed by nature eloquently to speak in publick Assemblies. "I think (saith he) *Chore*, that both "thou and every one of these (pointing with his finger at the two hundred and fifty men of "his faction) are worthy of honour; yea, I contemn not the rest of this Assembly, although "they are not to be compared to you in Riches, and other indowments. For neither doth "*Aaron* therefore possesse the Priesthood, because he is richer (for thou hast more ample "possessions than either of us) neither because he is more noble) for God hath equally im- "parted the same unto us all, having given us one and the same Grandfather) neither have I "been moved thereunto by brotherly affection, to bestow that on him which was due unto "others. For had I not respected God, and right, in disposing of this dignity, I had not for- "gotten my self, to further and prefer another; since there is no man more near my self, than "my self, or whom I had rather wish well to, than to my self. For what wisedome had it "been for me, to expose my self to those dangers which they incurre, who make breach of "laws, to suffer another man reap the fruits of my impiety? But God forbid that my con- "science should be stained with any such sin: neither were the fault mine also, would God "leave it unpunished, neither in me, who should contemn him, neither in you, for that you "were ignorant of that ye ought to do, and of that which was gratefull in his sight. He him- "self it is that hath chosen the high Priest, and by this means hath acquitted me of that ac- "cusation, that in this respect might be objected against me. For, although *Aaron* hath obtain- "ed this degree, (not by my favor, but by my Gods own appointment) yet notwithstanding he "referreth and remitteth the matter to the publick disposition and order of you all; neither "requireth he any prerogative, (for that he hath already exercised the charge, or for that at "this present it is granted him to intermeddle with the same) but esteemeth it to be the "greatest good fortune that may befall him, to see your mutinies and seditions cease, al- "though with the losse of that honour, which he hath received from your own election. For "neither have we injured Gods will in this, that we also wish your assent and allowance; but "that which of his own accord he hath given, it was not lawfull to refuse with a safe consci- "ence: as reciprocally it is a thing most reasonable, that they which receive it, should always "enjoy it, since God himself had given them both the assurance and confirmation. God there- "fore shall once again determine, who, amongst you shall be chosen to offer sacrifice unto "him, and to take charge of those things which appertain to Piety. For it is a most absurd "matter, that *Chore* should have power to desire a dignity, and that God should be deprived "of that authority, to dispose the same as best liked him.

"Cease therefore to mutine amongst your selves, and to be troubled upon these occasi- "ons; and let every one of you that desire the Priesthood, to morrow bring each of you his "Censer with perfumes, and fire from his house. But thou, O *Chore*, give place unto God, "and expect his Election, neither arrogate to thy self a greater authority than God hath, but "come thou also amongst the rest of the competitors in this honour, to hear this judgement. "Neither see I cause, why *Aaron* should not be there also present, to be judged with thee, in "that hitherto he hath vertuously and uprightly behaved himself in the execution of that "office, and is likewise of the same Tribe and race that thou art of. You shall likewise offer "Incense in the presence of all the people, and when the perfume shall be past, let him whose "sacrifice shall be most acceptable in Gods sight, be declared and published for the high Priest: "so shall I be acquit of that slander which is wrongfully urged against me, whereby I am charg- "ed to have (upon my particular grace and favour) bestowed the office of the Priesthood on my brother. After that *Moses* had spoken in this manner, the people gave over murmuring, and forbare to suspect *Moses*; allowing in themselves all that which had been spoken, as being profitable for the Common-weal. So that hereupon they dismissed the Assembly.

CHAP. III.

How the Authors of the sedition were slain by Gods judgement, and the Priesthood confirmed to Aaron *and his sons.*

Ruffin. cap. 1. *Num.* 16. 31, 32, 33.

THE next day the people re-assembled themselves together, to assist the sacrifice, and to hear the strife decided amongst the Competitors; neither was this Assembly without tumult: for the whole multitude were in suspence, in expectation of the event; and some of them were desirous that *Moses* might be convicted of deceit. But such as were of the wiser sort amongst them, desired an end of the Sedition; for they feared lest the Common-weal should be utterly ruinated, if the Tumult should pro-

ceed

A ceed any further. The multitude likewiſe (being naturally deſirous of novelty, and prone to ſpeak evill of their Magiſtrates) were diverſly diſpoſed upon every occurrent. *Moſes* alſo ſent his ſervants to *Abiram* and *Dathan*, to ſummon them to appear (according to the covenants and accord) to attend the iſſue of the ſacrifice. But their anſwer was, that they would not obey him, neither that they would any longer permit that *Moſes* by his ſubtill and ſiniſter devices, ſhould ſeigniorize over the people. Which when *Moſes* underſtood, he took divers of the Elders amongſt the people with him: and being no wayes moved with *Dathan* and his contumacy, he came unto him (being willingly attended by thoſe who were drawn to accompany him.) Now when *Dathan* and his friends underſtood that *Moſes* with the Nobles came unto them, both they, their wives and children aſſembled themſelves before the
B Tabernacle, expecting that which would enſue. They came likewiſe guarded with their ſervants, who were armed to oppoſe themſelves againſt *Moſes*, if ſo be he ſhould offer them any violence: But no ſooner drew he near unto them, but that lifting up his hands unto heaven, he cryed out with a loud voyce in the hearing of the whole multitude, and prayed after this manner: "O God (ſaid he) thou Lord over all that which either heaven or earth, or ſea con- Moſes prayer unto God. v. 15.
"taineth; thou art a ſufficient witneſſe with me of all mine actions: for that I have managed
"all things by thy will, and thou art he who haſt given me power to execute my purpoſes:
"thou that always in commiſeration of the Hebrews haſt been my perpetual help and aſ-
"ſiſtance, hear this my prayer. For nothing that is either done, or thought, is hidden from
"thee: for which cauſe I hope thou wilt not diſdain to teſtifie and juſtifie my truth, and ma-
C "nifeſt the ingratitude of theſe men. Thou doſt exactly know the antiquity of my race, not
"for that thou haſt heard it, but for that thou haſt ſeen and aſſiſted it; in effect, now alſo te-
"ſtifie the truth for me in thoſe things which theſe men (although they know the contrary)
"are not aſhamed to impute unto me. At ſuch time as I led a peaceable life, and that by my
"vertue and thy counſell, and my father in law *Raguels* favour, I had ſufficient to live upon; I
"forſook the poſſeſſion of my goods, and the fruition of my peace, to ingage my ſelf in theſe
"miſeries, which I have ſuffered for theſe men: and firſt of all for their liberty, and now like-
"wiſe for their ſafety, I have moſt readily undertaken grievous travells. Now therefore ſince
"I am grown into ſuſpition among thoſe men, who by my care and providence have eſcaped
"ſo many miſchiefs and miſeries; thou that appeareds unto me in that fire on the mountain
D "of Sinai, and vouchſafedſt both to ſpeak unto me, and to confirm me by the ſight of mira-
"cles; that in thy name ſenteſt me a meſſenger into Egypt; that haſt abated the great fortunes
"of the Egyptians, and haſt given me means to eſcape from their ſervitude; and haſt made
"*Pharaohs* power and army inferiour to my fortunes, that when we were ignorant of our way,
"gaveſt us a paſſage thorow the ſea, in whoſe bottome and womb afterward the Egyptians
"were drowned; that gaveſt us arms, when we were unweaponed; that madeſt the bitter wa-
"ter ſavory and fit to be drunk of; and in our ſcarcity of water enforcedſt drink for us out of
"the bowels of the hard rock, when we found no meat on the land, didſt ſend it us from the
"ſea; Moreover (as a thing never before heard of) affordeſt us meat from heaven, and haſt
"eſtabliſhed our eſtate with laws and cuſtomes: Be thou, O Lord, my Judge in all things, and
E "my unpartial witneſſe, that neither I have been corrupted by any bribe of any particular He-
"brew, to favour injuſtice, neither that I have ſuffered a poor man in his juſt cauſe to loſe his
"right againſt a rich adverſary. And now having adminiſtred the Common-weal with all ſin-
"cerity, I am called in queſtion for a crime, whereof I am altogether guiltleſſe, as if I had be-
"ſtowed thy Prieſthood on my brother for private affection, and not for thy command ſake:
"make it known that all things are diſpenſed by thy providence, and that nothing is brought
"to effect by caſuality, but by thy ſpecial ordinance: And to expreſſe that thou haſt care of
"the Hebrews, teſtifie the ſame by thy juſt puniſhment inflicted on *Dathan* and *Abiram*, who
"accuſe thee to be incenſible, and boaſt that thou art circumvented by my ſubtilties. But thou
"ſhalt make thy revenge moſt notorious againſt the unbridled detractours of thy glory, if
F "they periſh after no common manner, leſt any man ſhould ſuſpect that they offer nothing
"inhumane: but let the earth, which they unworthily tread upon, open it ſelf and ſwallow
"them up both with their families and faculties. By this means both thy power will manifeſt-
"ly appear unto all men, and thou ſhalt leave an example to poſterity, that no man hereaf-
"ter ſhall dare to think otherwiſe of thy Majeſty than becometh him; and my miniſtry ſhall
"be approved to proceed from thy direction. But if thoſe crimes be truely urged which are
"inforced againſt me, then let the curſes return and light on mine own head, and let thoſe
"whom I have curſed, live in ſafety. And thus exacting a puniſhment from thoſe that diſturb
"thy people, keep the reſt of the multitude in peace, concord, and obſervation of thy com-
mandements,

The year of the world, 2455. before Chriſts Nativity, 1509.

Dathan and Abiram rebellious.

The year of the world, 2455. *before Christs Nativity*, 1509

"mandements, ſecure and void of that puniſhment which is due unto wicked men, for that it G
"is contrary to thy juſtice, that the innocent multitude of the Iſraelites ſhould anſwer their
"miſdeeds, and ſuffer their puniſhments. Whileſt he ſpake theſe words, and intermixed them
with tears, the earth inſtantly trembled, and ſhaking, began to remove (after ſuch a manner
as when by the violence of the wind a great billow of the ſea floateth and waltreth.) Hereat
were all the people amazed, But after that, a horrible and ſhattering noiſe was made about
their Tents the earth opened, and ſwallowed up both them and all that which they eſteemed
dear, which was after a manner ſo exterminate, as nothing remained of theirs to be beheld.
Whereupon in a moment the earth cloſed again, and the vaſt gaping was faſt ſhut, ſo as
there appeared not any ſign of that which had hapned. Thus periſhed they all, leaving be- H
hind them an example of Gods power and judgements. And this accident was the more
miſerable, in that there were no one, no not of their kinſfolk or allies that had compaſſion
of them: ſo that all the people whatſoever, forgetting thoſe things which were paſt, did allow
Gods Juſtice with joyfull acclamations, eſteeming them unworthy to be bemoaned, but to be
held as the plague and perverters of the people. After that *Dathan* with his Family was ex-
tinguiſhed, *Moſes* aſſembled all thoſe that contended for the Prieſthood together, commit-
ting again the election of the Prieſthood unto God, concluding that the eſtate ſhould be
ratified to him, whoſe ſacrifice was moſt acceptable in Gods ſight. For which cauſe the
two hundred and fifty men aſſembled themſelves, who were both honoured for the vertue
of their Anceſtors, and for their own abilities, far greater than theirs; with theſe alſo ſtood I
Aaron and *Chore*, and all of them offered with their cenſures before the Tabernacle, with per-
fumes ſuch as they brought with them; when ſuddenly ſo great a fire ſhone, as neither the
like was ever kindled by mans hand, nor uſually breaketh from the bowels of the burning
earth, neither was ever quickned in the woods, ſplit and born down in the ſummer time by
a Southern brize, but ſuch a one as ſeemed to be kindled in Heaven moſt brightſome and
flaming: by force and power whereof thoſe two hundred and fifty (together with *Chore*)
were ſo conſumed, that there ſcarce appeared any reliques of their carcaſſes; Onely *Aaron*
remained untouched, to the end it might appear that this fire came from Heaven. Theſe
things thus brought to paſſe; *Moſes* (intending to leave a perpetuall memory to poſterity of
that puniſhment) to the end they ſhould not be ignorant thereof, commanded *Eleazar* the
ſon of *Aaron* to conſecrate their Cenſures affixed to the brazen Altar, that by reaſon of this K
Monument, all men might be terrified; who think that the Divine power can be circumven-
ted by humane policy.

Dathan and Abiram ſwallowed up. v 31, 32, 33.

Chore with two hundred and fifty men is conſumed with fire.

CHAP. IV.

what things hapned in the thirty eight years ſpace to the Hebrews in the deſart.

Numb 17. 1, 2, 3. ad finem.

AFter that by ſo evident an Argument it appeared very ſufficiently, that *Aaron* nei-
ther by ſiniſter inſinuations, neither by the favour of his brother, but only by Gods
election had obtained the Prieſthood; he ever afterward, held it without any con-
tradiction: yet for all this, the ſedition was not ſufficiently ceaſed, but that it brake out L
with a more urgent fury than at firſt: for it took his Originall from ſuch cauſes, that it
might eaſily appear that it would be of long continuance. For whereas this perſwaſion had
once taken root in the hearts of men, that nothing is brought to paſſe without Gods will,
they imagined that God wrought theſe things in favour of *Moſes*; to him therefore impu-
ted they all theſe things, as if God had not puniſhed thoſe men through the hate he bare
againſt their ſins, but only on *Moſes* ſolicitation: and they were ſore aggrieved that *Moſes* E
(having given this maim unto the people, by the loſs of ſo many Noble men, that onely
periſhed through the zeal they bare to Gods Service) not only had done them open wrong;
but that which was more, had aſſured the Prieſthood to his brother after ſuch a manner, that
thereafter no man durſt oppoſe himſelf to purchaſe the ſame; ſeeing how unfortunately thoſe M
others were overcome by a violent death. Moreover the kinſmen of thoſe that were ſlain,
ſollicited and ſtirred the people, praying them to reſtrain the pride and overgreat power of
Moſes, in that it lay in their power eaſily to perform the ſame. But *Moſes* perceiving that
the people were incenſed, and fearing leſt once more they ſhould bethink them on ſome F
Innovation, whereby ſome great misfortune might ſucceed, he aſſembled them together,
and gave audience to their accuſations: and without replying any wayes (for fear he might
the more incenſe them) he onely commanded the heads of the Tribes, that each of them
ſhould bring a rod, wherein the name of each Tribe ſhould be written, promiſing that
the Prieſthood ſhould remain with them, in whoſe rod God ſhould ſhew any ſign. Which

Another ſedition againſt Moſes.

judge-

A judgement of his being allowed by all men, both they, and *Aaron* brought their rods with their inſcriptions; and *Aaron* had written in his, the tribe of *Levi*. Theſe *Moſes* took from them, and laid them in Gods Tabernacle: the next day he brought them forth every one of them (which were eaſily known to be thoſe which the Princes brought, and the reſt of the people had marked) and they ſaw that all theirs remained in the ſame form which the day before they retained, when *Moſes* took them; but out of *Aarons* rod there grew branches and buds: and that which is more to be wondred at, it bare ripe Almonds, which in a rod of that kinde of wood was admirable and miraculous. The people amated at the novelty of this ſpectacle (diſmiſſing their hatreds wherewith they both proſecuted *Moſes* and *Aaron*) became wholly amazed and drawn into admiration of Gods judgement, and forbare any more to repugne againſt God, or to oppoſe themſelves againſt *Aarons* Prieſthood. And thus
B three times confirmed by the approbation of God, by all mens conſent he became High Prieſt; and the people of the Hebrews turmoyled with long ſeditions, at laſt by this means grew ſetled in peace and quietneſs. But after that *Moſes* had made the tribe of *Levi* (which was dedicate to Gods ſervice) free and exempt from warfare (for fear leſt being occupied in providing themſelves neceſſaries for their maintenance, they ſhould grow negligent in executing their duties in ſacrifice) he ordained, that after the land of Canaan was conquered by their forces and Gods favour, that of the Cities they ſhould conquer, they ſhould diſtribute fourty eight of the beſt and faireſt on the Levites, and certain Lands abutting on their Cities, to the quantity and ſpace of two thouſand cubits. Moreover he commanded that the tenths of all the yearly fruit that was gathered by the whole people ſhould be gi-
C ven and beſtowed on the Levites and Prieſts; and ever after this tribe had their ſolemn revenues. Now muſt I declare what things are proper to the Prieſts. Of the fourty eight Cities which were granted to the Levites, he commanded them to grant thirteen to the Prieſts; and that of thoſe tenths which they received of the people, they ſhould pay unto them a tenth ſhare. Beſides, he gave charge that the people ſhould offer up unto God all the firſt-fruits of whatſoever the earth yieldeth them: and that the firſt-born of four-footed beaſts dedicated for ſacrifice, if it were a male, ſhould be delivered to the Prieſts to ſacrifice, to the end they might be nouriſhed with all their family in the ſacred City of Jeruſalem; and that they which are not fit to be ſacrificed to God, ſhould be eaten by them according to the uſe and cuſtome of the Countrey, the owners paying in lieu of a firſtling a ſickle and a half; and for the firſt-born of a man, five ſickles. He allotted them likewiſe the firſt
D fruits of ſheep-ſharing, and ordered that the bakers ſhould offer them ſome cakes. But they that conſecrate themſelves by vow, and are called *Nazarites* (*nouriſhing their hair*, and *taſting* no *wine*) when as they conſecrate their hair, were bound to offer it unto the Prieſts. They likewiſe who call themſelves Corban, which is called the gift of God, if they deſire to be diſmiſſed from that miniſtery (whereunto by voluntary vow they bound themſelves) muſt pay money to the Prieſts, for a woman thirty ſickles, for a man fifty; and that thoſe that had not ſo much money, ſhould be left to the diſcretion of the Prieſts. And if any man ſhould kill (for his private feaſt) any beaſt, and not for God's ſervice, yet that he ought to offer unto the Prieſt the breaſt and legge of the beaſt. This is that allowance which *Moſes* ratified to the Prieſts; and beſides this, whatſoever the people offered for ſins (as we declared in the next precedent volume,) and whatſoever was contributed by the people to the order of the
E Prieſts, he commanded that both their wives, children and ſervants ſhould be made partakers of the ſame (onely except thoſe things which were offered for ſinne-offerings, for theſe things onely the Prieſts themſelves eat up in the Temple the ſame day.) After that this policy was in this ſort ratified by *Moſes*, and that the mutiny was appeaſed, he removed his camp, and with all his forces came to the borders of Idumæa, where he ſent Ambaſſadors to the King thereof, requiring him to grant him, and his, free paſſage (and offering him ſuch and ſo ſufficient pledges, as he ſhould eſteem and reckon of, to aſſure him that no violence or injury ſhould be offered; aſſuring him to make payment for whatſoever victual or drink, either he or his army ſhould receive.) But he ſetting light by their Ambaſſage, denied them
F paſſage, and with a well furniſhed army marched forth againſt *Moſes* to withſtand him, if contrary to his will he ſhould attempt to paſs thorow his Countrey. And for that God had not counſelled *Moſes* to begin the combate, if he were enforced by the enemy; he retired back again, determining to ſeek his paſſage athwart the Deſart. At that time died his ſiſter *Mary*, the fourtieth year after their departure out of Egypt, and the firſt Moon of the moneth Xantique: ſhe was magnifically entombed at the common charge, on a certain mountain called Sein: and after the people had mourned for her fourty dayes; he purified them

The year of the world, 2455. before Chriſts Nativity 1509.

Aarons rod fructifieth, v 8.

Hedio & Ruffinus, chap 3, 4. Numb. 18. v. 8. ad 20. Lev. 14. 18, 23. The revenues of the Prieſts.

Numb. 6. 1, ad 13. Of the Nazarites.

The year of the World, 2493. before Chriſts Nativity 1471.

Numb. 20. 14, ad 21. Moſes Embaſſage to the Idumæans.

C. 20. v. 1. Mariam Moſes ſiſter dieth. Numb. 19. per totum. The manner of purification.

The year of the World, 2495. before the Nativity of Christ, 1471.

them after this manner: The Prieſt taking a young heifer (which had never as yet born yoak nor laboured) in colour wholly red, led him a little apart from the Camp, in a moſt clean place, and there cut his throat; and with the blood thereof, taken on his finger, he ſeven-times beſprinkled the Tabernacle of God, and after he had conſumed in the fire the whole Heifer, with his skin and entrails, he caſt a branch of Ceder into the fire, with a little Hyſope, and red Wooll, and wholly gathered up the aſhes thereof. A man that is cleanſed putteth it in a clean place; and they that are unclean, by means of one that is dead, put a little of theſe aſhes into a Fountain, with Hyſope, and after they have mixed the aſhes in the Fountain, they beſprinkle themſelves three times, and on the ſeventh day, and after that, they are purified. He likewiſe ordained, that the like purification ſhould be uſed, when a man ſhould take poſſeſſion of his inheritance.

Numb. 20. v. 23. 24.

But after the Army (that had ſo long mourned the dead ſiſter of the Generall) were thus purified, he led them thorow the Deſart, into Arabia: and arriving in a place (which the *Arabians* account for their *Metropolitane City*, in times paſt called *Arce*, and at this preſent, *Petra*, which is environed with a high mountain, *Aaron* aſcended the ſaid mountain; and *Moſes* ſhewed him the place where he ſhould yield up his ſoul unto God: and in the ſight of all the Army, ſtanding on a high place, he put off his Stoal, and gave it to his ſon *Eleazar*, to whom by elderſhip the ſucceſſion appertained. And thus (in the ſight of the people) he died in that very year wherein he loſt his ſiſter, and in the hundreth twenty and third year of his age. He departed on the new Moon, and in the month of *Auguſt*, (called by the *Athenians*, *Hecatombeon*; by the *Macedonians*, *Fous*; and *Saiba*, by the Hebrews. The people mourned for him for the ſpace of fourty dayes, and then deſiſted. *Moſes* diſplaced his Camp, from thence, and pitched his tents near unto a River called Arnon (which ſpringeth from the mountains of Arabia, and runneth along the Deſart, and then entreth into the Aſphaltique Lake, ſeparating the Region of the Moabites from that of the Amorites.) The countrey is fertile, and ſufficient to yield fruit to all the inhabitants in great foiſon. To *Sehon*, King of this countrey, *Moſes* ſent Ambaſſadours, requiring paſſage thorow his Kingdom, under ſuch aſſurance as ſhould beſt pleaſe him, that no wrong ſhould be offered, neither to his countrey, nor the inhabitants thereof: aſſuring him to pay the price of whatſoever his ſouldiers took, either in Victuals, or Water. But *Sehon* refuſed him, and arming his people, pitched his Tents on the banks of Arnon, being ready to repulſe the Hebrews, if they preſumed to paſs the River.

Ruffinus, c. 4. Hedio, c. 5. Numb. 21.

Moſes ſent Embaſſadours to Sehon, King of the Ammonites.

CHAP. V.

Moſes *overcommeth* Sehon *and* Og, *Kings of the Amorites, and diſtributeth their Countrey by Lot, unto two Tribes and a half of the Hebrews.*

Numb. 21. v. 21. ad finem The Hebrews addreſſe themſelves to fight againſt the Amorites.

But when *Moſes* perceived, that the Amorites were diſpoſed to hoſtility; for which cauſe, ſuppoſing that the injury and contempt was not to be endured, and ſeeing the Hebrews were an intractable kind of men, (and ſuch, as either by idleneſs, or want, might be eaſily perſwaded to renew their former ſeditions and tumults, and being willing to prevent all theſe occaſions) he asked counſel at Gods hands, whether he would permit him to enforce his paſſage by the ſword. Now when God had allowed his purpoſe, and beſides that, promiſed him the victory, he was greatly confirmed in hope, and animated and encouraged his ſouldiers; telling them, that the time was now come, wherein they might enterprize their long deſired War with Gods favour, and his approbation and encouragement: who rejoycing at this liberty that was granted them, ſuddenly took Armes, and in a ſet battel haſted to charge the enemy. On the other ſide, the Amorite (as ſoon as he ſaw them march forward, and begin the onſet) forgetting his former fierceneſs, was both himſelf terrified, and his ſouldiers likewiſe (who before the ſight of their enemies, were as cruel and bloody as Lyons) now waxed as fearful and as meek as Lambs. So that they ſcarcely had endured the firſt aſſault, but that they fled; repoſing the whole hope of their proſperity in their retreat they truſted likewiſe to their walled Towns (which notwithſtanding did nought at all avail them.) For no ſooner did the Hebrews perceive, that their enemies began to truſt their feet, and that their ranks were broken, but they more freſhly purſued them, and brought them to extream fear. So that being utterly put to flight, and diſperſed upon the field, they were enforced to flie unto their Cities. Yet ceaſed not the Hebrews to purſue them more fiercely, but began more and more to moleſt them with thoſe kind of Weapons wherein they were exerciſed beforetime. For being expert and well trained in the Sling and Bow, and perfect in caſting the Dart,

v. 35. The Hebrews overthrow the Amorites, and put them to flight.

A Dart, and nimble in body, (by reaſon of their light Armors) they ran after their enemies, and with their ſhafts and bowes ſhot at thoſe which were a far off, and might not be overtaken. So that there followed a moſt huge ſlaughter, and they that eſcaped, were grievouſly wounded; yet were they more afflicted with thirſt than any other hoſtility (in that it was Summer time) ſo that all thoſe that went to refreſh and cool their thirſt at the river (beſides all thoſe that had turned their backs to flie) were purſued with all kind of miſſile weapons and darts until they were all ſlain. The King *Sehon* himſelf alſo was ſlain in this fight. And the Hebrews ſpoiled thoſe that were ſlain, and carried away great ſtore of pillage. They had likewiſe great foyſon and aboundance of all kinds of fruits (in that the harveſt was not as yet gathered.) Thus paſſed the Army thorow the whole countrey, forraging and ſpoyling the ſame without any reſiſtance; by reaſon that the enemy was diſcomfited, and that all B his forces in war were defeated. This was the deſtruction which hapned to the Amorites, who neither uſed their counſel prudently, nor managed their war valiantly, But the Hebrews occupied their countrey (ſcituate between three rivers, after the manner of an Iland.) For the banks of *Arnon* do terminate the Southern coaſts thereof, and *Jobaccus* the Northern, which flowing into *Jordan*, loſeth his name; now the Weſtern coaſts is watered by the river of *Jordan*. Amidſt this proſperous eſtate of the Iſraelites, there aroſe a new enemy againſt them, called *Og* king of Galadine, and of the Countreys of Gaulanitis, who came as a friend and companion to aſſiſt *Sehon*; who ſeeing his fortunes and eſtate ſo deſolate and deſperate, yet in hope to obtain the victory, determined to make triall both of his own mens vertue, and his enemies valour: which hope of his failed him, for he both died in the C battel, and his whole hoſt was likewiſe diſcomfited. But *Moſes* no ſooner over-paſſed the floud of *Jobaccus*, but that entring *Ogs* kingdome, he overthrew one city after another, and deſtroyed all the inhabitants thereof (who for riches and fruitful paſtures exceeded all other men of that countrey.) *Og* alſo was a man of a moſt heroicke and high ſtature, and nothing inferiour thereunto either in ſtrength or vertue; the argument of whoſe ſtrength and ſtature was extant in the ſack of the chief city and palace of the countrey of the Ammonites, called Rabatha, where there was an Iron-bed found of four cubits breadth, and nine in length. The fall of this man did not onely further the preſent felicity of the Hebrews, but alſo became the cauſe of many their future and more fortunate ſucceſſes; for they took ſixty well fortified cities which were under his government; and what with their privy preyes and D publique pillage, they were all enriched. After this, *Moſes* removed his camp toward *Jordan*, and pitched it in a broad plain near unto the city of Jericho (which is rich and fruitful and aboundeth with palme trees and balme.) And now were the minds of the Iſraelites in ſuch ſort confirmed, as they deſired nothing more than war, and battel; and *Moſes* thinking good to make uſe of this their forwardneſs, (having ſacrificed to God in way of thankſgiing, and feaſted the people) he ſent part of them armed to deſtroy the countrey of the Madianites, and to ſpoyl the cities of that Region: the cauſe of which war had this original.

The year of the world, 2493. before Chriſts Nativity, 1571

Pſal. 135. 11. 12. 136. 17, 18, 19.

Sehon King of the Amorites ſlain.

The Hebrews poſſeſſe the land of the Amorites.

The ſcituation of the Land of the Amorites.

Og King of Baſan is ſlain with his army.

Ruffin. cap. 5. Hedio, cap. 6. Hierico.

CHAP. V.

Of the Prophet Balaam.

E WHen *Balac* King of the Moabites (who was both an old friend and confederate with the Madianites) ſaw the Iſraelites to increaſe to ſuch greatneſſe, he began to ſuſpect the ſecurity of his own fortune and eſtate: for he knew not that God had inhibited the Hebrews to covet to poſſeſſe any other Countrey but the land of Canaan, and therefore more raſhly then prudently he bethought him of new matters, and for that he durſt not aſſail them in battel, whom he knew to be puffed up with the ſucceſſe of many victories (yet deſirous to hinder them from proceeding any further) he ſendeth Embaſſadours to the Madianites to conſult with them, as concerning their common profit. They knowing that beyond Euphrates there was a famous divine called *Balaam* (who was their eſpeciall friend) ſent ſome of their moſt honourable princes together with *Balacks* Embaſſadours, beſeeching him that he would come unto them and curſe the Iſraelites. The Prophet F entertaining the Embaſſadours with great humanity, and feaſting them at his own table, asking councel of God as touching that which the Madianites had required at his hands: but ſeeing that God forbad him to obey them, he returned unto them, and told them that he wanted not will to gratifie them, but that God withſtood him; to whoſe mercy he aſcribed the glory which he had hitherto gotten by true predictions and prophecies: for that army which they deſired ſhould be curſed, was dearly beloved of God. For which cauſe he gave them counſell, that ſeeking out the Iſraelites, they ſhould make peace with them under what-

Numb. 22, 23, 24. per totum.

C. 22. 1. ad 5. Balac king of the Moabites Embaſſage to the Madianites.

Balacks and the Madianites Embaſſage to Balaam.

The year of the World, 2493. before the Nativity of Christ, 1471.

whatsoever conditions: which said, he dismissed the Embassadours. But the Madianites (being instantly requested by *Balac*) once more sent their Embassadours to *Balaam*, to that purpose, who desirous to satisfie them in their demands, consulted with God. But God (offended with him) commanded him to assent to the Embassadors: and he supposing that God had indeed licenced him therein, departed onward with the Embassadours. But as he travelled upon the way, the Angel of God came and met him in a certain narrow way, between two mounds or walls made of stones; which when the Asse perceived whereon *Balaan* was mounted, he started out of the way, and thrust *Balaam*, and crushed him against one of the walls; and neither by the strokes which his rider gave him (being sore grieved by his bruise) nor by any other means might he be drawn forward. And when as neither the Angel forsook the way, neither the prophet gave over tormenting the Asse, at length the beast falling down by the will of God, spake to *Balaam* in a humane and articulate voice: blaming him, for that having never before that time received damage by him, he had so cruelly tormented and beaten him; considering that he understood not that God did prohibite him from the performance of that which he desired. Whilst thus he was troubled with the prodigious speech of the Asse, an Angel appeared unto him, blaming *Balaam*, and telling him that the Asse was not in the fault, but that he hindred his journey, by reason he attempted it against Gods will. Hereat the prophet terrified, addressed himself to return back again: but God commanded him to prosecute that journey which he had intended, charging him to declare and do that which he should advise and instruct him in.

v. 15. The second Embassage to Balaam.

v. 21, ad 28. The Angel resisteth Balaam.

v. 28, 31. The Asse speaketh to Balaam.

Balaam is reproved by the Angel.

After that God had given him this charge, he went unto *Balac*, who entertained him honourably, and caused him to be brought to a certain mountain, from whence he might behold the Hebrews camp. *Balac* also himself being royally attended, accompanied the Prophet, conducting him honourably unto a certain mountain, which over-hung the Israelites, being threescore furlongs from their camp. Which when he perceived, he caused the King to build seven Altars, on which he laid seven Bulls, and seven Rammes. All which being readily executed by the King, he offered a burnt sacrifice, to the end he might presage and fore-prophecy the victory: which done, he spake after this manner: "Happy are you, on "whom God bestoweth so large a blessing and aboundance of riches, and vouchsafeth you his "providence for your perpetuall guide and assistance. Because there is not any sort of men "before whom in innocency of manners and study of honesty and vertue, you are not to be "preferred: your successours also shall have a more famous posterity, because amongst men "God onely favoureth you, and taketh care that no nation under the Sun shall either ex-"ceed or equal you in happinesse. You shall likewise possesse that Land whereto he hath sent "you: and your posterity shall be perpetuall Lords thereof; and the glory of your name shall "fulfil both the whole earth, and sea; and so shall your Nation be multiplied, that there shall "be no Nation of the world that shall not be intermixed with your blood and line. Blessed are "you (most worthy army) and deserving great admiration, having your increase thus multi-"plied by the means of one parent. For the land of Canaan at this present shall entertain you, "but in little number; but know that hereafter the whole world is destinated for your inhabi-"tation, so, that both in the Ilands, and in the continent you shall live in so great number, "that you shall equal the stars of the firmament. And whereas you are like to grow so innu-"merable, yet notwithstanding he shall not suffer you to want the utmost of plenty and aboun-"dance; neither in warre shall he cease to animate and lead you against your enemies. Let "your enemies resolve to take armes and to assault you, yet shall there no one return from them "to bear message of the victory, or to bring glad tidings to their wives and children. This "prudence and prowesse is given you by Gods providence, who onely can and may abase the "power of greatnesse, and repair the weaknesse of obscurity. Thus spake the Wizard in his propheticall spirit, being transported beyond himself, and ravished with supernaturall fury.

v. 35, 36 Balaam cometh to Balac.

C. 23. 1. ad 10. Balaams prophecy of the people of Israel.

v. 11. 12. Balac being displeaseth reprehendeth Balaam.

Balaams answer.

But *Balac* was sore incensed against him, exclaming that he had not kept covenant, although by great rewards he had been by his Confederate drawn thither to curse them urging it against him, that in stead of execrations against them, he had published their piety and praises. To whom the Prophet made this answer: "Thinkest thou (said he) that it lieth in our "power, as often as destinies are to be discovered, to speak or conceal what we list, at such "time as God speaketh in our mouthes? No, he himself uttereth those words which him list-"eth, and publisheth those Oracles by us, which neither we know, nor ever thought upon. Ve-"rily I sufficiently remember whereunto I was perswaded by the solicitation of the Madia-"nites, and for that cause came I hither, to execute that which they extorted from my hands; "but God is more powerful than my will, who contrary to the will of God, and for the par-

ticular

A "ticular favour of men, had purpoſed to ſpeak otherwiſe: but as ſoon as he entreth into your "hearts, there remaineth no more of our ſelves in our ſelves. Truly I had determined in my "ſelf to ſpeak nothing in their praiſes, neither was it in my mind to reckon up what God had "decreed to beſtow upon that nation, but the favourable power which befriendeth them, "and ſtudieth nothing more than the felicity and glory of that Nation, hath in his preſence "put theſe words in my mouth: now therefore (ſince it is my deſire to gratifie both thee, and "the Madianites, whoſe prayers I ought not but admit) go to, let us erect new Altars, and pre-"pare freſh ſacrifice and make triall if God perhaps will be moved to grant me licenſe to curſe "theſe kind of men Hereunto *Balac* gave his conſent, yet did not God ratifie thoſe his im- Numb. 24. 3. 4.
precations made againſt the Iſraelites, notwithſtanding he had ſacrificed twice; ſo that falling Balaams
B on his face, he declared the occurrences of their kingdomes and common-weales, of moſt eſteem (of which ſome one was not as yet built) and ſuch things likewiſe as ſhould thereafter happen to thoſe men both by land and ſea, even to our days: out of all which things (accompliſhed according to his predictions) we may gather moſt aſſuredly, that, which of his prophecie is to be fulfilled, will ſurely take effect. *Balac* being ſore diſpleaſed, becauſe the Iſraelites could not be curſed, ſent *Balaam* back again without honour: who returning homewards (at ſuch time as he came unto Euphrates) called *Balac* and the Princes of the Madianites, and ſpake thus unto them: "*Balac* and you Princes of Madian, it behooveth me to gra-"tifie you (although it be againſt the will of God) for which cauſe give ear unto me: All the "ſorts of death that may be to the uttermoſt, cannot extinguiſh the race of the Hebrews: nei-
C "ther by warre or peſtilence, or famine, or any other chance they may be ruinated: for God "hath care to preſerve that nation from all evill, ſo that no ſlaughter can fall upon them, "whereby the whole multitude ſhall be extinguiſhed: yet in the mean while ſome things may "not be avoyded, whereby afflicted for a time, they may preſently flouriſh more than they "did before, being by ſuch a chaſtiſement reduced to better health. For which cauſe if you ſeek "to obtain ſome ſhort victory over them, by this my counſell you ſhall bring your wiſhes to "effect. Send me the faireſt of your daughters, as trimly decked and beautified as is poſſible, "who by their beauty may conquer, and by their love allure their hearts; let theſe wander a-"bout their Camp, and offer themſelves to entertain a familiar embrace, if by the young "men they ſhall be ſolicited thereunto: and as ſoon as they ſhall eſpy them to be ſurprized
D "with deſire, let them ſodainly break from them; and when as they ſhall be required by them "to ſtay, let them not yield, except they will be perſwaded to forſake their countrey laws, "and the ſervice of God from whom they received them, and honour the gods of the Madia- car. 25 1. ad 9.
"nites, and Moabites. For by this means they ſhall incenſe Gods wrath againſt themſelves, The daughters of the Madianites come to the camp of the Hebrews.
Which when he had certified and admoniſhed them of, he departed. Now when the Madianites (according as they were counſelled) ſent out their daughters, the younger ſort of the Hebrews were intangled with the beauty of the damoſels: and growing in talk with them they prayed them that they would not envy them the opportunity to reap the pleaſure and enjoyment of their beauty, neither that they would diſdain their intercourſe: they willingly both admit the words, and the embraces of the young men, and having well hette them
E with dalliance, they addreſſed themſelves to leave them in the heat of their deſires. Whereupon they diſcomforted at the womens departure, did inſtantly intreat them, that they ſhould not in that ſort forſake them, but that in hope of future marriage and poſſeſſion of their greateſt goods, they ſhould remain and dwell with them. Theſe promiſes they confirmed with oaths, and ſealed with tears, calling God to witneſſe (the rather to perſwade and confirm them unto mercy) whereupon they (after they perceived that they were ſurprized, and beſotted with their company) anſwered after this manner: "Valiant young men, "we want not at home neither ample faculties, or the affections of our parents, and domeſti-
"call friends; neither come we hither unto you for want of theſe things; neither admit we
F "your prayers, in that we mean to make ſale of our beauties: but being perſwaded that you "are honeſt men, we have not diſdained to entertain you with this gracious hoſpitality, in "that we ſee ye had need thereof, and for that cauſe we have ſhewed our ſelves courteous un-
"to you: now therefore becauſe you ſay you love us, and that you are ſore aggrieved at this "our departure, we have thought good not to gain-ſay your intreaties; if therefore you will "plight your faith, and promiſe us marriage (which thing only is that which muſt ſatisfie us) "we will willingly live with you as your lawfull wives; but we fear leſt when your luſts are "ſatisfied, you ſhould with injury and contumely ſend us back again to our parents; to which "ſuſpect of ours it becometh you (if you ſo pleaſe) to give a lawfull pardon. But they promiſed to give their faith in what manner ſoever, and refuſed no condition (by reaſon of their

The year of the world, 2491 before Chriſts Nativity, 1471.

verſ. 10. 11. Balaams counſell againſt the Hebrews.

The year of the World, 2493. before Christs Nativity, 1471

extream love.) Well then (said the Virgins) since that you are so pleased, and that you have manners so different from others, that you also use your proper meats according to your peculiar manner, neither can you endure that your drink be common with other mens; it behooveth you, if you will live with us, to adore our gods. For by no other argument may you perswade us, that your love is unfained, except, you honour, as we do, the same gods: neither shall you be blamed if you honour the gods of that Countrey, into which you are come, considering that our gods are common unto all nations, whereas your God is adored by none other but your selves. It behoveth you therefore (said they) to conform your selves in opinion with other men, or that ye seek out another world wherein you might live sole according to your particular policy and religion.

v. 1, 2, 3. The daughters of Madian allure the Israelites to Idolatry.

Vers. 6. The Hebrews blinded with the love of the women, revolt from the laws of their fathers.

The Hebrews blinded with the love which they bare unto the Virgins, conceived well of their words, and consented to that which they said, suffering themseves to be seduced according as they were invited; so that they transgressed the Ordinances of their Fathers in following strange gods; to whom they purposed to do sacrifice according to the manner of the Countrey. They took pleasure also to eat strange kinds of meats which were prohibited them by the law, and addicted themselves to all kinds of pleasure, according as the women perswaded them, so that the whole Army was infected with a dissolute disorder (amongst the younger sort) and a worse mutiny arose thereby than the precedent, where through it was to be suspected, least the whole course of Law and Government should be perverted. For the youth once having had a touch of these forrain and lascivious fashions, were unsatiably transported with the same: and if there were any more excellent than others in Nobility, they, together (with the rest of the multitude) were wretchlesly corrupted. *Zambrias* also of the Tribe of *Simeon* (and one of the Princes among them, marrying *Cosby* the Madianite, daughter unto *Uri* a Governour of that Countrey at the Commandement of his wife, and in contempt of *Moses* laws, for her sake did sacrifice after a forrain manner, and contrary to the Law disported with his forrain wife which was a stranger. During this estate of affairs, *Moses* being afraid lest some more grievous mischief should succeed, called the people together, accusing no man in particular (for that he was unwilling to draw them into desperation, who whilest they think they lye hidden, may be reduced to a better mind.)

2. Zambrias and Cosby. Moses accuseth the Israelites of idolatry and voluptuousness.

"But he told them that it was a thing unworthy and ill-beseeming themselves, or their elders, that they should set more by their pleasures, than by God and their Religion. That it behoved them whilest they had time, to repent themselves, and that they shewed themselves to be valiant men, not by contempt of laws, but by appeasing their disordinate desires. Besides he told them that it was an absurd thing, that whereas in the desart they lived modestly, they should now in a plentiful Countrie grow so dissolute and disordinate, as to lose that by affluence, which they had got by temperance. In such like speeches he indeavoured to correct the youth, and to reduce them to a better mind: whereupon *Zambrias* rising up, spake after this manner; "*Moses* (saith he) use thou thy own laws (whereunto by long use thou hast added strength and confirmation) which hadst thou not done, oft-times e're this hadst thou suffered punishment, and learnt to thine own misery, that the Hebrews were not to be deluded; for my self thou shalt never tye me to thy tyrannical decrees, for hitherto hast thou indeavoured nought else, but under pretext of law and religion, to bring us into servitude and subjection; and thy self shall by the subtill and sinister means, to honour and soveraignty; taking from us the pleasures and liberties of our selves (things that belong to free men, & such as appertain or live not under any mans government.) For this should be worse than an Egyptian thraldome, to punish every man by thy laws according to thine own pleasure; whereas thou thy self art more worthy to be punished, in that thou disannullest that thing which is approved by all mens consent; and desirest that thy decrees should be of more force, than all the resolutions of all other mortal men whatsoever. But I as touching that which I do in that I suppose to be well done, am not afraid to confess in this assembly, namely, that I have taken a stranger to wife: thou heares mine actions from mine own mouth, as from a free and resolute man, neither do I desire that they should be hidden. I likewise sacrifice to the gods contrary to our custome, because I suppose it to be both just and necessary, that from many I seek the truth, and not (depending as it were upon a tyrannie, or living thereunder) to build my faith upon one onely: For no man shall please me that will have more interest in mine actions than my self. Whilest *Zambrias* alledged this both for himself and other of his faction; the people silently expected the issue of this audacious boldnesse, especially for that they saw their Law-maker would not contend any longer, lest he should make an insolent man more outragious; for he feared lest divers such in imitation of him

Zambrias oration against Moses.

growing

A growing impudent in their ſpeeches ſhould ſtir up tumults amongſt the people: ſo that the aſſembly for this time was after this manner diſſolved, and perhaps this miſchief had taken further head, except *Zambrias* had been ſuddenly cut off, by ſuch a means as enſueth. *Phinees* (both in reſpect of other things, as alſo the dignity of his father, the chiefeſt among the youth, and the ſon of *Eleazar* the High-Prieſt, whoſe great Uncle *Moſes* was) was grievouſly diſcontented with *Zambrias* contumacy; and leſt by his impunity the Law might grow into contempt, he reſolved to be revenged upon the tranſgreſſors, being well aſſured how much the example of great men prevaileth on both parts, and whereas he was of ſo much ſtrength of mind and of body, as that he would not attempt any thing raſhly, which he would not bring to iſſue, he repaired to *Zambrias* Tent, and at one ſtroak ſlew both him and *Chosbi*, his wife. By whoſe example, the reſt of the youth (being exaſperated by this B his worthy act) enforced themſelves to do juſtice on thoſe that had committed the like offence; ſo that they ſlew a great part of them by the ſword, and the reſt by the peſtilence (which was inflicted by Gods judgement on them) were utterly rooted out. Neither ſpared he thoſe, who though by reaſon of conſanguinity they ought to have reſtrained and diſſwided their kinſmen from ludeneſs, yet had rather either diſſemble, or kindle their luſt in them, than counſel them; neither intermitted he from puniſhing thoſe men, till fourteen thouſand of them were done to death by ſickneſſe. For which cauſe, *Moſes* (being incenſed againſt the Madianites) ſent out an Army to deſtroy that Nation (of which expedition we will preſently diſcourſe, after that we have annexed that which was omitted in this Hiſtory.) For reaſon would, that we ſhould not pretermit to praiſe the deſign of our Law-maker in C this behalf. For in regard of *Balaam*, (ſought out by the Madianites, under the intent to curſe the Hebrews, although he could not do it, being hindred therefro by the providence of God, who notwithſtanding gave that counſel to the enemy, by means wherof, within a little ſpace a great multitude of the Hebrews were corrupted in their courſe of life, and divers have been greivouſly plagued with ſickneſs) in regard I ſay of this *Balaam*, he hath greatly honored him, in chronicling his predictions in his Writings. And although it had been eaſie for him to have deprived him of the glory, and to have appropriated it to himſelf, by reaſon that there was not any witneſſe that might contradict him; yet neglected he not to give teſtimony of him, and to make mention of him in his Writings: Yet let every one think of this, according as it ſhall ſeem good unto him. But *Moſes* (as I began to ſay) ſent an Army of twelve thouſand men againſt the Madianites, chooſing out of every Tribe one D thouſand ſouldiers, and appointed *Phinees* Captain over theſe forces, by whoſe induſtry (as a little before I have declared) both the laws were ſatisfied, and *Zambri* (that brake the ſame) was puniſhed.

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v. 7, 8. Phinees thruſteth Zambrias and Chosbi thorow at one time.

Otherwiſe, 24000.

v. 9. Moſes ſendeth forces againſt the Madianites.

v. 16, 17.

CHAP. VII.

The Hebrews fight againſt the Madianites, and overcome them. Numb. 31.

BUt the Madianites (having intelligence that their enemies drew near unto them, and that they were nor far off from their borders) gathered their forces together, and beſet all thoſe paſſages of their countrey, by which they thought their enemy might break in, addreſſing themſelves to repulſe them with force and valour. But E no ſooner did *Phinees* with his forces charge them, and ſet upon them, but that (upon the firſt encounter) ſo great a multitude of the Madianites was ſlain, that the number of the carcaſſes might not be accounted. Neither were their Kings in like ſort ſaved from the ſword: theſe were *Og*, *Sures*, *Robeas*, *Ubes*, and the fifth *Receemus* (from whom the cheifeſt City of the Arabians deriveth his name, and at this day retaineth the ſame, and is called Receme, which the Gretians had rather call Petra.) The Hebrews having thus put their enemies to flight, foraged the whole Region, and carried and drove away with them a M great prey; and killing all the inhabitants thereof, both men and women, they onely ſpared the Virgins, (for this command had *Phinees* received from *Moſes* hands:) who returning home with his Army in ſafety, brought with him a memorable and mighty prey F of Oxen, fifty and two thouſand, ſixty and ſeven; of aſſes, ſixty thouſand; of golden and ſilver veſſels a great number (which thoſe of that countrey were wont to uſe in their domeſticall affairs.) For by reaſon of their great riches, they lived very delicately. There were alſo led captives from thence about thirty thouſand virgins. But *Moſes* (dividing the prey) gave the fiftieth part thereof to *Eleazar*, and the Prieſts, and to the Levites another fifty; as for the remainder, he diſtributed it amongſt the people. Whence it came to paſs, that ever after

Hedio, ca. 7. Ruffinus, c. 5.

C. 3 8, ad 18. Five kings of the Madianites ſlain.

Otherwiſe Areceme, or Arcæ.

A great prey gotten from the Madianites.

Num. 27. 18. Deut. 3. 22.

Moſes appointed Joſua for his ſucceſſor.

The year of the World, 2493. *before Chriſts Nativity*, 1471.

Numb. 32. 1, 5, &c.

The tribes of Reuben, Gad, and the half of Manaſſes, require the land of the Amorites.

afterwards they lived in great ſecurity, having gotten riches by their vertue, and peace alſo to enjoy the ſame. Now for that *Moſes* was well ſtricken in years, he appointed *Jeſus* (who, if need were, might ſucceed him in the Offices, both of a Prophet, and a Prince, and Governour; for God had ſo commanded that he ſhould make choice of him) to be his ſucceſſor in the principality. For he was moſt expert in all divine and humane knowledge; being therein inſtructed by his maſter *Moſes*. About that time, the two Tribes of *Gad* and *Reuben*, with the half Tribe of *Manaſſes* (being aboundantly ſtored with cattel, and all other manner of riches) by common conſent beſought *Moſes* that he would give and aſſign to them in particular the countrey of the Amorites, which not long ſince they had conquered by the ſword, for that it was full of rich paſtures. But he (ſuſpecting leſt ſurprized with fear, they did detract and withdraw themſelves from the battel of the Canaanites, and that under the pretext of the care of their cattel, they covered their ſloth (highly taunted and controlled them, ſaying that they were fearful diſſemblers: He accuſed them likewiſe, that their deſire was to poſſeſſe that land, which was conquered by the common valour of the people, to the end they might lead their lives in idleneſs and pleaſure; and that bearing arms with the reſt of the hoſt, they would not help to poſſeſs the land beyond *Jordan*, which God had promiſed them, by overcoming thoſe Nations which he commanded them to account for their enemies. Who perceiving that he was diſpleaſed (leſt he ſhould ſeem to be deſervedly incenced againſt them) anſwered, that neither through fear they fled danger, neither by reaſon of ſloth ſhunned labour, but onely ſhot at this, that leaving their prey in commodious places, they might be more fit to enter conflict: ſaying, that they were ready (if ſo be they might receive Cities for the defence and receipt of their wives, children, and ſubſtance) to follow the reſt of the army whither-ſoever they were conducted; and to adventure their lives with them, for the common ſucceſſe. Whereupon *Moſes* (allowing their forwardneſs, and aſſembling *Eleazar* the High-Prieſt, and *Jeſus*, with the reſt of the Magiſtrates) granted them the land of the Amorites, with this condition, that (together with the people joyned unto them in conſanguinity) they ſhould warfare againſt their common enemy, till all things were accompliſhed according to their deſire: and by this means having received that which they demanded, and builded them walled Cities, they left their children, wives and ſubſtance in the ſame. *Moſes* alſo builded ten Cities in that Region (which are to be reckoned in the number of thoſe fourty and eight (in three whereof he appointed Sanctuaries and places of refuge, which they onely might take benefit of, who fled thither for chance-meddly; and he appointed them their term of exile till ſuch time as the High-Prieſt died, under whom the man-ſlaughter was committed: at ſuch time they might ſafely return into their countrey. And during the time of their exile, it was not lawful for any of the kin to take revenge againſt the offender by his death, onely at ſuch time as he found him without the City of refuge: and that right he onely ratified to thoſe that were a kin, but not unto others. Now the Cities of refuge were theſe: in the confines of Arabia, Boſora: in the Region of Galadena, Arimanum: in the countrey of Bataneades, Gauladeaman: And after the conqueſt of Canaan ſo many Cities of the Levites (by the commandment of *Moſes*) were appointed to that end that they might give refuge and habitation to ſuch ſort of offenders. At that time when one of the Magiſtrates called *Salpades*, of the tribe of *Manaſſes*, was dead (and had onely left behind him children of the weaker ſex (the Governours of the Tribe came unto *Moſes*, and asked his counſell, whether in the diſtribution of the lands, they ſhould levy out any part or portion for them? Who anſwered them, That if they married within their Tribe, They ſhould have their dowry; but if they made choice to handfaſt themſelves in another Tribe, that then they ſhould loſe their patrimony in their own: and for this cauſe made he this ordinance, to the end, that every tribe ſhould continually poſſeſſe his proper inheritance. But whereas now there remained but thirty dayes onely, to fulfill the number of thoſe fourty years ſince their departure out of Egypt, he (ſummoning an aſſembly in that place near to Jordan, where now the City of Abtla is ſcituate, environed with a field beſet with Palm-trees) as ſoon as he ſaw the people addreſſed to hear him, ſpake unto them after this manner.

Numb. 35. 34, &c. Deut 4. 43. Joſu. 20. 8, 9. The Cities of refuge.

Numb. 36. 1, 2. The daughters of Salpades have their inheritance in their fathers place.

The hiſtory of Deuteronomy.

Ruffinus, c. 5. Hedio, cap. 8. Deut. 4, &c. ad 43.

CHAP.

CHAP. VIII.

The year of the World, 2493. before Christs Nativity, 1471.

Moſes *Laws, and how he was taken out of this world from the company of men.* Deut. 4.

"MY dear friends and fellow ſouldiers, companions in my long travell, ſince it is ſo thought requiſite by God, and mine age (attaining to the full number of one hundred and twenty years) requireth no leſſe, but that I muſt depart out of this life; and ſince it ſeemeth not good in Gods ſight, that either I ſhould be agent or aſſiſtant in your affairs beyond Jordan: Ihave thought it requiſite that (in as much as appertaineth to your felicity) I ſhould not now alſo fail or default in my duty towards you; but that according to the grace that is given me, I ſhould provide that by laying open the way unto you that leadeth to the ſame, I may ſeem worthy amongſt you to merit eternall glory and memory. Give therefore ear unto me, that when as I have firſt declared unto you, wherein both your felicity, and the happineſſe of your poſterity conſiſteth, and have left this perpetuall teſtimony and monument of my intire love towards you, I may willingly depart out of this life: For well I know that I deſerve to be credited by you, both for that beforetimes I have inceſſantly (in ſtudying for your profits) never deceived you, as alſo for that the ſoul (being ready to be ſeparated from the body) becometh more accompliſhed in all vertue and verity. Ye ſons of Iſrael, there is but one only cauſe whereby men attain unto felicity, to wit, the favour of God, which he is only able to give to thoſe that deſerve it, and to withdraw it from thoſe that offend him: towards whom if you continue dutifull (according as he requireth, and in ſuch manner as I according to his direction, do inſtitute you) you ſhall never fail to multiply in vertue, and to draw all men into emulation of your happineſſe: and that which is more, thoſe goods which you have now obtained, ſhall be perpetuall, and that which you want, ſhall ſhortly be plentifully beſtowed on you. Only indeavour you your ſelves to be ſubject to Gods will, and obedient to his Commandements: and neither purpoſe unto your ſelves any other laws than thoſe I have given you, neither through contempt innovate any thing in your religion. Which if you ſhall perform, you ſhall excel all other Nations in war, and grow invincible againſt your enemies: for by Gods aſſiſtance threats are eaſily contemned. Moreover, there are great rewards (in all the courſe of life) propoſed unto vertue, and ſhe her ſelf to her ſelf is a chief and eſpecial reward: beſides, by her all other bleſſings are eaſily obtained, which if you entertain among your ſelves, you ſhall both lead a bleſſed life, and obtain immortall glory, not only amongſt ſtrangers, but alſo in all poſterities. Theſe things are you to hope upon, if neither you your ſelves violate thoſe laws (which by Gods command, and mine induſtry) are ſet down unto you, neither ſuffer any other to violate the ſame, but in your ſelves continually meditate upon the underſtanding and uſe thereof. As for my ſelf, I depart this life in fulneſſe of joy, rejoycing at theſe your good fortunes, and commending you all to the laws of piety and prudence, and the vertue of your guides and magiſtrates, who hereafter are to take care of your ſafety and felicity. God likewiſe, under whoſe conduct you have lived (and to whoſe favour you owe whatſoever you have received by me) will not fail to take care of you, but as long as you ſhall honour both him and piety, ſo long ſhall you remain in ſecurity under his protection: neither ſhall you want ſuch men, who ſhall give you ghoſtly inſtructions, whoſe counſels if you obey, you ſhall be fortunate (namely *Eleazar* the high Prieſt, and Jeſus with the Senate and Magiſtrates of the Tribes) towards whom beware leſt you grow ſtiffe-necked, knowing and remembring this, that he that is inſtructed to obey well (when he ſhall attain unto dignity) will govern well, Neither ſuppoſe you that liberty conſiſteth herein, if you mutiny againſt the commandements of your Princes; for hitherto have you repoſed your liberty in your contumacy towards your benefactors; from which ſin if hereafter you ſhall bleſſe your ſelves, you ſhall ſee your eſtate wax ſtill more flouriſhing, and fortunate: And God forbid that you ſhould ever be ſo exaſperated againſt theſe, as you have been ſometimes incenſed againſt me. For if you remember your ſelves, I have been more oftentimes in hazard of my life by your means, than by the enemy: Which I ſpeak not therefore unto you to upbraid you therewith, for I would not leave you afflicted with the remembrance hereof, at the hour of my death, (who even at that time entertained the injurie with a quiet mind) but to the end that being by me admoniſhed, you ſhould henceforward be wiſer in thoſe things which hereafter ſhall concern you, and leſt you ſhould grow contumelious againſt your governors, being made proud with affluence of your riches, which you ſhall enjoy at ſuch time as you have

Moſes oration unto the people before his death. Deut. 4. 1. ad 43.

Moſes exhorteth the people to be obedient to Gods will.

The promiſe of Gods aſſiſtance.

Obedience to the magiſtrates.

The year of the world, 2493. before Christs Nativity, 1471

"have overpaſſed Jordan, and conquered Canaan. Otherwiſe if made more inſolent by theſe G
"bleſſings you fall into contumacy, and contempt of vertue, Gods favour will never be ex-
"tended towards you; whom, if by your ſins you ſhall incenſe againſt your ſelves, you ſhall
"both loſe the land which you have conquered by your courage, by being ſhamefully oppreſ-

The Iſraelites are commanded to kill their enemies, and deſtroy their idols.

"ſed by your enemies, and being diſperſed over the face of the whole earth, you ſhall fill both
"the land and ſea with your ſervitude; which if it ſhould come to paſſe, then were it too late
"to repent you, that you have not obſerved the laws of your nation. Wherefore (to the intent
"to avoid this danger, and for fear you violate the ſame) ſuffer not any of your enemies, after
"your victory is once gotten, to live; and think it more conducible for your affairs, for fear
"leſt living with them, and intangled in the like ſtudies and delights, you corrupt and deprive
"your Countrey laws and inſtitutions. Moreover, I command you to deſtroy their gods, their H
"altars and temples, as manyſoever as you ſhall meet with, and ſo to raze them both with fire
"and flame, as there may not remain any token or memory of them any more: For ſo ſhall
"you more ſafely maintain your eſtates. But leſt through ignorance of better things your na-
"ture be depraved by the worſer, by Gods commandment I have written you laws, and a form
"of adminiſtration, both of the Common-weal, and your private eſtates; from which if you
"ſhall no ways divert, or wander, you ſhall prove the moſt fortunate people of the earth.

Moſes delivereth the Iſraelites a book, wherein their laws & manner of life was written.

When he had ſpoken theſe things, he delivered them a book, containing in writing their laws, and cuſtomes of good life: which when they had heard and received, they melted in tears, and now lamented they both for the loſſe of their Captain, as alſo for that they re- I
membred them how many perils he had ſuffered, and how diligently he had procured their ſafety and ſecurity: and they grew carefull of the time to come, for that they were not like to recover ſo good a Prince: and they ſuſpected likewiſe that God would not hereafter be ſo favourable unto them, in that they had not a *Moſes* to pray for them. Beſides, they repented them of thoſe things which (through fury) they committed againſt him in the Deſart, and were grievouſly ſorry: ſo that all the people (breaking out into tears) would admit no conſolation. But *Moſes* recomforted them, and prayed them to give over weeping, and

Laws made by Moſes. Ruffin. cap. 7.

incouraged them to receive their laws: and ſo for this time diſſolved the aſſembly. But now before I addreſſe my ſelf to manifeſt the reſt, I have thought it meet to inſert in this place the law of this law-giver, worthy both his majeſty and vertue: whereby the Reader may know what our laws have been, even from the firſt time, and inſtitution of our Common-weal. K
For all thoſe things are extant which this man wrote, ſo that we need not fain or affix any thing in way of ornament: we have only renewed the order, and thoſe laws which he ſcatteringly ſet down according as he received them from God, we have generally digeſted in to their places; whereof I thought good to admoniſh the Reader, for fear leſt hereafter any of our Tribes coming to the view hereof, ſhould raſhly accuſe me, for that I had not ſcarce faithfully delivered the writings and inſtitutions of *Moſes*. Now will I reckon up thoſe laws in eſpecial, which appertain to the publick inſtitution and rites of our Nation; but thoſe things that concern private cuſtomes and contracts, either betwixt our ſelves or forraign Nations, I have deferred to be diſcourſed of in that commentary, wherein (by Gods aſſiſtance) I intend to debate L
of our manners, and method in ſacred cauſes.

The excuſe of the writer of the Hiſtory, why he innovated the order of the laws.

Item, the Iſraelites ſhall live in the land of Canaan.

A ſacred City and Temple in Canaan.

After that you have gotten the land of Canaan, built your Cities, and have begun in ſecurity to reap the fruit thereof; in obſervation of theſe commandments, you ſhall gratifie God highly, and eſtabliſh your atchieved felicity. Let there be one ſacred City in the region of Canaan, ſituate in a famous and fertile place, which God ſhall make choiſe of for himſelf, and his Prophets: in the ſame let there be one only Temple built, and one Altar erected of rough and unpoliſhed ſtones, and ſuch as are gathered here and there, which ſhall be conveniently placed and finiſhed with decency, as touching the outward ornament: and let not the Aſcent of the ſame be made by degrees, but let the earth be eaſily and fitly raiſed. But in any other City let there be neither Altar nor Temple: for God is one, and the Hebrew nation is one. M

Blaſphemy againſt God.

Whoſoever ſhall blaſpheme God, let him be ſtoned to death, and hanged for a day, and beafterwards ignominiouſly and obſcurely buried.

Deut. 4. *Levit.* 16. 1, 10, 13.

Thrice in the year the Hebrews ought to meet.

Let all the Hebrews from their ſeverall provinces, aſſemble themſelves thrice in the year in the ſacred City and Temple, that they may give thanks unto God for the benefits they have received, and that they may by their prayers demerit his graces in future time; and that by their converſation and mutual entertainments, they may increaſe their benevolence and love one towards the other. For it is behoovefull that they ſhould know one another, who are of the ſame ſtock, and are delighted in the ſame ſtudies. And this very fitly falleth out by their meetings after this kind of manner, whileſt both the countenance and diſ-

courſe

A courſe as yet taketh deep root in mens minds; as contrariwiſe, they that never meet, it behooveth them that be ſtrangers the one unto the other.

The year of the World, 3493. *before Chriſts Nativity,* 1071.

Beſides let the tenth part of the fruits (beſides them that are due to the Prieſts and Levites) which you are accuſtomed to ſell in your markets (being reduced into ready money) be ſpent on ſacrifices and banquets in the ſacred City. For it is requiſite to celebrate feaſts in Gods honour, of the fruits of the earth, which we have received from his hands. Tenths.

Let no ſacrifice be made of the hire of an harlot: for neither doth any thing delight God which is annexed with injurie, neither is there greater uncleanneſſe, than the ſhamefull and unlawfull mixture of our bodies. The hire of a harlot. Deut. 23.18. Micha. 1. 7.

Likewiſe if any man take reward for covering a bitch (whether ſhe be for the chaſe, or for the flock) it is not lawfull to make ſacrifice unto God thereof. Let no man ſpeak ill of thoſe gods which other countries and cities ſuppoſe to be Gods. Let no man ſpoil any ſtrange temple, nor take that which is dedicated to any god. Let no man wear a garment woven of linnen and woollen, for it belongeth only to the Prieſts. Other gods. Deut. 1. Linnen and woollen. Deut 22 11. Deut 11.

Every ſeventh year, when the people ſhall be aſſembled together in the ſacred City to ſacrifice upon the feaſt of Tabernacles, at ſuch time as the feaſt approacheth, the high Prieſt from a high Pulpit (from whence he may be heard by the whole multitude (ſhall read the Law unto all of them: ſo that neither women nor children ſhall be exempted from the hearing of the ſame, no not the very ſlaves and bondmen. For it is requiſite that they retain the perpetuall memory thereof, alwayes imprinted in their minds: for ſo ſhall they ſin the C leſſe, in that they underſtand what is decreed in the Law. The laws likewiſe ſhall be of more force in the conſciences of thoſe that ſhall offend, whileſt they infix in the midſt of thoſe that hear them, their doctrines intermingled with menaces: ſo that the will to perform the Law ſhall never be inwardly extinguiſhed: and beſides that, the remembrance will live in them, how many plagues they incur by contempt thereof. Let children in eſpeciall learn the laws, than which diſcipline there is not any more honeſt; neither more conducible unto felicity. Twice in the day, in the morning and in the evening about bed-time, let God be honoured for his benefit of our deliverance out of Egypt. For it is a thing in nature reaſonable, to give thanks unto God, as well in acknowledgement of the goods which we have before time received, as in expectation of his future mercies. The chief of theſe alſo are D to be written over our doors, and worn on our arms; and thoſe things which declare his power and beneficence, are to be born about, written on the head and arms, that every way Gods bounty may be ſeen towards his people. In every City or Townſhip let there be ſeven governours, ſuch as are approved in vertue, and famous for their juſtice; let each one of theſe Magiſtrates have two Miniſters of the Tribe of *Levi*. Let thoſe that are appointed Judges in the Cities be held in high reputation; ſo that in their preſence no man preſume either to urge contumelies, or injurious ſpeeches; for ſo ſhall it come to paſſe, that men accuſtomed to do reverence, ſhall alſo exerciſe themſelves in piety, and grow ſo much the further from contempt of God and his power. Whatſoever ſeemeth good to the Judges to decree, let that be held inviolable; except it be apparant that they be corrupted with mo- E ney, or that they may be manifeſtly convicted of a wrongfull judgement. They ought likewiſe to judge without reſpect of lucre or dignity, and prefer juſtice before all other things; for this injury ſorteth out to Gods contumelie, as if it were to be ſuppoſed, that he is to be ſuſpected to be weaker than they, for whoſe ſake they wreſt the Law contrary to equity; for Gods power is juſtice; he therefore that giveth judgement in favour and partiality of great men, maketh them greater than God himſelf. And if the Judges cannot determine of the matter in queſtion (as it oftentimes falleth out) let them refer the cauſe to the ſacred City, and then ſhall the high Prieſt and the Prophet, with the aſſiſtance of the Senate, determine that which ſhall be convenient.

The book of the law is to be read on the feaſt of the Tabernacles. Deut. 11.19. Children ſhall learn the law. Deut. 6 6, 7. The ſigns of the law. The ſeven preſidents. Honour to the Magiſtrate. The office of Judges Juſtice is Gods power.

The teſtimony of one witneſſe ſhall not be received, but of three, or at leaſtwiſe of two F whoſe teſtimony ſhall be made good by the examination of their behaviour and life. As for women, it is not lawfull for them to bear any witneſſe; by reaſon of the levity and temerity of that ſex. Neither is it lawfull for a man-ſervant to bring in teſtimony, by reaſon of his degenerate and ignoble mind; for it is to be ſuſpected, that either for lucre ſake, or for fear, he will depoſe an untrue teſtimony. And if any falſe witneſſe ſhall fortune to be believed and be afterwards be convicted of perjury, let them be ſubject to that penalty, which he ſhould have endured that ſhould have been caſt by his falſe accuſation. If man-ſlaughter be committed in any place, and the offender may not be found out, neither there appear any likelihood, that the man is ſlain ſo malice, let there be a diligent and carefull inquiſition made

Deut. 19. 16, 17, 18. The puniſhment of a falſe witneſſe. Of homicide committed.

The year of the world, 2493. before Christs Nativity, 1471.

made (with rewards prefixed to the diſcoverer) but if no probabilities or conjectures may be gathered, then let the Magiſtrates of the next Cities (that adjoyn the place where the ſlaughter is committed) and the ancients of the ſame aſſemble together, and meaſure from the place where the dead body lyeth: and let the townſhip that is found to be neareſt, and the inhabitants thereof buy a Heiter; which they ſhall bring into a place unlaboured and unplanted, where they ſhall (after they have cut the nerves of the neck) kill it, and the Prieſts, the Levites, and ancients of the City ſhall waſh their hands in the blood: then ſhall they lift up their hands over the head of the ſaid Heifer, and cry out with a loud voyce, that they have their hands clean from that homicide, the which they have not done, neither were they preſent at ſuch time as it was perpetrated; and they ſhall call upon the mercy of God, beſeeching him not to permit that any ſuch grievous accident ever fall out in their Countrey.

Ariſtocracy the beſt kind of government. Deut. 17 15.

The government of the Peers is the beſt kind of regiment of all other ſorts of government: take you therefore heed that you deſire no other form of policy, but retain and continue the ſame, having no other ſuperiours but the laws; and managing your affairs by your ſelves. For it ſufficeth you that God is your Prince.

Of the election of a king.

Yet notwithſtanding, if you ſhall grow in deſire to have a King, ſee that ye elect one of your own Nation, that he in all things may be ſtudious to procure juſtice, and all other vertues, perſwading himſelf that God and the laws are moſt upright: Let him not undertake any thing without the advice of the high Prieſt, and the counſel of the Elders. Let him not have divers wives, neither let him hunt after huge treaſures, nor multitudes of horſes: for fear leſt poſſeſſing them, he become ſo inſolent, as that he raiſe his power and will above the laws: and if you ſee him affectioned unto theſe things, beware leſt he grow more puiſſant than is expedient for you.

Deut. 19. 14. The bounds of lands are not to be removed.

It is not lawfull for any man to remove the land-marks, neither of his own land, or any o-mans whatſoever; for by this means is the peace conſerved; Let each one therefore forbear to remove them, becauſe they are as the voyce of God, aſſured for ever. For wars and ſouldiers are raiſed thereby, when ſuch as would augment their inheritance, ſtrive always to enlarge the bounds of their dominion: and they that are ſo hardy to remove the ſame, are not far from contempt of the laws.

Levit. 25. 3. The plants that are not of four years growth are prohibited.

He that ſhall plant a piece of ground, and the trees begin to fructifie before the fourth year, the firſt fruits thereof ſhall not be offered unto God, neither ſhall any man eat thereof, by reaſon that the time is inconvenient, and permitteth not that the trees ſhould fructifie as yet; and nature her ſelf is as it were inforced before her time, whereby the fruit is neither convenable for God, nor convenient for the uſe of man. But all that fruit that ſhall grow in the fourth year (for then is the time that the trees ſhould bear) ſhall be gathered and brought into the holy City (together with the tenth of all other fruits) and they ſhall be eaten during the feaſt which the Lord thereof maketh to his friends, and with orphans and widows, but in the fifth year it ſhall be lawfull for him to gather the fruit for himſelf.

Vines to be planted. The law of the plough. Deut. 22. 10.

Sowe not a field that is planted with Vines, for it ſufficeth that it nouriſheth one ſort of plants: ſo that it needeth not to be laboured and manured with the plough. The land is to be ploughed with oxen; neither are any other ſorts of beaſts to be yoked with them, but the tillage muſt alwayes be performed by beaſts of the ſame kind,

The ſeeds alſo ought to be clean and without any mixture; ſo that two or three ſorts ought not to be ſowed together; for nature alloweth not a commixion of things that are different.

It is not lawfull alſo to cover the female with the male of another kind; for it is to be feared that this filthineſſe ſhould draw men to forget themſelves; and grow in contempt of that ſex which is appropriate unto them; for it often falleth out, that from ſmall beginnings, things wax worſer and worſer. For nothing ought to be admitted, by the imitation whereof, there might chance to grow any maim in policie: for which cauſe the laws diſſemble not (no not the lighteſt things,) to the end they may no way ſeem to be deficient in their nature.

Levit 19. 10. Deut. 24. 21, 22. Some gleanings are to be left for the poor in the field.

They that mow and reap corn, ought not to *glean*, but to leave ſome *ears* for thoſe that are in neceſſity, to the end to ſuccour them. They likewiſe that plant Vines, ought to leave ſome cluſters for the poor, and ſome fruit on the Olive-trees, to the intent that they that have none of theſe, may gather ſome little thing for their relief: for the owners of the field ſhall not reap ſo much profit by the ſparing inning of their corn, as may be compared with the good and profit which the poor ſhall reap by their *gleaning*: for God will bring to paſſe that their land (who regard not their particular profit, but ſhall have care of the nouriſhment of thoſe that are in neceſſity) ſhall be far more fat and fertile to bring forth and nouriſh her fruit.

Neither

The year of the world, 2493. before christs Nativity, 1571.

A Neither is the mouth of the ox to be muzzled, at ſuch time as he treadeth the corn in the Mow: For it ſtandeth not with reaſon, that they who have been partakers of the labour, and have travelled for the encreaſe of the fruits, ſhould be bridled from the uſe and benefit thereof.

Deut 25.4. Oxen treading or grinding

Neither ought the Traveller alſo in his journey to be denied to gather and taſte the fruits of Autumne, but he is to be permitted to take his fill, as if they were his own, whether he be of the Countrey, or a ſtranger; who ſhall depart joyfully, in that they have been made partakers of ſuch fruit: but it is not lawfull for them to carry any away with them.

Deut. 23 24. Travellers are not to be driven away from ripe fruits.

They likewiſe that gather Grapes, ought not to forbid any man to taſte of them, as they bear them to the Preſs; for it is an unjuſt thing, that the goods which are given by the will of God for the ſuſtenance of man, ſhould be denied them, that deſire to taſte the fruit which

B God giveth in due ſeaſon, and muſt ſuddenly paſs away.

They likewiſe are to be invited, that through ſhame make nice to touch the ſame, yea, and to be entreated to take part (if they be Iſraelites) for ſuch are companions and maſters, in that they are of the ſame race: and if they travel into any place, they ought to be entreated to take part of thoſe benefits which God preſented unto them, according to the ſeaſon. For it is not to be ſuppoſed, that that is ill imployed, which in way of courteſie a man permitteth another man to take, ſince it is God that furniſheth and giveth the abundance and foiſon of all things; not to the end to enjoy them in private, but alſo to beſtow them willingly. And he it is, that by this means, would declare unto other people the good will he beareth to the people of Iſrael, and the felicity whereof he maketh them partakers; by reaſon, that in that

C abundance which they have, his will is, that other men ſhould have part thereof. But whoſoever ſhall do the contrary, let him be chaſtiſed for this his diſhoneſty, and in publique receive thirty nine ſtripes (if he be a free man) for that maketh himſelf unto his gain, he hath diſhonoured his excellent quality.

Thirty nine ſtripes. Deut. 25. 3. The Law laid on 40. but the Jews of ſuperſtition uſe but 39. as you may ſee.

It ſhall very well become you (ſaid *Moſes*) ſince you have taſted miſeries both in Egypt, and the Deſart, that you have care of thoſe who are in like eſtate; and for that you are made rich by Gods mercy and providence, it behoveth and becometh you to impart ſomewhat to the indigent, who at the preſent are in that eſtate, in which you were.

2. Cor. 11. 24. The Tenth for the poor.

Beſides the two Tenths which I commanded you yearly to pay, (the one to the Levites, and the other for your Feſtivals) you ſhall for every year annex a third, to be diſtributed among the poor, to women, widows, and orphans.

D Incontinently after a man hath gathered his firſt-fruits, he ſhall bring them to the Temple, and after he hath given thanks unto God (for that the land which he hath given him in poſſeſſion, hath brought forth fruit) and as ſoon as he hath accompliſhed that Sacrifice, (which the Law commandeth him to make) he ſhall give the firſt portion to the Prieſts. And after he hath done all that which concerneth him to do, (as well the Tenths of the Levites, as alſo thoſe other things which were ordained for the Feaſts and firſt-fruits) being ready to return unto his home, let him ſtand upright near unto the Temple, and above all things give

L thanks unto God, That having delivered them from the grievous ſervitude of Egypt, he hath given them a plentifull and ample Land to enjoy: and making proteſtation, that he hath paid the Tenths according to *Moſes* Law, let him beſeech God, that he will be favourable both to himſelf in private, and the Hebrews in publique; and that he will continue

E thoſe goods unto him which hitherto he hath beſtowed upon him, and of his great goodneſs and mercy vouchſafe to encreaſe them.

The firſt fruits. Deut. 26. 2, 3, &c.

Let thoſe that are of full years to be married, match themſelves with vertuous Virgins, and ſuch as are born of honeſt Parents. And he that will not take a virgin to wife, let him not abuſe himſelf with one that is married to another man, leſt he breed diſcontent and ſorrow in her firſt husband. Let not free-men match themſelves with ſuch as are ſeruants; no, not although they be thereunto moved by love; for it is a thing worthy, and befitting honour, to

M ſurmount a mans affections. Let no man meddle with an Harlot (whoſe ſacrifice God refuſeth) by reaſon of the filthineſs of her body. For the children ſhall be of a free heart, and

F addreſſed in vertue, not if they be engendred in villanous and unlawfull concupiſcence, but if they be begotten and born by a free father and mother. If any one that is married for a virgin, be afterwards found to the contrary, let her be brought before the Judge, and let him produce all the ſignes that he can, and let the new-married wives cauſe be defended by her father, or brother, or by them who next unto them ſhall ſeem to be her next in blood; and if the Damoſel be found to have committed no crime, let her return and dwell with him that hath accuſed her, who cannot any more refuſe her, except ſhe give him great occaſions, where-

Of Marriage Levi. 21. 13, 14.

Free-men ought not to marry ſervants.

The marriage of an Harlot.

The penalty of a woman married for a virgin, and not found ſo, Deut. 24.

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whereunto she cannot contradict. But he that without cause, and rashly shall accuse and slander his wife, he shall be punished with thirty nine stripes; and in way of amends, shall pay fifty Sicles to her Father. But if it be proved that she hath been deflowred, and hath been common, then shall she be stoned to death, for that she hath not chastly conserved her virginity, till the time of her lawfull marriage; and if she be of the race of the Priests, she shall be burned alive. G

Deut 21. 15, 16, 17. The first begotten should hold his right.

If any man have two wives, the one of which he holdeth in great honour and amity, either for love, or by reason of her beauty, and that the other be not in the like condition, and estimate; if the son of her that is born be loved, demandeth to have the prerogative of the elder, which is two portions of that which cometh to all the rest by his fathers patrimony, (for so much import our Ordinances) and challengeth the same, by reason that his fathers more dearly loveth his mother than the other, let it not be granted him; For it is an act against justice, that the eldest should be deprived of that which appertaineth unto him, because his mothers condition is inferior to that of the others, by reason of his fathers affection. H

The punishment of adultery, or rather ravishing. Deut. 22. 23, 24.

Whosoever shall violate a maiden, being betrothed to another man, (if by perswasion she hath consented to lye with him) let her dye with him; for they are both of them equally guilty of sinne: the man, because he hath perswaded the maiden to suffer an insufferable dishonour, and to prefer her lust before an honest marriage; and the maid, for suffering herself to be overcome, and abandoning her body to villany, either for lust, or lucre sake. But if meeting her alone, he enforce her, and she have none to succour her hard by; let him die alone.

v. 25. The deflowring of a virgin.

He that shall deflowre the virgin that is unmarried, he shall take her to wife: but if he condescend not to the father, to entertain her in wedlock, he shall pay fifty Sicles, for amends of the injury. I

If any man pretend to separate himself from his wife for certain causes, such as ordinarily happen amongst married couples, let him confirm it in writing, That he will never more entertain her again; and so may she marry again unto another, and refuse the former husband: and if it happened that she were evil entreated by the second, or that he being dead, the first would take her again in marriage, it is not lawfull for the wife to return unto him.

Deut. 25. 5, ad 9. The wife of the dead brother married.

If the brother of him that is deceased without issue, take to wife her whom his deceased brother had married, and that the sonne which was born by his second wedlock, beareth his name, let him be brought up as the successour of his inheritance, (which thing is granted for publique profit sake, to the end that Families should not come to ruine, and that the goods should remain to those of the same kindred.) Furthermore, it is allowed for the comfort of afflicted women, that they may be joyned in marriage with the next akinne of their first husbands. But if the brother will not take her to wife, she shall repair unto the Senate, and make this protestation, That the brother of her deceased husband will not entertain her, (although she had desired to remain in that line, and bring forth infants unto him) protesting, that by him onely the memory of her deceased husband was dishonoured. And when the Senate shall have examined the cause, why he estrangeth himself from this marriage, his excuse shall be allowed of, how great or slight consequence soever it be; and then shall the widow unloose his shooe, and spit in his face, and tell him, that he hath deservedly suffered these things, in that he hath injured the memory of his dead brother. And thus shall he depart out of the Court, being defamed for his whole life-time, and the woman may marry whomsoever she list. K L

Marriage with a Bond-woman. Deut. 21. 11, 12, 13.

If any man take a virgin prisoner, or such a one as hath been already married, and be desirous to take her to his wife, it is not lawful for him to touch or approach her, before such time as she hath been shaven, and (having put on her mourning apparel) hath bewailed her parents, or friends slain in battel: but after she hath in this sort asswaged her sorrow, she may afterwards addict herself to myrth and marriage. For it is a matter both honest and just, that he that entertaineth her, to have issue by her, should condescend unto her will, in all that wherein he might gratifie her, and that he should not onely addict himself to the pursuit of his pleasure; when as then the thirty dayes of mourning shall be expired, (for that time is sufficient for the wife to bewail her friends in) then may she hearken after marriage. And if after he hath had his pleasure with her, it fortune that he mislike her, and will not accept her for his wife, he can no more make her his slave, but she may go whither-soever she pleaseth, for that she beareth with her, her liberty.

The lamentation and mourning of thirty dayes. M

Deut. 21. 18, ad 21. Disobedience. ἀπείθεια.

All those young men that shall make no reckoning of their fathers and mothers, and that shall not do them that honour which belongeth unto them, (whether the same proceed of shame, or spring from folly, by which means they grow to neglect their duty (these first of all

A all ſhall be admoniſhed by diſcreet counſell of their parents, who are by nature appointed ſufficient Judges in that behalf) who ſhall ſignifie unto them, That they were matched together in Matrimony, not for their pleaſures ſake, neither that by uniting their poſſeſſions, they might become the more richer, but to the end they might beget children, who might nouriſh them in their age, and miniſter unto them in their neceſſities. That they had received them at Gods hands with great thankſgiving and infinite joy, and brought them up with great care and diligence, ſparing nothing that might appertain to their ſuſtenance or inſtruction. Now therefore ſhall they ſay, Surely the follies of youth are to be pardoned; let this ſuffice you, that hitherto you have forgotten your dutie: for which cauſe, remember your ſelf, and grow wiſe; thinking with your ſelf, that God is grievouſly offended againſt thoſe
B who diſobey or diſdain their parents, by reaſon that he himſelf is the Father of all mankind; who ſeemeth to be prejudiced in himſelf, in that diſhonour which is done unto thoſe that bear his name, at ſuch time as they receive not ſuch duty from their childrens hands, as he commandeth. The law likewiſe inflicted an inevitable puniſhment againſt ſuch; which thou oughteſt with all providence to prevent and not incurre. If by theſe medicines the unbridled irregard of youth may be healed, let no man either impute or reproach him in his ſubmiſſion: for in ſo doing, the Law-maker ſhall be accounted mercifull, and the Parents ſhall be held to be happy, when as they ſee that their ſon or daughter is exempt from puniſhment. But if ſuch ſpeeches and inſtructions of the father are ſet light by the ſon, let the laws be irreconciliable enemies againſt ſuch continuall outrages, committed by the children
C againſt their parents, and let them drag them out of the Citie, in the ſight and preſence of all the people, and there let him be ſtoned to death: and after the offendor hath lyen there a whole day, in the ſight of the people, let him be interred and buried by night. In like manner ought they to be buried, who for any occaſion whatſoever are condemned and executed by Juſtice.

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Let the Enemy alſo be interred after the ſame manner, and let no dead man lye unburied after ſuch time as he hath been judged, and hath ſatisfied the Laws. Enemy to be buried.

It is not lawfull for any Hebrew to lend upon Uſury; whether it be meat or drink; for it is an unjuſt thing to make profit of the fortunes of the Tribes: but it is better to ſuccour their neceſſities, and impute their thankſgiving, and Gods retribution, to be a gain unto Deut. 23.
D them, which are wont to follow ſuch kind of benefits. But they that have borrowed either money, or any fruit, either dry or moiſt: when as by the favour and aſſiſtance of God, they ſhall reap their own harveſt, and gather their fruit, let them make a willing reſtitution to thoſe that have lent them, as if they had laid them up for themſelves, to poſſeſſe them at ſuch time as they had need of them. But if there be any ſo impudent, as they will not make ſatisfaction, let no man enter into their houſe, to take a Pawn before the Judges have given order, that the pledge ſhould be demanded before their door; and the debtor without contradiction ſhall bring it unto him, being aſſiſted by the majeſty of the Law. If he, of whom the Pledge is taken, have ſufficient ability, the Creditor may retain the Gage, till ſuch time as he be payd: but if he be poor, he ſhall reſtore him his Pawn before the Sun-ſet, and eſpecially
E if it be any Garment whereon he is accuſtomed to ſleep; for God doth naturally beſtow his mercy on thoſe that are poor. It is not lawfull to receive in way of Gage, either a Mill, or ought elſe that belongeth thereunto, leſt any Debtor ſhould be deprived of the neceſſary Inſtruments to provide his victuals with, and he ſhould endure any evill through poverty. Let him that committeth any theft, be puniſhed with death; but he that hath ſtoln either Gold or ſilver, let him reſtore it two-fold. If any man kill ſuch as break into their houſes, to rob them, or they that break their walls, let not ſuch a one be puniſhed. Whoſo ſhall ſteal a beaſt, ſhall reſtore four for it, except it be an Ox, for which one ſhall ſatisfie five-fold: and if the Thief want means to pay this penalty, let him be their ſlave againſt whom they have Exod. 21. 2. ad 7.
treſpaſſed, and at whoſe ſuit they are condemned. If any one be ſold unto one of his own
F Tribe, let him ſerve him ſeven years; and at the ſeven years end, he ſhall depart with liberty. But if during the time that he remaineth with the buyer, he beget any child upon a female fellow ſlave, and that he be willing to ſerve, by reaſon of the good affection and great amity that he beareth unto the houſe; in the year of Jubile (which hapneth every fiftieth year) let him be ſet at liberty, leading away with him his children, and wife, with their freedome. If any man find Mony or Gold by the way, let him ſeek out him that hath loſt it, and make known the place where he found it, to the intent he may reſtore it; knowing that the profit is not good which cometh and accrueth by another mans injury. The like is to be done with beaſts: for if any man find them ſtrayed in the Deſart, if he find not out the owner, let him preſently

Theft.

An Hebrew ſlave is to be ſet at liberty, after ſeven years. Deut. 15. 12. ad 19.

Goods that are found.

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presently keep it by him, taking God to witnesse, that he will not detain with him another G
mans goods. If any man find another mans beasts bemyred or bebog'd, let him not passe fur-
ther, but succour them: or if he find them travelled with foul weather, let him endeavour and
help to save the same, and help him that is the owner, not sparing or making nice of any la-
bour.

Deut.22. The Law of violence.

Let each man direct the ignorant traveller in his way, and set him in the right path, if he wander, without deluding him, or hindring him in his necessities, or mis-leading him in his journey. Let no man speak ill of him that is either absent, or deaf. If any man be strucken in a quarrel, and it be not with a weapon, let him that struck him be presently punished, in receiving the like outrage as he hath offered him. But if he be carried into his house, and lye H
sick upon it divers dayes, and in the end dye thereof, he shall be exempt of the penalty. But
if he escapeth, and during the time of his sickneſſe hath been greatly hindred and charged;
then let him that struck him, pay all the charges he hath been at, during the time he kept his
bed, and satisfie the Physitians. He that with his foot shall strike a woman with child, if the
woman miscarry, he shall be by the Judges amerced in a summe of money, for that he hath
lessened the number of the people, by the losse of him that is dead in his mothers wombe.
Let him likewise be condemned to pay a sum of money unto the husband: but if the woman
dye of the stroke, he that offered the violence, must dye the death also; by reason that the
Law justly ordaineth, that Life should be satisfied with Life.

Poyson. *Exod.*21.23. *Levit.*24.20. Talions Law. *Deut.*19.21.

Let not any one among the Israelites use any mortall Poyson, or any Drug, that may do I
hurt unto any man: and if any man be found with such things about him, let him dye, dying
that death which he determined they should suffer, for whom he had prepared the Poyson.
Whoso hath maymed any man, or pull'd out his eye, let him in like manner be maymed and
blinded, being deprived of the same member of his body whereof he hath deprived another
man; except he that is maymed, had rather have a pecuniary amends: by reason, that the
Law remitteth it to the election of the offended, to estimate his injury; and if he will be
more severe he may. If any one have an Ox that striketh with his horn, let him kill him: and

Of an Ox striking with his horn. *Exod.*11.28, 29,32.

if the same Ox striketh and killeth any man in the field, or mow, let him be stoned to death,
and let no man eat the flesh thereof. And if it be proved, that the master which owneth the
same, hath heretofore known the quality of the beast, and hath not taken order he should do D
no harm, let him also be put to death, as being the author of the murther committed by the K
Ox. But if the said Ox kill a slave, either male or female, he shall be stoned; and the owner
thereof shall pay thirty Sicles to the master of the slave that is slain. If one Ox be strucken by
another, so as he dye thereof, let both of them (both that which was dead, and that which

*Deut.*11 33, 34,35. A pit.

struck the other to death) be sold, and the price thereof shall be parted equally betwixt both
their owners. They that dig a Pit or Cistern, must be carefull that they incloſe and fence
it with Planks or Bars, not to hinder any man from drawing water, but lest any man by
misfortune should fall into the same. And if any mans beast shall fall into the same (and it unde-
fenced) the owner of the Pit must pay to the owner of the beast the price thereof: and ever

Deut. 24;

after let it be covered as it were with a wall, for fear lest any thereafter fall into the same. Let
him that receiveth any thing in trust, keep it carefully, as a thing sacred and divine; and let L E
neither man nor woman attempt to alien that which is committed to his custody, although
thereby he might gain an infinite sum of Gold, and although there were not any man that
could convince him thereof. For since that generally the conscience knoweth the same, evе-
ry one ought to endeavour himself to deal uprightly; and supposing himself to be a sufficient
witnesse against himself, let him do those things which are laudable in the sight of men, but
in especiall that which is pleasing to God, from whose sight no wrongfull dealing is conceal-
ed. If notwithstanding he to whom this trust is committed (without any fraud on his part)
shall chance to lose the thing that is so left in trust, let him present himself before seven

In the same place.

Judges, and there take an oath, that nothing is lost by his will, or weeting, and that he hath M
not converted any part thereof to his own use; whereupon let him be dismissed, without any
further inquirie. But if he have made use of the least part of that which hath been committed F
to his charge and trust, and that he happen to lose it, he shall be condemned to restore all that

*Levit.*19.13. Hire. *Deut.*24.18,19

which was committed to his keeping. As it hath been ordained in respect of matters in trust,
the like is decreed as touching Hire which is due unto the labourer: and let each man take
heed lest he defraud a poor man of his Hire; knowing that God gave him his hands in stead
of lands, and other possessions. For which cause, the payment of Hire ought not to be defer-
red, but satisfied the same day; by reason, that God permitteth not, that the labourer should
lose the fruit of his travell.

Children are not to be punished for their parents offences.

The children shall not be punished for the misdeeds of their
parents;

A parents: but if they be vertuous, and are begotten by lew'd fathers, they rather merit, that men ſhould have compaſſion of them, then that they ſhould hate them: neither are the offences of the children to be imputed to the parents, by reaſon that youth oftentimes engageth it ſelf in thoſe follies, which he never learned by examples, not for which he endureth not to be reproved. Eunuchs are to be deteſted, and their companies to be fled, becauſe they deprive themſelves of Manhood, and the gift of begetting Children, which God hath given unto men, for the encreaſe of mankinde. Such people therefore are to be driven far from us, and eſteemed wholly inexcuſable, who kill their children before they be born. For it is a matter very manifeſt, that their ſpirits being effeminate, their bodies alſo are degenerate. Each thing alſo that is monſtrous to behold, is to be driven away: neither is it lawfull to geld either men or beaſts. Let this be the diſpoſition of thoſe Laws, wherewith you
B ſhall be pollicied and governed in time of peace; and God be favourable unto you, and give you grace to uſe them in good order, and without confuſion. And ſince it cannot otherwiſe be, but that humane affairs muſt ſometimes fall into troubles and dangers, ſomewhiles beyond deſire and expectation, and otherwhiles of ſet purpoſe; I will briefly ſet you down certain Laws, as touching that point; to the intent, that being fore inſtructed of that which you ought to do, you may have abundance of wholſome remedies; and being well provided and inſtructed in that which you ought to do, you may prevent, and not fall into any danger and calamity.

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Eunuchs. Deut. 23. 1.

God grant, that you may enjoy the Countrey (which he hath given you) in contempt of travels, and in exerciſe of vertues: and that you may poſſeſs the ſame in ſecurity and peace;
C and that ſtrangers may not levy armies, to overthrow you: and that no civil mutiny may be raiſed amongſt you, which may bring to paſs, that that which hath been well ordered and decreed by our anceſtors, do come to nought, when you ſhall happen to commit the contrary. Live therefore, and perſiſt ye to conform your ſelves to thoſe Lawes, which both God hath approved for good, and hath alſo given you. But if perhaps your ſelves at this preſent, or your ſucceſſours hereafter, ſhall fortune to entertain and undertake a Warre, God grant it may happen without the confines of your Countrey: but if the matter muſt needs be tryed out by the ſword, you ſhall ſend certain Heraulds to your deſtinated enemies. For be-
D fore you enter battel, it ſhall be requiſite firſt of all to parley with them, and to declare unto them, that you have a great Army, and horſes, and weapons, and (beſides all theſe) that you have Gods favour and aſſiſtance; who ſhall require them therefore, that you may not be enforced to war againſt them, not to make booty of their goods, and to carry them away, in ſpight of their reſiſt. If they condeſcend unto any reaſonable conditions, then entertain peace; making your account, that they are ſtronger than you be: but if they will needs offer you injury, you ſhall lead forth your Army againſt them, having God for your General, and ſoveraign Conductor; and for his Lieutenant, him whom you your ſelves have choſen, ſurpaſſing all the reſt in valour. For whereas there are divers Commanders, it falleth out, that that which ought neceſſarily and readily to be executed, is hindered; and commonly the iſſue is unfortunate, where there are divers Commanders. Let your Army be generally levied of
E men that are ſtrong in body, and hard in courage; and ſequeſter from your Army him that is fearfull, leſt ſuch men hapning to flye when they ought to fight, do give your enemies the advantage. Let them alſo be free from War, who having built them a new houſe, have not enjoyed the ſame for a years ſpace; as alſo he that hath planted a vineyard, and hath not gathered the fruit thereof; and beſides theſe, he that hath wedded a wife, and hath not as yet brought her home to his houſe: leſt being tranſported with the deſire of theſe things, and reſerving themſelves to their forſaken pleaſures, in the behalf of their wives, they fight but faintly and coldly.

The laws of war. Deut. 20. 10. Heraulds to be ſent.

But when you have brought your Army into the field, take heed you commit no outrage: and when you ſhall aſſault any Cities, if you fortune to have any need of matter to make Engines of, grub not the Land, neither ſee you cut down the fruitfull trees, but ſpare them; remembring you, that they are planted for the good of men; and that if they could ſpeak they
F would accuſe you, alledging, that without cauſe of war they are ill intreated, againſt all right; and that if they had the power to depart from thence, they would diſlodge, and remove into another Countrey.

Deut 20. 20. Fruitfull trees are not to be cut down.

But when the battel is ended, and the day is yours, kill all thoſe enemies that reſiſted you in the skirmiſh, the reſt reſerve as your tributaries (except the people of the land of Canaan, for they, with all their families, are to be ruinated.) Beware alſo (but eſpecially in war) that neither a woman uſe a mans apparel, neither a man a womans rayment. Theſe are the Laws which *Moſes* left. He gave them likewiſe certain Inſtitutions, (which he had written

Deut. 20. 15, 16, 17. The Canaanites are wholly to be extinguiſhed. Deut. 30. 31, 32, 33, 34.

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fourty years before that time) whereof we will ſpeak in another Treatiſe. Some few dayes after (for he aſſembled the people ſix dayes, one after the other) he gave them his bleſſing, and pronounced his maledictions againſt thoſe which ſhould not live according to his laws, but ſhould tranſgreſs the determinations thereof : He read alſo unto them a Poem of ſix meaſures (which he had enregiſtred in the holy book) containing a prediction of things to come, according to which, all things have and do fall out, without varying any wayes from the truth and verity. Theſe volumes and the Ark, gave he unto the Prieſts; in which he alſo placed the ten Commandments written in the two Tables. He committed alſo unto them the cuſtody of the Tabernacle. He likewiſe exhorted the people that (at ſuch time as by force they had conquered the promiſed countrey, and were planted therein) they ſhould not forget the injury which the Amalechites had done unto them, but that they ſhould lead forth their army againſt them, and take vengeance of the wrongs they had done them, at ſuch time, as they were in the deſart. And commanded them that as ſoon as they had taken the countrey of Canaan, they ſhould exterminate and extinguiſh all the people.

Deut 25. 19. The Amalechites to be puniſhed.

He willed them alſo to erect an Altar towards the riſing of the ſun (not far from the city of Sichem, between two mountains, the one Garizim, on the right hand ; and the other called Gebal on the left) and that diſtributing the people into two parts (ſix Tribes in every part) they ſhould plant them on the mountains. And he commanded that the Levites, and Prieſts ſhould be with them, to the intent that they firſt of all that were upon the mountain of Garizim, ſhould beſeech God, that he would multiply his bleſſings upon them that ſhould be zealous of his ſervice, and careful of the conſervation of his laws, without diverting from that which *Moſes* had commanded. The ſix other alſo were appointed to anſwer the like : and when as likewiſe theſe ſix laſt had prayed, the ſix firſt were to anſwer them, and confirm that which they had pronounced. This done, they pronounced maledictions againſt the tranſgreſſors (each one anſwering the other) in ratification of that which had been ſpoken. He reduced alſo under writing theſe bleſſings and curſes, to the intent that the memory thereof might never be ſuppreſſed or extinguiſhed by time : which he alſo (being near unto his death) cauſed to be written in the Altar on the one ſide thereof, in that part which extended it ſelf toward the place where the people ſtood, at ſuch time as they ſacrificed and offered burnt-offerings. Since which day there were no more ſacrifices offered in that place : becauſe it was contrary to law. This did *Moſes* eſtabliſh, and theſe the Hebrew Nation obſerve continually and inviolably, even unto this day.

Deut. 29. 1, ad 10. *Moſes* bindeth the Hebrews by an oath to keep the law.

On the next morrow, he re-aſſembled all the people, themſelves, their wives, and children he likewiſe commanded, that the ſlaves ſhould be there preſent, binding them by an oath that they ſhould maintain and keep the laws, and that diligently tying themſelves to the will of God, they ſhould not ſo much eſteem either their kindred, or means, or perils, or any other cauſe whatſoever, as that thereby they ſhould be driven to neglect their laws, or depart from the ordinances thereof : but whether it were any one of their kindred, or any city whatſoever, that would ſeek to alter and diſturb the ſame, or ſtrive to weaken the eſtate thereof, that both in particular and in publick, they ſhould expoſe themſelves and endeavour to puniſh them : and if they ſhould fortune to take ſuch a City, that they ſhould raze and utterly deface the ſame ; and if it were poſſible, not to leave one ſtone upon another, but to deſtroy the foundation. But if they were two feeble to take ſuch a revenge, yet, that they ſhould make it known, that they were not conſenting to their impiety. Hereunto the whole multitude ſubſcribed, and ſealed it with an oath. He afterwards told them, how the people ſhould know when the ſacrifices were agreeable unto God, and how they ought to march out to battel, taking a ſign of the ſtones of which I have fore-ſpoken.

Joſuah likewiſe, during the life, and in the preſence of *Moſes*, fore-prophecied whatſoever he intended to perform for the profit of the people, either abroad in the adminiſtration of war, or at home in preſcribing laws : and preparing them to an order of life (which was newly preſcribed them) he told them, that by inſtructions from God he fore-prophecied, that if they violated their countrey Religion, they ſhould not eſcape their deſtruction; for that both their countrey ſhould be filled with forraign arms, and their cities ſackt, and their Temple burnt, and that they themſelves ſhould be ſold under the ſpear, and that they ſhould ſerve a nation, which would not be moved or touched with commiſeration of their afflictions and miſeries; and, that at length, they ſhould too lately and unprofitably repent them of their errour : yet, that God, their eſtabliſher, ſhould reſtore cities to the citizens, and a Temple to his people : And that it ſhould come to paſs, that they ſhould not loſe this onely one time, but alſo very many times. Then did *Moſes* alſo exhort *Jeſus*, that he ſhould lead his army againſt the Canaanites, promiſing him, that God would be aſſiſtant in his actions; prophecying beſides, much good hap unto the people.

Deut. 33. 23.

Deut. 34. 9. *Moſes* exhorteth Joſuah.

Since

A "Since that (saith he) I go unto mine Anceſtors, and that God hath prefixed this day and "time of my departure, I proteſt before you, that living as yet and ſtanding in your preſence, "I give him thanks for the care and providence, which he hath hitherto had of your affairs, "not only in propulſing your adverſaries, but alſo in largely imparting his bleſſings unto you, "and for that he hath alwayes favourably helpt me, whileſt I endeavoured by my labour and "care to reduce your fortunes to a better ſtate: And that which is more, it is he which hath "given both the entrance and the iſſue; making uſe of me but as his Committe and ſervant "in all that good, which he would ſhould be done unto his people. For all which things I have "thought it requiſite, (that in departing from you) I ſhould bleſs the power of God, who in "time to come ſhall have the care and charge of you: and to acquit my ſelf of that debt, I "leave you this in remembrance, which is, that you ought to ſerve and honour him, and re-
B "verence the Ordinances which he hath given you, whereby continuing his favour towards "you, he will grant you grace to conſerve and keep this excellent gift. Truly that Law-maker "that were no more than a man (would be greatly diſpleaſed and highly diſcontented with "thoſe men, who ſhould violate his Ordinances, and ſhould ſet them at nought: do not you "therefore tempt God, who is provoked unto anger, when thoſe laws which he himſelf hath "eſtabliſhed, and given you, ſhall be contemned and neglected.

The year of the world, 2493. before th. Nativity of Christ, 1471.

Deut. 3 13.-5. Deut. 34. 9.

Whileſt *Moſes* pronounced theſe his laſt words, and diſcourſed unto their Tribes their ſeverall deſtinies, the whole multitude brake into tears; and the women beating their breaſts, ſhewed and expreſſed the ſorrow they had conceived at his death. The children likewiſe lamented, making it known that they could not be maſters of their own ſorrow, becauſe that
C in their tender years they had underſtood the vertue and famous acts of *Moſes*; and betwixt the elder and younger ſort, there was as it were a conflict who ſhould weep more bitterly: for the one underſtanding of how worthy a Governour they were deprived, lamented the time to come; and the other were perplexed, becauſe they ſhould then forſake him, before they had ſufficiently taſted and made triall how great his vertue was. But how great the compaſſion and complaint of the people was, a man may make conjecture by this that then befell the Prophet. For although he were aſſuredly perſwaded, that a man was not to lament upon the inſtant of his death (in that it chanced unto him both according to the will of God, and the law of nature) yet he beholding the affection of the people, could not temperate and reſtrain himſelf from tears: And whileſt he was born thither where he vaniſhed out of their ſight, all of them followed him, wetting their faces and boſomes with flowing tears. Then
D did *Moſes* (beckning with his hand) warn them from a far off, that they ſhould ſtand ſtill and keep their places, and exorted them that were neareſt him, by word of mouth, that they ſhould not follow nor proſecute him any further with tears, for fear leaſt they ſhould make his departure tragicall and lamentable. Onely the Senate led him forth, and *Eleazar* the High-Prieſt, and the chief Captain *Jeſus*. And when he was arrived upon the mountain called Abarim (which is very high, and ſcituate near unto Jericho, and from whence he might diſcover the greater part of the Land of Canaan) he diſmiſſed the Elders, and whileſt with mutuall embraces he took his laſt leave of *Eleazar* and *Jeſus*, and diſcourſed with them, a cloud ſuddenly environed him, and he was taken away into a certain valley: but in the Scripture he writeth that he died, fearing leſt for the excellency of his vertue, they might report that he was raviſhed and taken away by God. The whole time of his life was one hundred and
E twenty years, the third part whereof he ſpent in government (one month onely exempted.) He died the laſt month of the year, and the firſt day of that month which the Macedonians call Dyſtrus; and our countreymen Adar. Of all men the wiſeſt that ever was, and who in execution of his good counſels had no man to equall him. Moreover in eloquence he was incomparable, and in dexterity and grace to entertain and perſwade the people, he had no ſecond: and ſo were his affections alwayes levelled and limited by his wiſedom that he ſeemed utterly to want them, and that onely he knew the names of thoſe paſſions which he perceived to be too active in other men. In his government he was matchleſs, in his prophecies pearleſs, ſo that all the Orations that he made, ſeemed to be Oracles. For which cauſe the
F whole multitude mourned for him during the term of thirty dayes: neither were the Hebrews ſeized with ſo extreme grief, as they were at that time, when the Prophet died; neither did he onely leave behind him a preſent deſire of him, but a great eſtimation amongſt all men, who have ever chanced to read and examine his writings, whileſt by them they make eſtimate of his vertues. And theſe are thoſe things which I thought good to be ſpoken of the death of *Moſes*.

Deut. 34 8. The Hebrews lamentation at Moſes death.

Moſes when he died was 120. years old. Amongſt the Hebrews, Adar is the 12. moneth, but amongſt us it is called March.

v. 10. Moſes was a good governour, and a great Prophet.

The Fifth Book of the Antiquities of the Jewes; Written by *Flavius Josephus.*

The contents of the Chapters of the Fifth Book.

1. *How* Jesus, *Generall of the Hebrews, having overcome and slain the Canaanites divided their Land amongst the Tribes by Lot.*
2. *How after the death of the General, the Israelites (neglecting the Ordinances of their fore-fathers) fell into extream calamities: and through a Civill War that was raised amongst them there were but* 600. *of the Tribe of* Benjamin *left alive.*
3. *How, for their impiety, the people of Israel were delivered by God into captivity, under the Assyrians.*
4. *Their liberty by* Cenizus.
5. *How the people were once more overcome by the Moabites, and exempt from servitude by* Iodes, *otherwise called* Ehud.
6. *How they were brought under the subjection of the Canaanites, and restored to their liberty by* Barac.
7. *How the Amalechites (having entred the Countrey of the Israelites, and conquered them) possessed and spoiled the same for the space of seven years.*
8. *How* Gedeon *delivered the people.*
9. *How some successors of* Gedeon *waged War against the neighbour Nations round about them.*
10. *Of* Samsons *strength, and what mischiefs he did in Palestine.*
11. *How the sons of* Eli *the Prophet were slain in battell by the Palestines.*
12. *How* Eli (*hearing of the death of his sons and the loss of the Ark*) *fell down from his Throne and died.*

CHAP. I.

How Jesus, *Generall of the Hebrews, having overcome and slain the Canaanites, divided their Land amongst the Tribes by Lot.* Joshua. 2.

The year of the world, 2494. *before Christs Nativity,* 1470

Jesus sendeth Spies into Jericho. Josus 2. 1,2,3.

AFter that *Moses* had been taken from amongst men (after the manner as I have declared (and that all whatsoever he had ordained, was duely performed, and his funerall obsequies were at an end; *Jesus* commanded the people to prepare themselves, and to march forward into battel. He sent Espialls likewise into Jericho, who might both sound their minds, and discover their forces. Presently after he disloged and encamped in the open field, intending with all expedition to pass the River of Jordan as soon as any opportunity offered it self. Then assembled he altogether the Princes of the Tribes of *Reuben* and *Gad*, and the half Tribe of *Manasses*, (for to this half Tribe the countrey of the Amorites was given for an habitation, which was the seventh part of Canaan) and remembred them of that which they had promised unto *Moses*, intreating them (in memory and favour of him, who in the last period of his life was not wearied to take care of their Common weal and publick profit) speedily and willingly to perform that which they had promised unto him. Who shewing themselves ready and willing to perform that which he commanded them, he armed and arranged fifty thousand men, that were his followers; and afterwards departing from the City of Abila, he drew towards Jordan, and marched forward some sixty furlongs. As soon as he was encamped, the Spies returned again, and presented themselves unto him, certifying him of the whole estate of the Canaanites. For being unknown and unsuspected, upon the first arrivall they observed and viewed the walls and strength of the City at their pleasure, searching which of them were more or less defenced, and which of the gates were easiest or hardest to assault; neither did any of those that met them, offer any offence unto them: whilest they thus pryed into

Jesus calleth to memory, and reckoneth up what the Tribes of Gad, Reuben, and Manasses had promised Moses. Numb. 13.

The Spies survey Jericho.

and

A and viewed every place, the Citizens interpreted their diligence to be rather an accuſtomed curioſity of ſtrangers, then ſuſpected them that they intended any hoſtile ſtratagem. *The year of the world, 2494. before Chriſts Nativity, 1470.*

About the ſhutting in of the evening, they retired themſelves into a certain hoſtrie that adjoyned the walls, into which they had been directed to take their repaſt, and whileſt after ſupper-time they conſulted upon their return; the King was given to underſtand (as he ſate at his ſupper) that certain Spies ſent out of the Hebrews camp, had ſurveyed the city, and taken up their lodging in *Rahals* houſe, where they ſuppoſed to conceal themſelves till they might gain them opportunity to depart. Whereupon the King ſent a ſpeedy commandment and officers to apprehend them, to the end that being brought before him, he might by torture extort from them the cauſe and reaſon why they came into his City. Of whoſe approach, *verſ 4, 6.*
B when *Rahab* had gotten ſome private intelligence, ſhe hid the Spies under certain packs of linnen, which ſhe dryed near unto the walls, and told them that were ſent by the King, that certain ſtrange gueſts a little before Sun-ſet had ſupt in her houſe, but that they were departed, who if they were ſuſpected by the King as ſuch, as intended any detriment to the Common-weal, they might with little labour and purſuit be eaſily ſurpriſed in their way. They hearing the woman ſpeak after this manner, and imagining no ſubtiltie nor deceit in her, returned back again without ſearching the hoſtrie. But after they were buſied and travelled in the purſuit and ſearch after them every way, and tracking of every path, whereby they might be ſuſpected to travell towards Jordan, and perceiving no ſign of their flight, they deſiſted any further to purſue them. No ſooner was the tumult appeaſed, but *Rahab* *Rahab hideth the Spies.*
C calleth forth the Spies, and told them the dangers to which ſhe had expoſed her ſelf for their ſecurity ſake (for had ſhe been convinced to have concealed them, ſhe might by no means have eſcaped the puniſhment of the king, but that both ſhe and all her family had miſerably periſhed.) She therefore required them, that at ſuch time as they ſhould be Lords of the countrey of Cannaan, and had both the occaſion and power to requite her courteſies, that they would have her in remembrance. This ſaid, ſhe diſmiſſed them (to the end they might return home again.) But before their departure ſhe took an oath of them, to warrantize both her ſelf, and all that which appertained unto her, at ſuch time as they ſhould become maſters of the City, and had deſtroyed all the citizens thereof, according to the arreſt and ſentence given againſt them; which ſhe knew would come to paſſe, having certain apprehenſion of
D the ſame, by certain ſigns and tokens from God: whereupon for the preſent with many thankſgivings they proteſted, and for the future avowed and ſwore unto her, to acknowledge her kindneſſe not in words, but in deeds. At ſuch time therefore as ſhe ſhould perceive that the City was ready to be ſurpriſed, they counſelled her that ſhe ſhould retire all her ſubſtance, and all thoſe that appertained unto her, into her houſe; and that before the door thereof, ſhe ſhould ſpread ſome crimſon garment, to the intent that the Generall perceiving the ſame, might inhibit the ſouldiers from pillaging and ſpoyling her houſe: for (ſaid they) we will give him notice hereof (by reaſon of that willing forwardneſſe that hath been in thee to ſave our lives) and if by misfortune any of thy friends dye in the combate, do not impute the fault unto us; and we beſeech God (by whom we have ſworn) that he be not diſpleaſed
E againſt any of us; except againſt ſuch as falſifie their oaths. Having after this manner accorded upon the covenant, they let down one another from the wall; and when they were arrived *Joſ. 3. 1, 2 3. Jeſus paſſeth Jo dan w th*
in ſafety among their nation, they recounted unto them all that which had happened ſince their arrivall in the city; *Joſhua* hereupon declared unto *Eleazar* the high Prieſt and the reſt *his army.*
of the Elders, what oath his Spies had ſwore unto *Rahab*, who all of them ratified the promiſe they had made. But the Generall was penſive and ſore troubled, for that he knew not which way he might paſſe the river of *Jordan*, by reaſon that for the preſent it was very deep and without bridges. For, before that time there was not any bridge built thereupon; and if they would have built one, the enemy would have interrupted them: and further beſides that, there were not any places convenient to ſtay in. But God made him a promiſe that he would
F make the waters fall, and give them paſſage there-through. *Joſhua* therefore encamped his hoſt for the term of two dayes (to the end he might paſſe over his whole army, and the reſt of the people after this manner following.) The Prieſts marched before with the Ark. *Joſ. 4. 1, 2, 3.*
After them went the Levites bearing the Tabernacle, and thoſe veſſells which were deſtinated for ſacrifice. Then followed the whole multitude, diſtinguiſhed in their tribes, having incloſed within their battels the women and children whereby they might be the more ſecure from the force of the flood. But when as the Prieſts had marched formoſt, and found the river paſſable, and that the water was decreaſed, and that the current thereof was not ſo violent, neither the billows ſo incenſed, but that in the bottome there was good footing

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The year of the world, 2494. before Christs Nativity, 1470.

(for that the gravell and sand was not quick but setled) then all of them without fear passed G over the foord, finding all things assuredly performed unto them, which God had fore-prophesied and promised unto them: but the Priests kept them in the midst of the channel untill the multitude were past over, and were in security; and when as every one had gotten the other bank, the Priests issued out, permitting the River to flow according to his free and ordinary course: which pleasantly flowing, grew to that greatnesse and swiftnesse which it retained at the first. Now when the Hebrews had marched fifty furlongs, they encamped themselves some ten furlongs from Jericho. But *Jesus* builded an Altar of stones (which every one of the Princes of the Tribes had gathered out of the channell of Jordan, according as the Prophet had commanded) to the end it might be a monument of the prodigious re- H strainment of the flood, and on the same he sacrificed unto God, and the solemnity of the Paschal was celebrated in that place; and at that time, they, who in times past were in great necessity, were largely furnished with all plenty and abundance, for they did reap the corn of the Canaanites (which at that time was ripe) and carried away the rest for a prey. In the same season likewise their nourishment of Manna failed them, whereon they had fed for the space of forty years. And whereas the Israelites did all these things with security and freely, and the Canaanites never sallied out against them, but appaled with fear; shut themselves up within their walls: *Jesus* decreed and resolved to besiege them in their cities: so that on the first day of the feast, the Priests bearing the Ark, and guarded on every side with troops of armed men, drew near unto the City sounding their seven horns: and exhorting their I souldiers to behave themselves manfully; they walked about and invironed the walls round about, being attended both by the Senate and Elders, neither did they any other thing but blow their horns, and so returned back into their Camp. Which when they had done for the space of six dayes, on the seventh *Joshua* assembled the army and all the people, bringing them joyfull news of the City, which that day should be surprised without labour (the walls falling down of their own accord, and without mans hand, and yielding them free passage and entrance into the City) and he encouraged them to kill all those whom they met withall, and not to give over the slaughter of their enemies, although they were weary, neither to be moved with compassion, nor allured from the slaughter and execution by desire of prey, or to permit the enemy in any sort to flye, but that they should extinguish and root K out all that which breathed and had life, reserving nothing for prey or private profit. He commanded likewise that all that which was found (either of Gold or silver) should be brought into one place, and reserved to be the first fruits of the happy works of God; and after the surprisall first of the City, that only *Rahab* with her kindred should be saved, by reason of the oaths which the Spies had sworn unto her. This said, he arranged his host, and made them approach the City, then did they once more walk round about the City, the Ark marching before them, and encouraging the army to valour by the sound of their cornets. And after they had environed the walls seven times, and had a little reposed themselves, the walls fell (whereas then neither the Hebrews had enforced any engine against them, or used any other violence.) So that they entring into the City, slew all those that were therein, who were already L discomforted by the sudden and unexpected overthrow of their walls, and thorow their sudden fear made unapt to fight, so that they were slain amidst their streets, finding neither refuge nor relief to succour them: yea so were they fleshed in the slaughter, that they neither spared women nor children, but filled the City with dead carcasses, which at length being set on fire, served them for a funerall flame to consume them in, and with equall fury ravaged and burnt the fields. Only *Rahab* and her houshold (who kept themselves within her hostry) were saved by the Spies: who brought to *Joshuahs* presence, he gave her thanks for saving his Spies, and promised her that he would reward her courtesies, and anon after gave her possessions, and ever after held her in great honour. All that of the City which the fire spared, the sword consumed. And *Joshua* pronounced curses against those, who would afterward endea- M vour to erect that which he had ruinated: namely, that he that should lay the first foundation, should be deprived of his first begotten son, and he that should finish the work, might lose his youngest son; neither pleased it God that this imprecation should be frustrate, as hereafter it shall be spoken. At the surprise and sack of this City, there was gathered an infinite quantity of gold, silver, and brasse; so that no man brake the edict, or sought any prey or lucre thereby for himself. These spoils *Jesus* delivered unto the Priests to be laid up in the treasurie, and after this manner was the City of Jericho destroyed. But *Achar* the sonne of *Zebel* of the Tribe of *Judah*, having gotten a royall pall altogether embroidered with gold, with an ingot of gold of three hundred Sicles in weight, and thinking in himself that

Joth. 4 v. 5. ad finem. Jesus buildeth an altar on the other side of Jordan.

Jos. 5, 10 11, 12 The Israelites celebrate Easter, enjoy the fruits of the earth, & cease to feed on Manna.

Jos. 6. 3. Jesus with his army walketh about the city.

c. 6. vers. 21, 22, 23. Jesus commandeth that none but Rahab and hers shall be saved.

vers. 10. The walls of Jericho fall down of themselves.

vers 24, 25. Jericho is taken, the men slain, and the City destroyed, and burnt. Rahab and hers reserved.

A that it were a very fond thing, that the profit he had made by the hazard of his life, ſhould be taken from him and preſented unto God, who had no need thereof, digged a deep pit in his tent, and buried his ſpoils therein, thinking by this means to defraud God, and deceive his companions. At that time their tents were pitched in a place which was called Galgal, (which ſignifieth Enfranchized, becauſe that having paſt the river Jordan, they knew that they ſhould be delivered from the affliction of Egypt, and the penury of the deſart.) But ſome few dayes after the deſtruction of Jericho, *Joſhua* ſent out three thouſand armed men againſt *Ainan* (a City ſituate a little above Jericho) who encountering with the *Ainites* in battell, and by them put to flight, loſt thirty and ſix of their company. The news of which diſaſter being brought into the Camp, the Iſraelites were ſeized with exceeding grief, not
B only for the men they had loſt (which were all of them valiant men and worthy of honour) but alſo by reaſon of the deſpair they conceived of their future ſucceſſe. For being already perſwaded that they were maſters of the field, and that their army ſhould be alwayes warranted and ſafe at ſuch time as they ſhould fight (according as before times God had promiſed them) they ſaw (contrary to their opinion) that their adverſaries had taken heart; inſomuch as cloathing themſelves in ſackcloth upon their raiments, they ſpent all the day in tears and lamentations without taſting any meat; ſo grievouſly were they afflicted with the inconvenience that had hapned. But *Joſhua* perceiving the army diſcomfited after this manner, and conceiving ſome ſiniſter hope of their eſtates, boldly addreſſed himſelf unto God: ſaying,
C "We have not been induced by our own temerity to attempt the conqueſt of this land by "force, but we have been hereunto encouraged by thy ſervant *Moſes*, to whom thou haſt pro- "miſed by divers ſigns, that thou wouldeſt give us this countrey to inhabit in, and that our "army ſhould have alwayes the upper hand in battell, and of theſe thy promiſes we have of- "tentimes experimented the event. But now beyond all expectation (having received an o- "verthrow and loſt ſome of our ſouldiers) being terrified by this accident, and ſuſpicious "of thy promiſes to *Moſes*, we both abſtain from war, and (after ſo many enterprizes and en- "trances of war) we cannot hope of any fortunate or ſucceſſeful proceedings. Be thou therefore "aſſiſtant unto us, O Lord, (for it lyeth in thy power) and by thy mercy relieve our preſent "ſorrow with a largeſſe of victory, and take from us the thought of deſpair wherein we are "too far plunged. *Joſhua* lying proſtrate on his face, made this prayer unto God, who preſent-
D ly anſwered him, that he ſhould ariſe; commanding him to purge the army of that pollution that had hapned therein, and of a theft committed by one of the multitude, who was ſo hardy as to violate and conceal thoſe things which were conſecrated unto him, aſſuring him that, that cauſe was the means of the preſent calamity: but that as ſoon as he had ſearched out, and puniſhed the ſacriledge, the Iſraelites ſhould become fortunate and obtain the victory. This Oracle *Joſhua* declared unto the people, and calling for the high Prieſt and the Magiſtrates, he caſt lots upon the Tribes, and when as the lot had fallen on the tribe of *Juda*; it was again caſt by kindreds; and when again the ſacriledge was found to be committed in *Zacharias* kindred, they examined the ſame once more man by man, and found out *Achar*: who having no means to deny the ſame, and being diſcovered by God himſelf, confeſſed the fact,
E and brought forth thoſe things, which he had concealed: whereupon being preſently put to death, he was by night buried after an ignominious manner, according as he deſerved it. But *Joſhua* having purified the people, led them forth againſt *Ainan*, and laying an Ambuſcado by night time above the City, early in the morning he drew the enemy out to fight, who boldly broke forth (being encouraged by their former victory) but *Joſhua* making a ſhew of retreat, drew them farther off from their City (forming in them an imaginary hope that the Iſraelites fled, and that they ſhould gain a ſecond victory over them.) But when *Joſhua* ſodainly made a ſtand, and freſhly charged them, and gave a ſignall unto thoſe that lay in ambuſh, they were incontinently addreſſed and encouraged to fight, and with all expedition entred the gates of the City, on the walls whereof there ſtood divers of the inhabitants, being
F eye-witneſſes (as they thought) of their atchieved victory. In this manner was the City taken, and all they that were therein, were ſlain: and *Joſhua* on the other ſide inforced thoſe in ſuch manner (with whom he maintained skirmiſh) that they turned their backs, and fled towards the City, as if it had been in the ſame eſtate as they left it: but when they perceived that it was ſurprized, and ſaw both it, their wives and children conſumed with fire, they ſcattered themſelves about the fields, not being able to rally themſelves, by reaſon of their diſturbance and diſorder. After this overthrow of the Ainites, there were a great number of women, children, and bondſlaves taken captive, and ſtore of all ſorts of moveables. The Hebrews alſo became Lords of much cattell, and gathered a great quantity of ſilver (for the Countrey

The year of the world, 2494. before Chriſts Nativity, 1470.

Joſhua 7. v. 1. Achar hideth certain parts of the prey contrary to Gods commandement.

Galgal ſignifieth liberty.

Joſhua 7. 5. The Iſraelites are put to flight by the Ainites.

Joſuahs prayer unto God.

Joſuah 7 6,7. 8, 9.

Gods anſwer to Joſuahs prayer. v. 10.

Achar found out by lot and puniſhed. v. 16, 17, 18.

Ainan ſacke and burnt. v. 24, 25.

Joſhua 8. 1, 2. The prey diſtributed amongſt the people.

The year of the World, 2494. before Christs Nativity, 1470.

countrey was rich.) All which *Josuah* (upon his return to Galgal distributed amongst the souldiers. But the Gabeonites (who dwelt not far off from Jerusalem) understanding what had hapned to them of Hiericho (and seeing the estate of the Ainites, and fearing lest the like misfortune might fall upon them) thought it not good to offer treaties of peace to *Joshua*; G

Joshua 9. 3. supposing they should find no tolerable conditions at his hands, because they knew that he warred under that resolution, utterly to root out and exstinguish the nation of the Canaanites from off the earth. They therefore made a league with the Cepherites, and Cathierimites their neighbours, telling them that they should not escape the danger, if so be it fell out that the Gabeonites were first taken by the Israelites: but that if they were united together, they might both resist the greatnesse, and avoid the danger of them. Which councell of

The Gabeonites send Embassadors to Jesus. theirs being accepted, they sent Embassadors unto *Joshua* (such men as they thought to be H B both most capable and wisest amongst them in the affairs of Common-weale (to the intent) to entreat a peace betwixt them and the Israelites; who knowing that it would be very dangerous for them, if they should say that they were Canaanites; and that on the contrary side, they should avoid the danger, if they protested that they had no community or alliance with them, but that they dwelled far off from them; told *Joshua*, that (being incited by his fame) they had undertaken a long journey, the truth whereof he might conjecture by their habits, for upon their setting forth their garments were new, and now by their long journey quite worn (for they had purposely put upon them old raiment, to the end it might be sutable to

verse 6. The Gabeonites oration to the Hebrews. their subtile insinuation.) Standing up therefore in the middest of the multitude (attired I C after this manner) they told them that they were sent by the Gabeonites, and the neighbouring Cities there abouts (far disjoyned from that countrey) to articulate and ratifie a peace between them, according as they have been accustomed to proceed in their accords: For knowing well that the countrey of Canaan was given unto them by the grace and gravity of God (to the end they should be masters and possessors thereof) they were much rejoyced thereat, and required them to be received as their confederates. By these words, and to-

verse. 15. Jesus maketh a covenant with the Gabeonites. kens of their garments, and imitation of their long journey, they perswaded the Hebrews to enter and accord an amity with them. And the high Priest *Eleazar* with the councell of the Elders sware unto them, that they should be reputed for friends and allies, and that no unjust action should be enterprized against them; the people likewise approved their oaths. But *Josuah* encamping with his Army upon their confines, and understanding that the Ga- K D beonites dwelt not far off from Jerusalem, and that they likewise were of the race of the Canaanites, he sent for the principall and Princes among them, and complained and upbraided them of their deceit: whereunto they answered, that they had no other means to procure their safety and security, and for that cause (and their necessity sake) that they had sought

v. 27, 23. The Gabeonites are appointed to publick ministeries. their refuge thereby. Whereupon he called unto him *Eleazar* the high Priest and the Councell of the Elders, who told him that he might not infringe the oath which they had made unto them, but that he might depute them to serve the publick ministeries; whereupon they were adjudged to attend on these services: and by this means delivered they themselves from their imminent perill. But for that the King of Jerusalem was sore incensed a-

Josh. 10. v. 1. The King of Jerusalem moveth war against the Gabeonites. gainst the Gabeonites (for that they had revolted and submitted to *Jesus*) he assembled together the kings of his neighbour nations, to make warre against them. The Gabeonites L E perceiving the danger they were in, and how the enemy was prepared to assault them (and how to that intent they had pitched their tents near unto a certain fountain not far off from the City) they required *Jesus* to assist and defend them. For their affairs were in that estate that they expected death from the hands of their friends: and contrariwise hoped for help

verse. 9, 10, 11. Jesus driveth them of Jerusalem to flight. to be warranted by those Hebrews, with whom they had contracted amity (notwithstanding that they arrived in that countrey to destroy the whole nation of the Canaanites. *Joshua* therefore (hastning onward with his whole army to give them assistance, and marching both day and night) early in the morning charged the enemy (at such time as he intended his M assault) and having put them to flight, he pursued them by a steepy tract, which place is called Bethora, where he knew that God had fought for him (as it appeared manifestly by the F

verse. 13. The Sun stood still thunder, lightning and hail that fell at that time, farre bigger than was accustomed.) The day likewise (the like whereof was never heard of before) was lengthened, lest by the speedy approach of the night the enemy should escape from the victor: whereupon it came to passe that *Jesus* took all those five Kings in a certain Cave near Makkedah, where they were

Five Kings slain. hidden, and condemned them all to the death. And that the day at that time increased a-

Joshua 11, & 12 per totum. bove common custome, it is extant and registred in the sacred volumes, which are reserved in the Temple. When after this manner the Kings that invaded the Gabeonites were slain

and

A and conquered, *Joſus* led his armie into the mountains of Canaan, where having made a great ſlaughter of men, and taken a rich booty, he brought back his Army into Gilgal. Now, when the renown of the Hebrews valiant acts, and the admirable number of thoſe that were ſlaughtered, were buried and ſcattered far and near amongſt the neighbour Nations, they were ſurprized with a ſudden fear: ſo that the Kings of the Canaanites, that bordered upon Libanus, and they alſo of the Plain of Canaan, joyned themſelves confederates with the Paleſtines, and all of them were incenſed againſt them, and encamped near unto Berotha, (a City of the higher Galilee, not far from Cedeſa, which is alſo ſcituate in the land of Canaan.) The whole Army of them conſiſted of three hundred thouſand footmen, ten thouſand horſmen, and twenty thouſand Chariots. This great multitude of the enemy aſto-
B niſhed *Joſuah*, and the Iſraelites, and (by reaſon of the aſſured fear wherewith they were ſeized) they conceived but little hope of obtaining the upper hand: but God reproached him and upbraided him of that his timidity, and for that they ſuſpected themſelves to be ſcarcely ſecured under his protection; he promiſed them likewiſe, that he would overcome their enemies, and make their horſes unprofitable, and would conſume their Chariots by fire. *Joſuah* therefore was emboldened by theſe promiſes from God, and marched out againſt his enemies; whom he ſurpriſed on the fifth day. The encounter was ſtrong, and the ſlaughter ſo great, that they who ſhould but hear the ſame, would ſcarcely believe it. Many alſo were ſlain in the purſuit; ſo that (a few onely excepted) the whole Army was put to the ſword. The Kings alſo were all of them ſlain; and of their men, there remained not any one alive. *Joſuah*
C alſo commanded that their Horſes ſhould be ſlain; and he burned their Chariots, and ſecurely marched thorow the whole Countrey; ſo that no man durſt ſally out, or make head againſt him. He beſieged likewiſe their ſtrong places, and killed all thoſe whom he might apprehend. Now, when the fifth year was fully finiſhed, and not any one of the Canaanites were left alive, (except ſuch as were fled into their Cities and Forts of defences) *Joſuah* once more retired his Camp towards the mountains, and placed the ſacred Tabernacle in the City of Siloe, which ſeemed to be a very convenient place, by reaſon of the beauty of the ſame; where the Ark might remain, till ſuch time as their affairs of eſtate permitted them to build a Temple. From thence he departed with all the people, to repair unto Sichem; and there builded he an Altar in that place, (according as before-time *Moſes* had commanded and en-
D joyned) and having divided his Army, he planted the half of them on the mountain of *Garizim*, and the other half on the mountain of *Gebal* (on which alſo there is an Altar) with the Levites and the Prieſts: and after they had ſacrificed and done their execrations, and ingraven them on the Altars they returned into Siloe. Now, in ſo much as *Joſuah* was well ſtricken in years, and very well perceived, that the Cities of the Canaanites were hardly to be aſſaulted, both in reſpect of the places wherein they were ſcituate, as alſo for the munitions wherewith (beſides other advantages of nature) their walls were ſtrengthned and fortified (for the Canaanites having intelligence of the departure of the Iſraelites out of Egypt, and how they haſtned thither-ward, to the intent utterly to extinguiſh and overthrow that Nation, ſpent all that time in defencing and fortifying their Cities) he aſſembled all the
E people in Siloe; where when (with mutuall and frequent concourſe) they were aſſembled, he declared unto them the happy ſucceſs which (till that time) had befaln them, and the brave executions, worthy (in their events) to challenge God for their Authour; furthermore, the excellency of the Ordinances under which they lived: alledging that the 31. Kings which had been ſo hardy as to encounter them hand to hand, had by them been overcome; that all the Army that had undertaken to overthrow them in battel, was wholly diſcomfited, ſo that there remained not any memory of them. But for that certain of the Cities were taken, and the reſt better fenced (and for this cauſe more obſtinate) had need of a longer aſſault and expugnation, he thought good that they (who had been drawn from
F out the Countrey, ſcituate beyond Jordan to be Aſſociates in this common cauſe of Conqueſt, and by reaſon of affinity had made themſelves copartners and companions in their perils) ſhould be ſent back into their own Countrey, with all complement of thanks and gratuity. Afterwards, that ſome one of each Tribe of approved uprightneſs and loyalty, ſhould be pickt out, who levying out and ſurveying the Countrey might faithfully and without fraud, report the greatneſs thereof. this ſentence was approved by the whole multitude, and thereupon divers men were ſent (accompanied with ſuch as were skilfull in Geometry, who in reſpect of their Science could neither erre, nor be deceived) to meaſure out the Land, according to the goodneſs thereof. For the nature of the Land of Canaan is ſuch, that there are great Plains very fruitfull, and which being (compared with other places) might be eſteemed happy and fruitful in all ſorts of Fruits; but if they be compared with the

The year of the World, 2494. before Chriſts Nativity 1470.

Joſuah 11. 1. ad 5. The Kings of the Canaanites move war againſt the Hebrews. The huge Army of the Canaanites.

v. 7. ad finem. All the Kings of the Canaanites ſlain. Joſhua ſpoyleth the whole land of Canaan.

v. 23. Joſuah divideth his Army into parts

The year of the World, 2499. before Chriſts Nativity, 1465.

Hedio & Ruffinus, chap. 3. Joſhuah 13. & v. 1. ad 12.

Joſuah commandeth the dividing of the Countrey; and counſelleth that the two Tribes and a half ſhould be diſmiſſed.

Joſuah ſendeth certain men to meaſure and divide the Land.

The year of the World, 2499. before Christs Nativity, 1465

the other Countreys of Jericho, and the Land about Jerusalem, they seem to be nothing worth: although in generality the whole Countrey be small, and for the greater part mountainous, yet in respect of the aboundance, bounty, and incredible beauty of the fruits thereof, it is second to no other whatsoever. For this cause he thought good that the portions should rather be estimated according to their value, than their measure, by reason that oftentimes one plow land was worth one thousand other. Those which were sent were ten in number, who (having travelled over the whole Countrey and surveyed the same) returned again to Siloe, at the end of six moneths, where the Ark was kept.

Josua. 13. 19 *Josuah divideth the Region of Canaan to the nine Tribes, and the half Tribe of Manasses.* *Josuah* 14. 15. 19. *per totum*

Then *Josuah*, (taking unto him *Eleazar* with the Elders, and Princes of the Tribes) divided the Region amongst nine tribes; and the half part of the tribe of *Manasses* (having an unpartial respect of the greatness of every tribe) and when as each mans lot was cast, there fell to *Judahs* part all the higher Judæa (which extendeth it self in length even unto Jerusalem, and in breadth to the lake of Sodom; to which likewise were annexed the Cities of Ascalon and Gaza.) The tribe of *Simeon* (which was the second) obtained a part of Idumæa, continuing upon Egypt and Arabia. The Benjamites had that Countrey which extendeth from Jordan unto the Sea in length, and in breadth unto Jerusalem and Bethel: and this portion was very small (by reason that the Countrey was good, for it contained the Cities of Jericho and Jerusalem. The tribe of *Ephraim* was allotted his portion in length, from Jordan unto Gadera; and in breadth from *Bethel* unto the great plain. The half tribe of the Manassites was valued from Jordan to the City of Dor in length, and in breadth unto Bethsan (which is at this day called Scythopolis.) After them *Issachar* had the mount of Carmel, and the flood of Jordan, for the limits and terms of his length, and the mountain Itobir for the bounds of his breadth. The Zabulonites were allowed that Countrey, which stretcheth out as far as Genazereth, and that abutteth on the mountain Carmel, and the Sea. The Countrey which is betwixt Carmel and Sidon, was adjudged to the Asserites, in which portion was comprized the City of Arce, which is also called Actipus. The Nephthalites possessed that quarter that stretcheth out from the East unto the City of Damascus, and the lower Galilee as far as the mountain of Libanus, and the head of Jordan, that issueth from the same, on that side where are the borders of the City of Arce on the North side. To them of Dan was assigned the valley that is extended to the Westward, and is terminated by the Cities of Azoth and Dor, that containeth all the Country of Jamnia and Gitta, from Abaron even unto that mountain where beginneth the Tribe of *Juda*. After this manner did *Jesus* divide the Countrey of six Nations (bearing the name of Canaan) and gave it in possession to nine Tribes and a half. For Ammorhæa (so called by one of the sons of Canaan) had been already taken by *Moses*, and assigned by him to two Tribes and a half, as I have already heretofore declared. But all the quarter of Sidon, of the Aruceans, Amatheans and Aritheans were not comprized in this division, neither was it tilled. But *Jesus* (seeing himself over-burthened with years, and unfit to execute in his own person those counsels, which he had concluded upon; and foreseeing that the Governours of the people which should succeed after him, would be negligent in procuring the common profit) commanded every several Tribe in particular, that (when they should possess the Countrey thus distributed amongst them) they should not suffer any one of the race of the Canaanites to live. For *Moses* had before-time told and perswaded them, that their security and the maintenance of the Customes of their Forefathers consisted in that one point, which he had likewise learned by his own experience. Further, that they should deliver unto the Levites thirty and eight Cities, because they had already ten in their possession, within the Land of Amorrhæa: three of which were ordained for Cities of refuge to those that fled: (for he advised them, with all consideration and care to omit nothing of that which *Moses* had commanded them,) of the Tribe of *Juda*, *Hebron*; of that of *Ephraim*, *Sichem*; and of *Nephthali*, *Cedesa*: which is a place in higher Galilee. Moreover, he distributed unto them the surplusage of the prey, which was very great: so that not onely in publick, but in private, they got no small quantity of substance, for there was so much gold, and rayment, and houshold-stuff, and so great store of Cattel and Horses, as the number may not be comprehended. After which he assembled the whole Army, and to those that were planted on the other side of Jordan (who had born Arms with the rest, and were in number no less than fifty thousand) he spake after this manner.

Jesus severally commandeth every Tribe to root out the race of the Canaanites.

Supra lib. 4. chap. 7.

Numb. 32. 8, 9. Josuah 13. 24, 29.

The Cities of refuge. Numb. 35. 6, 11, 14. Deut. 19. 2. Josuah 20. per totum.

The distribution of the prey. Josua 22. 22. ad 6.

Josuahs oration to those that dwelt on the other side of Jordan, and had served with the rest.

"Since God (the Father and Master of our Hebrew nation) hath given this Country into "our possession, and hath promised that at such time as it shall be conquered) he will continue "and conserve the same in our possession; and since likewise you have willingly and forwardly "assisted us in all our necessities and dangers (according to Gods command and direction) it is requisite at this present (since there remains not any further matter wherein

"we

A "we have need to imploy you) that we dismiss you, and abuse not your forwardness and rea-
"dinesse any further; by reason we are assured, that if hereafter we shall have need of you, you
"will with no less endeavour and willingness be as industrious to do us kindness. We
"therefore yield you hearty thanks, for that you have vouchsafed to be companions in our
"perils: and we require you, that you will persevere in your mutuall benevolence, remem-
"bring you of your friends, and how you have gotten your possessions by our help, as we (by
"Gods favour and your assistance) have attained to this our present felicity. Neither have
"you adventured, without some reward of your travels; for in this your warfare you are en-
"riched, and shall bear away with you a great prey of Gold and Silver; and besides all
"these, our benevolence and love, tyed unto you with all alacrity and readiness, whensoe-
"ver you shall have cause to use us. For we have neither forgot, nor set light by *Moses* com-
B "mand, before he departed out of this life, and have spared no endeavour, whereby you might
"ally and tye our affections to you. We therefore dismiss you to your own possessions, in
"compleat fullness of your delight; praying you to remember your selves onely of these
"things, that you will suppose that no term can terminate our kindred: neither (by reason
"of the entercourse of the river Jordan betwixt you and us) suppose you us to be any others
"than Hebrews. For all of us (both those that dwell on this side, and on the other side of
"Jordan) are the posterity of *Abraham*: and one and the same God hath brought to light
"both yours and our progenitors; whose Laws and Religion (instituted by *Moses*) are dili-
"gently to be observed: for by this means, he will become our helper and favourer; as on
"the contrary side (if we shall degenerate from his Statutes) he will be an enemy against us.
C After he had spoken unto them after this manner; he embraced in particular all those that were in dignity; and in generall, the whole people. This done, he stayed in that place; but the rest of the whole people conveyed them onward with tears, and they departed the one from the other, with great grief and remorse. But after that the Tribe of *Reuben* and of *Gad*, and the rest of the Manassites, had passed over Jordan, they builded an Altar upon the bank of the River, that might serve for a memoriall to posterity, and a token for the present, of the conjunction which they had with those that dwelt on the other side of Jordan. But when the tidings hereof came unto their ears that dwelt on the further side of the River, and that they knew that they had builded an Altar, but notwithstanding were ignorant of the respect and cause, they had in building it, they supposed, that seeking to ennovate their Religion, they would introduce the service of forrain and false gods. And being rashly stirred up with
D this suspition of the violation of their Religion, they put themselves in armes, with this resolution, to revenge themselves of those who had builded that Altar, and to take punishment of them, for that they had forsaken the Laws and Ordinances of their fore-fathers. For they supposed, that they were not so far to respect their parentage, or dignity, (who were accused) as to forget the will of God and that service which was agreeable in his sight. For which cause (being in this manner incensed) they prepared themselves to the expedition. But *Josuah* and the High-Priest *Eleazar*, with the rest of the elders, restrained them; counselling them, first of all to sound their deliberation, and afterward, if it should be apparent unto them, that they did it under a sinister intent, at that time they might lawfully invade them by the sword. Hereupon they sent *Phinees*, the son of *Eleazar*, and ten other of the most noblest among the Hebrews, as Embassadors unto them, to know, what the in-
E tent and reason was, why they had builded that Altar on the bank of Jordan.

Now, when these Embassadors had past the flood, and were come amongst them, they summoned an assembly, and *Phinees* standing up in the midst of them, spake after this manner. "You have committed so hainous an offence (saith he) as there is no question either to
"reprove or punish the same hence-forward in words: yet notwithstanding, we have not upon
"the instant taken Armes, neither assaulted you in battel, or had reference or regard to the
"hainousness of your Crime, to the intent to punish you, but we have been sent to you as
"Embassadors, (in consideration of our alliance) and for that (as we suppose) you may be
"drawn by good perswasions to the acknowledgement and detestation of your misdeeds; to
F "the end, that when we are informed of the cause that hath induced you to erect this Alrar,
"it might not be thought, that we have head-long thrust our selves into Armes against you,
"if under an holy affection you have builded the same: and if it appeareth otherwise, that the
"offence is justly imputed & grounded amongst you, we may take revenge of the same, accor-
"ding as reason requireth. For scarcely could we believe, that you (who are inwardly groun-
"ded in the knowledge of God, and who are hearers of those laws which he himself hath
"given you) should (since your departure from us, and upon your arrival in your own patri-
mony

The year of the World, 2499. before Christs Nativity, 1465.

Hedio & Rufinus, chap. 4. Josuah 22. 10, 11, 12.

The Israelites after they had past over Jordan, builded an Altar on the bank thereof.

v. 13, 14, 15. The embassage of the ten Tribes to the rest of the Israelites.

v. 6. Phinees Oration to the Rubenites.

The year of the world, 2499. before the Nativity of Christ, 1465.

"mony which you have obtained by lot, by the means of his grace, and peaceably enjoy by G
"the power of his providence) should forget him, so soon as to forsake the Tabernacle, Ark,
"and Altar, which we have by hereditary right received from our progenitors, and introduce
"strange gods, to the intent to be partakers of the impieties of the Canaanites. But if you re-
"pent your misdeeds, and plunge your selves no further in so great madness, but reclaim
"your thoughts, and reverence your domesticall and ancient laws, the pardon is granted you:
"but if you obstinately persist in your wickedness, we will refuse to travell for the mainte-
"nance of our laws, but passing the river in defence both of them (or to speak more fitly) of
"our God, and accounting you no less hateful and impious than Canaanites, we will utterly
"root out and raze both the memory, and your posterity together. For do not suppose this,
"that because you have past the river, you are exempt from Gods power, because in what H
"place soever you be, you are numbred amongst them that appertain unto him; and it is im-
"possible for you to avoid either his power, or his vengeance: And if you think that the place
"is an impediment and let unto you from following the better course it were better for you
"to make a new division of lands, and leave this region to be converted into pastures. It be-
"hooveth you therefore to grow better advised, and that changing your purpose, you desist
"from innovation. Whereunto we exhort you by that love which you bare to your children
"and wives, and beseech you by the respect you hold of that which is most dear unto you, that
"you inforce us not to wage war against you who are wholy unwilling to listen to your in-
"juries. Resolve your selves therefore in this present matter, assuring your selves that therein
"consisteth the issue, whether you had rather perpetually enjoy your peace and affections by I
"our perswasion, or expose both you and yours to the peril of a bloudy war.

v. 21. The Rubenites answer.

After that *Phinees* had finished this his oration, they that were the Pears and principles of the assembly, gave this answer in defence of the common cause: "Men and brethren, neither
"will we neglect our kindred, neither innovate any thing in that religion, of which we make a
"reverend account: we know, that there is one God common unto all the nation of the He-
"brews, and acknowledge also his brazen Altar which is before the Tabernacle, and no other
"but that shall receive our sacrifices. As for that which we have now erected, and that breed-
"eth in you at this present acause of suspition, we built it not to the intent to pacifie God by
"sacrifices, but that it might remain as a perpetuall argument of our friendship, and might D
"admonish us of our countrey religion; not to the end you should suspect it were an inducti- K
"on toward the violating of Religion. And that this was the only cause which allured and in-
"duced us to build the same, we onely challenge God for our faithful witness, (for which
"cause, hereafter conceive a better opinion of us) and God forbid you should suppose us to be
"so besotted in that sinne, of which, whosoever of *Abrahams* posterity is guilty, and whoso-
"ever shall degenerate from the manners and customes of his fore-fathers, may not expiate
"that Crime, without a capitall punishment. As soon as *Phinees* had heard these things, and praised their constancy, he returned unto *Jesus*, and declared all those things unto the people: who rejoycing (in that they had no occasion to levy men, nor cause of civill war, or bloudshed) offered unto God their sacrifices of thanksgiving; and presently dissolved the assembly, each man returned unto his own home: but *Jesus* chose his habitation in Sicha- L E

Josuah dwelt in Sichama.

ma. Twenty years after, *Josuah* being extremely old, (calling unto him the most honou-

Josuah 23. per totum.

rable of every city, and both the Elders and Magistrates, and as many of the people as might commodiously be assistant) spake unto them after this manner: First, he called unto their remembrance the divers benefits which God had bestowed upon them; by means whereof, from their poor and afflicted estates, they had attained so great riches and glory. Then exhorted he them, that they should endeavour themselves hereafter in such sort, as God might hold and continue his merciful hand over them; since they knew that his benevolence could be allied unto them by no other means, but by their good endeavours. He further alledged, that it was his dutie, before he departed out of this life, to admonish them of their dutie Last of all; he required them, that they should accept of that his good admoni- M

Josuah 24.29. Josuahs death.

tion, and should be perpetually mindfull of the same. After this his Oration, he paid the due of nature, and died in the hundreth and tenth year of his life; whereof he spent fourty, as minister under *Moses*, their Magistrate; and after his death, governed the Commonweal twenty five years. A man of incomparable, both prudence and eloquence; moreover, strong and expedite in matter of government; and both good and profitable in affairs of peace: Finally, most exact in all sorts of vertue. He was buried in in a City called

v. 33. Eleazars death.

Thamna, belonging to the tribe of the Ephramites: About the same time likewise died *Eleazar* the High-Priest (leaving the inheritance of the Priesthood to *Phinees*) the Monument

laid

A laid on his ſepulchre is extant in the city Gabatha. After their deaths *Phinees* being demanded by the people what Gods pleaſure was, and to whoſe charges the affairs and wars againſt the Canaanites ſhould be committed, anſwered them that God commanded them to give the government to the tribe of *Juda*, which by election chuſing *Simeon* and his, they for their aſſociates undertook the war under this condition, that when they had utterly rooted out the remnant of the Canaanites out of their own nation, they ſhould likewiſe employ themſelves to extinguiſh all the reliques of that race amongſt the other Tribes.

The year of the world, 2409. before Chriſts Nativity, 1465.

Judg. 1.

CHAP. II.

B *How the Iſraelites, after the death of their Emperour, forgetting the religion of their fore-fathers, fell into extreme calamities: and how through a civill war raiſed amongſt them, there were onely* 600. *of the tribe of* Benjamin *left alive.*

BUt the Canaanites (whoſe eſtate at that time was inſufficient ſecurity) expected them with a great hoſt about the city of Bezeca, having their army conducted by the King of that place called *Adoni-Bezec*, which name ſignifieth, *Lord of the Bezecenites*: (for *Adoni* in the Hebrew tongue is as much to ſay as, *Lord*) now theſe men promiſed unto themſelves the upper hand, by reaſon that *Joſuah* was deceaſed. Againſt theſe (of whom I have foreſpoken) the two tribes fought very

C valiantly, and ſlaying ten thouſand of them (whileſt they purſued the reſt) they took *Adoni-Bezec* captive, who having *his hands and feet cut off*, acknowledged the divine juſtice: for he confeſſed that he had uſed *ſeventy and two Kings before-times after the ſame manner*. In this plight they conducted him near unto Jeruſalem, where departing out of this life, they buried him. Then overran they the Countrey, ſacking and taking the Cities, and after they had divers of them in their poſſeſſion, they beſieged Jeruſalem, and entring the lower city thereof, they put all the inhabitants to the ſword. But the higher town was very hard to be aſſaulted (by reaſon of the fortreſſes and ſtrength of the walls, and the naturall and ſtrong ſituation of the place) which was the cauſe that they levyed their

D camp to go and beſiege Hebron, which they took, and ſlew all thoſe that were therein. In that time there were ſome remainder of the race of Giants, who in that they were greater in ſtature, and unlike unto other men, were horrible to behold, and terrible to be heard. Their bones are to be ſeen as yet at this day, which for their hugeneſs ſurpaſs all credulity or conceit. This City was given in way of honour to the Levites with two thouſand cubits of land, or thereabouts: and as touching the reſt of the countrey it was freely given to *Caleb*, according as *Moſes* had commanded it (this was one of thoſe ſpies which *Moſes* ſent to overlook the land of Canaan.) They gave lands and poſſeſſions likewiſe to *Jethro* the Madianites poſterity (who was father in law to *Moſes*) for that they had not forſaken their own territories, and annexed themſelves to the Iſraelites, and had been with them in the deſart. The

E tribe of *Juda* and *Simeon* took thoſe cities of the mountainous countrey of Canaan, and thoſe that were in the Plain near unto the ſea coaſt) namely *Aſcalon* and *Azoth*.) But as touching *Gaza* and *Accaron*, they eſcaped: for theſe cities being in the Plain, and defenced with a great number of chariots, repulſed thoſe that aſſaulted the ſame to their diſadvantage. So theſe two tribes having had good ſucceſs in wars, retired themſelves into their cities, and laid aſide their weapons.

Hedio & Ruffinus, chap. 5. al. 2. Judg. 1. 1, 2. ad 5.

Ten thouſand Canaanites ſlain, and Adoni-Bezec taken, v. 6, 7.

The year of the world, 2525. before Chriſts Nativity, 1439.

Jethroes poſterity, who was the father of Moſes, poſſeſſed of lands.

v. 16.

As touching the Benjamites, to whom Jeruſalem appertained, they received the inhabitants thereof as their tributaries, ſo that all of them being in peace, and the one ceaſing from ſlaughter, and the other aſſured from danger, both of them imployed themſelves in mannuring the countrey. The reſt of the tribes did the like, conforming themſelves according to the example of the Benjamites, and contenting themſelves to receive their tributes, they ſuffered the Canaanites to live in peace. The tribe of *Ephraim* (beſieging the city of Bethel) could not ſee ſuch an end of their deſign, as the length of time and the travels they

F had taken in the ſiege required: and although they were very much toyled and wearied with the ſame, yet deſiſted they not the continuance of the ſiege. At laſt they took one of the city (who iſſued forth to find out certain neceſſary things that he wanted) whom they aſſured that if he would deliver them the city, they would ſave him, and grant life and liberty likewiſe to all them that were of his linage; who ſware unto them that he would deliver the city into their hand: which when he had performed, both he and his were wholly warranted; but all the reſt of the inhabitants were put to the ſword. From that time forwards the Iſraelites behaved themſelves more mildly towards the enemy, and imployed them in tillage

The Iſraelites overcame not the Canaanites at one time.

à v. 22. ad 26. The Ephraimites recover Bethel by a ſtratagem.

The year of the World, 2595. *before the Nativity of Christ*, 1409.

of their lands, and husbanding their fruits: and being grown in riches they followed the delights and pleasures of the world, yea in such sort grew they dissolute, that they had no mind neither of their policy, nor the laws of their fore-fathers. Whereupon God was grievously incensed against them, who gave them to understand, first of all, that countrey to his command they had spared the Canaanites: and afterwards, that those Canaanites in time to come should exercise great cruelties against them. And although they were astonished at that which was declared unto them, yet notwithstanding they took no pleasure in feats of armes, both for that they had received many profits by the Canaanites, as also for that (being effeminate through delights) they were unapt for labour. It hapned them at such time as their Aristocraticall government was corrupted, and that they respected not their elders or any other magistrates before-time ordained; and were extremely addicted unto gain, and infinitely took pleasure therein; that amidst their greatest security, a grievous mutiny and commotion was once more raised amongst them, so that at length they fell at odds one with another, on that occasion which ensueth.

Hecho & Rufinus chap. 6. al. 3

Judg. 21, ad 11.

The Israelites omit war.

Judg. 19. per totum.

The history of the Levites wife.

A certain Levite and one of them of the common sort, that dwelt within the dominions of the Ephramites, took a wife that was born in the city of Bethleem, which pertaineth to the tribe of *Juda*, whom (by reason of her incomparable beauty) he most intirely loved; and found himself much aggrieved, for that he found not her affection answerable, to his love: at last his passion so much prevailed with him, as they grew at odds, and fell into contentious mislikes, whence at last it fell out that the woman (tired with disquiet) forsook her husband, and went and dwelt with her father. The husband sore aggrieved thereat (by reason of the love which he bare her) came unto her fathers house and appeased the difference, and was reconciled unto her: There abode he for the space of four dayes, being friendly entreated and entertained by his wives father and mother. On the fifth day, he thought good to return to his own dwelling, and both of them departed about mid-day (by reason that the father and the mother gave them a loath farewell, and consumed the better part of the day in entertainment.) They had a servant which followed them, and an Asse likewise, on which the woman was mounted. Now when they had travelled the space of thirty Stadia or furlongs, and that they drew near the City of Jerusalem: their servant councelled them to take up their lodging in some place, for fear lest by their late travell they might fall into some disaster, the rather for that they were not far from the enemies countrey; and that the present time was such, as might make those things that were most assured, suspected. But this opinion of his pleased not his master, who would not lodge amongst those of a forrain nation (for the City pertained to the Canaanites) but his intent was to pass further, and travell yet twenty furlongs more, to take up his lodging in one of their cities. This advice of his being allowed, they came to Gaba of the tribe of *Benjamin*, when it was late: and whereas they found no man in the market-place that might lodge them; at length a certain old man, returning out of the countrey to his house (who was by birth an Ephrimite, and dwelt in that city) meeting with him asked him what he was, and for what cause so late as it was he sought for his supper? He answered that he was a Levite, and that he brought his wife with him from her father and mother, and was returning unto his house, which was amongst the Tribe of *Ephraim*. The old man having regard unto his parentage (by reason that he was of the same tribe, and that by good hap they had after that manner met the one with he other) lodged him in his own house. But certain young men amongst the Gabeonites, perceiving the woman in that place, were ravished in admiration of her beauty and good graces, and getting some notice afterwards that she had been brought thither as a guest, they set light by him (by reason of his weakness and age, and the small retinue that he had in his house) and came and knockt at his door. The old man required them to depart, and that they should offer him no violence, nor to her, outrage. But contrariwise they importuned him to deliver them his guest, and that done, they promised him in no sort to procure his further molestation. But although that the old man alledged that she was of his parentage, and that her husband was a Levite, and that they should commit an hainous offence, in sinning for their corrupt pleasures sake against the laws: yet had they no regard of equity, but mocked him, menacing him likewise to murther him, because he hindred them from satisfying their lust. Finally, he was driven to that exigent, that (to the intent they should not offer violence to his guest, and a stranger) he abandoned and prostituted unto them his own daughter, supposing it to be less inconvenient to let them satisfie their unbridled concupicence on her, then that his guest should suffer any vilany; at leastwise he made this account, that by this means he should not be guilty of any injury done unto them. Notwithstanding all this, they intermitted not to sollicite and urge the delivery of the

The year of the World, 2426. *before Christs Nativity*, 1438.

Thirty Stadia are four Italian miles.

Two Italian miles and a half.

à v. 22. ad 26.

The horrible wickedness of the Gabeonites.

woman

A woman (being incenſed in unbridled luſts towards her.) Contrariwiſe he beſought them that they would not be ſo audacious as to violate the laws: but they ſeconded their diſordinate deſires with extreme violence, and raviſhed her perforce, and led her to their own lodgings. Afterwards (when as during all the night time they had lewdly appeaſed their luſts on her) they thruſt her out of doors from them upon the break of day. But ſhe being wholly deſolate, and diſcomforted by this diſaſter, returned to her lodging; and both by reaſon of the agony which ſhe had ſuffered, as alſo for the ſhame that hindered her from appearing before her husband, who would be incredibly and extremely tormented with that accident, ſhe fell down and gave up the ghoſt. Her husband ſuppoſing that ſhe was onely ſeized with ſome ſound ſleep (not ſuſpecting any other inconvenience) thought to awake her, with that deliberation to comfort her, becauſe ſhe had not willingly condeſcended to their violences and B luſts, but, maugre her reſiſtance, was raviſhed by them, and taken out of his lodging. But ſo ſoon as he perceived that ſhe was dead, he moderated his affections, conſidering the extremity of his evils, and laying the dead body upon his Aſſe, he carried it to his houſe; where he no ſooner arrived, but that he divided and cut the ſame into twelve pieces, which he ſent to the twelve tribes of Iſrael; commanding them that bare the ſame, to tell every tribe, who they were that were the authors of the death of his wife, and what villany they had practiſed againſt her. The tribes were very much diſcontented at that which they both ſaw, and heard (having never before that time heard of any the like adventure) and incenced with extreme diſpleaſure (and yet juſt) they aſſembled themſelves into Siloe: and being arranged C before the Ark, they reſolved ſuddenly to take armes, and to aſſail the Gabeonites as their capitall and mortall enemies. But the Elders with-held them, declaring unto them that they ought not after that manner to enterprize a headlong war againſt their brethren, before they had conferred and debated the cauſe with them, and examined the crimes whereof they were accuſed; the rather for that the law permitteth not any war (no not amongſt ſtrangers) before an enter-parley and embaſſage, which might reclaim thoſe that were held culpable and reduce them to reaſon. For which cauſe they told them that they ſhould conforme themſelves, both according to the letter of the law, and the bond of brotherhood, to ſend certain meſſengers to the Gabeonites, to demand at their hands the au- D thors of that villany, to the end that when they were delivered, they might take their ſatisfaction by their puniſhment: but if they ſhould not regard that which was demanded, then that it was lawfull for them to aſſail them with open war. Hereupon they ſent certain meſſenger to the Gabeonites to accuſe thoſe young men that had perpetrated that indignitie againſt the woman, to demand them at their hands, to the intent they might ſuffer condign puniſhment by death for the breach they had made of the law. But the *Gabeonites* would not yield up the young men, ſuppoſing it to be an indignity for them for fear of war to be obedient to other mens commandements, by reaſon that they thought themſelves no wayes inferiour unto others in feats of war, both in reſpect of their number and courage, both in the one and in the other. The reſt of the tribe alſo made great preparation, by reaſon they were E all of them reſolved, and united together, mutually to defend themſelves againſt whoſoever ſhould aſſail them. After that the report of the *Gabeonites* anſwer was brought unto the *Iſraelites* they ſware an oath the one unto the other, that none of them would give their daughter in marriage to a *Benjamite*, promiſing each of them to iſſue and make war againſt them: againſt whom they were more incenſed, than our predeceſſors have been animated againſt the *Canaanites*, as we have been given to underſtand. They ſpeedily therefore levied and led into the field an army of 400000. men againſt them. The *Benjamites* hoſts conſiſted of 26000. armed men, and 600. others, 50. of which were expert in ſhooting, and fighting with the left hand. The field was fought near to *Gaba*, wherein the *Benjamites* put the *Iſraelites* to flight, who were ſlain to the number of 22000. and more of them had been ſlaughtered that day, had not the night ſuddenly overtaken them, and ended the skirmiſh. Thus did the *Benjamites* joyfully return unto their Cities, and the *Iſraelites* were diſcomfited through their unexpected calami- F ty. The next day they once more renewed the battel, and the *Benjamites* had the upper hand once again: ſo that the *Iſraelites* loſt eighteen thouſand men more, and by that means forſook their camp thorow fear, and retired to Bethel, which was not far off from the place. The day after they faſted, and beſought God (by the mediation of *Phinees* the high-Prieſt) that it would pleaſe him to appeaſe his wrath againſt them, and that contenting himſelf with the two overthrows which he had ſent them, he would now at laſt both give them victory and valour to encounter their enemies. All which God promiſed them by the prophecy of *Phinees*. Whereupon they divided their Army into two parts, and laid the one thereof in ambuſh near unto the City. In the mean time (whileſt the other half that

The year of the world, 2526. before Chriſts Nativity 1438.

v. 29. The Levite divideth the body of his wife into 12. parts, and ſent them to the 12. tribes. Judg 20.

C 20. 1 ad 25. The Iſraelites ſend embaſſadors to the Gabeonites to require thoſe at their hands that had committed the rape. They deny to yield them up: hereupon the Iſraelites make an oath never to match their daughters with any one of the tribe of Beniamin, and they levyed & lead out againſt them an army of four hundred thouſand men.

v. 25. Twenty two thouſand Iſraelites ſlain in battel. Eighteen thouſand Iſraelites more ſlain.

v. 29 ad 36. The Iſraelites place one half of their battel in ambuſh, and as if they fought with diſadvantage, they retirede by li tle and little.

The year of the world, 2526. before Christs Nativity, 1438.

made head against the Benjamites, retired themselves, to the intent their enemies should assault them) the Benjamites suddenly issued, and set upon them that orderly retired, and the more they retired (under purpose to draw them the further from the town) the more eagerly the enemy insisted: so that all they likewise, who through age and weakness were left in the city, sallied out as companions and sharers in the future prey. But when as they were drawn far enough from the city, the Hebrews stayed, made head, and fought against them. Then gave they a signe to those that were in ambush, in such sort as was accorded amongst them: who suddenly issuing out together, rushed in upon their enemies with a huge cry. Who seeing themselves so suddenly surprized, knew not what to do, but retiring themselves into certain Barricadoes, they defended themselves with arrows, but all of them were slain, except it were six hundred: who making head, and closely filletted and embattelled together, thrust themselves desperately into the midst of their enemies, and by this means escaped they into the mountains hard by, where they incamped. All the rest to the number of 25. thousand or thereabouts were slain. And the Israelites burned Gaba utterly, and slew both the women and children. They exercised no less justice on the other cities of *Benjamin* (so much were they fleshed and transported with fury. And for that *Jabes* (a city of Galaad) would not joyn with them in battel against the Benjamites, they sent twelve thousand chosen men out of their companies to destroy the same, who slew all those that might bear armes, with their wives and children, except four hundred virgins. So much grief and fury had they conceived through the accident that chanced to this woman, and the despight they had conceived against the Benjamites for provoking them unto armes: which fury when it was somewhat appeased, they repented themselves, reputing themselves to be deprived of one Tribe: And although they thought themselves justly oppressed in battel (by reason they had offended against the laws of God) yet celebrated they a fast in the behalf of the dead. They sent Embassadors also, and revoked those six hundred that were fled, and held a certain rock in the desart which is called Rhoa. The Embassadors complained not onely for that the war had extinguished them, but also for the Israelites had lost their Parents: and by these perswasions they prevailed so much, that they bare their cross and loss with less griet, and they came unto them and besought them that they would not give sentence of the total extinction of the tribe of *Benjamin*. We grant you (said they) the revenues of your whole tribe, and as much booty as you may drive away. But they acknowledging their justice, and that they were condemned by the just judgement of God, returned into the possessions of their tribe. And the Israelites gave them in marriage those foure hundred virgins of *Jabes*: and for the rest (which were two hundred) they deliberated with themselves how they might provide them of wives, to the intent they might have issue. And when as before time in the beginning of their war it was decreed by an oath, that none of them might match his daughter with any of the tribe of *Benjamin*; there were some of them that thought good that the oath might be suspensed withall; by reason it was grounded upon wrath, and not on judgement) alledging further, that they should do nothing contrary to the will of God, if they might save a tribe which was in danger utterly to be extinct: That perjuries were dangerous and noysome, not at such time as they are inforced by constraint, but when they are practised with an intent to do evil. But when as the Elders reclaimed here against (abhorring the mention of perjury) there rose up a certain man amongst them, that said he had a policy, whereby without breach of oath the Benjamites might light upon wives. And being commanded by the Senate to express the same, We have a custome every year (said he) to assemble and keep a feast at Siloe, and for companions in those our congregations we have both our wives and daughters: as many of these as they can ravish, let the Benjamites lay hold of, without reproof (neither being inhibited nor encouraged by us) and if their fathers shall be displeased therewith, and shall require revenge, we will say that they are in the fault who have negligently kept their daughters, and that we ought not too much to whet our wrath against the Benjamites, for that we had too much already used and abused the same toward them. This sentence was allowed by all of them, and it was decreed, that it was lawfull for the Benjamites to ravish and violently take to themselves wives amongst them. Now when the feast was at hand, the two hundred Benjamites (of whom we have spoken) came two by two, and three by three, and lay in ambush near unto the city (amongst the vines and other thikets, and close places, in which they might hide themselves to surprize the Damosels.) Now they suspecting nothing, securely and pleasantly wantoned on their way: but the young men breaking from the ambush, laid hold of them (being scattered and divided here and there,) and after they had married them, they departed home to labour their land, and began to study a new

v. 35. Five and twenty thousand Benjamites slain, and onely six hundred escape alive.

Jabes and other cities of the Benjamites burned. Judg. 21.

à v. 41. ad finem. The Israelites revoke the six hundred that were fled.

Judg. 21, 22, ad 25. The Israelites gave the Benjamites the four hundred virgins of Jabes in marriage.

When and how an oath ought to be kept.

v. 20. ad finem. The Benjamites are permitted to ravish them wives.

anew how to recover their former good hap. Thus the Tribe of *Benjamin* (which was well-nigh utterly exterminated) was restored to his former dignity after this manner, by the wisedome of the Israelites: and it incontinently flourished and increased in a little time, as well in number of men as in all other things. Thus finished this fatall war.

They a of the world, 2586 before the Nativity of Christ, 1438.

The like accident hapned to the tribe of *Dan*, which fell into the like incumbrance for this cause which ensueth.

Hellio & Ruffinus, chap. 7. al 4. Judg 18. &c.

The Israelites about this time having forgotten the exercise of armes, and being onely occupied in tilling, and trimming their land: the Canaanites (in contempt of that nation) raised forces, nor for that they were affraid of their own estates, but to the intent that overlopping the Hebrews with some memorable overthrow, they might more securely inhabit their cities thereafter: and conspiring together (and arming a great number of footmen; and joyning to them certain chariots) they drew *Aschalon* and *Acharon* (two cities within the lot of *Juda*) in to their confederacy, and divers other cities of the champaine countrey: so as they of *Dan* were driven into the mountains, having no place in the champaine where they might peaceably inhabit; who (for that neither in war they were able to confront them, neither had sufficient habitation for the number of men, which they had) sent five men of their tribe into the champaine countrey and Midland, to spie if they could find any place that were fit and convenient for them to establish and fix their colonies in. These travelled a dayes journey not far from the mountain of Libanus, and more lower than are the sources of Jordan, bordering upon the great plain of the city of Sidon. In which place (having observed that the land was good and fertile in all sorts of fruits) they made it known unto their people, who travelling thither with their army, builded a city in that place called *Dan* (by the name of the son of *Jacob* so called, and in honour of the tribe of *Dan*.) Many adversities befell the Israelites from that time forwards, both for that they were unexercised in travel, and for that they contemned piety. For having once forsaken the observation of their ordinances, they suffered themselves to be devoured in pleasures, living according to their own appetites: so that they gorged and glutted themselves with those vices, which were most of all accustomed and usuall amongst the Canaanites.

The Tribe of Dan oppressed by the Canaanites.

They of Dan seek out a place to inhabit.

CHAP. III.

How the people of Israel, by reason of their wickednes, were by God delivered to the servitude of the Assyrians.

Judg. 3. 1, & 3, 4.

For this cause the wrath of God was kindled against them, in such sort, as (through their negligence) they lost the good which they had gotten by infinite travell. For *Schisart* king of the Assyrians levied an army against them, who killed a great number of their men in the fight, and either by force, or composition, took divers of them prisoners; and brought their city under his subjection. Divers also willingly submitted themselves unto him, (through the fear they had conceived) and they payed tributes, exceeding their powers, enduring all kind of outrage for the space of eight years, after which they were delivered by these means following.

The Israelites oppressed by Schisart.

CHAP. IV.

Their liberty restored by Cenizus.

Ibidem c. 3. v. 9, 10, 11.

A Certain man of the tribe of *Juda* called *Cenizus*, a man of execution and of brave courage, was advertised by a voice from heaven, that he should not permit the Israelites in that sort to be reduced into so extreme necessity, without taking care for them, but that he ought to adventure himself to set them at liberty. For which cause, calling unto him some few companions of his perils, who were discontented with their present estate, and desired a change, he first of all discomfited the garrison which *Schisart* had placed over them: and so much was he furthered with his first success, that the number of his followers increased more and more, so that they seemed sufficient to equal the enemy in open field: whereupon encountring him in one battel, they overcame him, and recovered their liberty, and the rest of the scattered and confused army retired themselves toward Euphrates. Now after that *Cenizus* had by this effect given proof of his valour, he received the government at the peoples hands, and exercised the office of Judge forty years, at the end whereof he died.

Cenizus, or as the holy Scripture speaks, his sonne Athniel raigned eight years.

CHAP. V.

How the people were again made ſubject to the Moabites, and how by Jodes *they were exempt from ſervitude.*

The year of the World, 2576. before Chriſts Nativity, 1438.

AFter whoſe death (the government and Seat being void) the affairs of the Iſraelites began again to fall to ruine, and the rather for that they neither yielded due honour unto God, neither obedience to the laws: whence it came to paſs, that *Eglon* king of the Moabites (ſeeing the diſorder of their policy) ſet them at nought, ſo that he waged war againſt them, and overcame them many times. And for that he was a Prince of greater forecaſt than any of his predeceſſors, he fought againſt them and weakened their forces, and conſtrained them to pay tribute.

Hedio & Ruffinus, chap. 8. Judg 3. 12, ad 15.

Eglon King of the Moabites conquereth the Iſraelites.

The year of the World, 2534. before Chriſts Nativity 1430.

This man (tranſlating his court to Jericho, and proud in his victories) omitted no means whereby he might vex and moleſt the people: ſo that they lived for the ſpace of 18. years in great miſery. But God (being moved with their calamities, and ſupplications) delivered them from their intolerable thraldom after this manner: *Jodes* the ſon of *Gera* of the tribe of *Benjamin* (a young man, both addreſſed by valour of mind and ſtrength of hand to attempt any worthy action) dwelt at Jericho. This man inſinuated himſelf into *Eglons* familiarity; and by preſents and gifts entertained and courted him in ſuch ſort, as he was well beloved and eſteemed amongſt all thoſe courtiers that were neareſt about the King. It chanced one day, that bearing certain preſents unto the King (attended by two of his Houſhold ſervants) he ſecretly girt a dagger to his right thigh, at ſuch time as he entred in to the king: now it was about mid-ſummer and mid-day likewiſe; whereby the watch was grown the more careleſs and ſlothful, partly by reaſon of the heat, and partly for that the guard were occupied about their dinner. The young man therefore offering his preſents unto *Eglon* (who at that time diſported himſelf in a certain ſummer chamber) began to diſcourſe with him. Now they were both alone (by reaſon that the King reſolving to talk familiarly with *Jodes*, had ſent away his guard, and ſate him down in a ſeate:) but *Jodes* fearing, leſt failing to ſtab home enough, he ſhould not give him a fatall and deadly wound, required him to riſe, telling him that he had a dream to report unto him by the commandement of God. Whereat he rejoycing very much, leapt from his ſeat; whereupon *Jodes* ſtab'd him to the heart: and leaving the poynard ſticking in his wound, he eſcaped and locked the door after him; the guard making no noiſe at all, ſuppoſing that the King had laid him down to reſt. But *Jodes* giving private notice hereof to them of Jericho, offered himſelf to be their leader in the recovery of their former liberty: who (willingly accepting thereof) preſently took armes, and ſent trumpets to publiſh the ſame thorow the whole countrey: (for after that manner were they wont to aſſemble the people.) They that were about *Eglon*, were wholly ignorant of that which hapned, but about the even-tide (fearing leſt ſome miſhap had befaln him) they entred into the place where he was, and found him dead; whereat they were greatly aſtoniſhed, ſo as they knew not what to do. For before they had aſſembled their forces together, the Iſraelites fiercely charged them, and ſome they killed inſtantly; the reſt, that were ten thouſand in number, betook themſelves to flie, under hope to recover their countrey of *Moab*: but the Iſraelites (having before that, laid and fortified the paſſages of Jordan) purſued them and ſlew them: ſo that divers of them periſhed in the Ferry, and not one of them remained that eſcaped their hands. By this means the Iſraelites were delivered from the ſervitude of the Moabites: and for this cauſe *Jodes* was advanced to the government of the people. Finally, after he had lived for the ſpace of fourſcore years, he died. A man (beſides the act of late rehearſed) worthy of praiſe in all other things. After him *Sanagar* the ſon of *Anath* was elected governour, and in the firſt year of his raign, he left this life to partake the fruition of another.

Jodes or Ehud inſinuated himſelf into Eglons familiarity. v. 20.

Jodes killeth Eglon. v. 21, 22.

v. 29, 30. The Moabites put to flight and ſlain by the Iſraelites,

The year of the World, 2614 before the Nativity of Chriſt, 3350.

CHAP. VI.

How the Iſraelites were brought under the ſubjection of the Canaanites, and ranſomed from ſervitude by Barac.

Hedio & Ruffinus, chap. 9. Judg. 4 v. 1, 2, 3.

Jabin King of the Canaanites, ſubdueth the Iſraelites.

BUt the Iſraelites (in no ſort reclaimed or reconciled by their forepaſſed calamities) fell again into their former impiety and diſobedience; and before they had ſufficiently ſhaken off the ſervitude of the Moabites, were ſubjected unto *Jabin* King of the Canaanites. This man kept his reſidence imperiall at Aſar (a City ſituate on the lake of Sachonites) he had in his pay thirty thouſand foot, and

A and ten thousand horse: and besides these, he had three thousand warlike chariots. Over all this huge Army commanded *Sisara*, (an especial man amongst the Kings favourites) who encountring with the Israelites, brought their affairs into so desperate an estate, that they willingly for their own security sake) accepted servitude, and payed tribute, whereunto they were enforced, through the austerity of their subjection, almost for the space of twenty years, not daring to lift up their heads (all which fell upon them by the will of God, to the end he might punish the too great contumacy and ingratitude of that Nation. Who at length repenting themselves, and acknowledging the cause of their calamities, (namely, that it proceeded from the contempt of their Laws) they repaired to a certain Propheteſs, called *Debora*, (which name in the Hebrew tongue signifieth a Bee) beseeching her, that by her B prayers she would endeavour to provoke God unto mercy (to the intent, he should not suffer them so to be oppressed by the Canaanites.) Hereupon God (being inclined to take compassion on them) granted them help, and appointed *Barac* to be their Governor (a man of the Tribe of *Nepthali*, whose name signifieth Lightning.) *Debora* therefore sending for *Barac*, commanded him to pick out and muster ten thousand chosen men, and lead them forth against the enemy; alledging, that they were sufficient to obtain the victory which God had promised by the Oracle. But *Barac* denying to undertake the Government, except she also would administer the same with him; she moved therewith, spake thus: "Wilt thou "(said she) surrender the Dignity which God hath given thee, to a Woman? Well, I will not "refuse it. Whereupon levying ten thousand men, they pitched their tents near to the moun- C tain of Itabar, *Sisara* at that time (according as the King had commanded him) presently marched out to meet them, and encamped himself not far from the enemy. But *Barac* and the rest of the Israelites (being terrified with the multitude of the enemies) was encouraged by *Debora*, who commanded them, that very day to enter and undertake the battel; assuring them, that the victory should be theirs, and that God would both assist and help them. Whereupon they charged the enemy, and there suddenly fell a storm of rain, mixed with hail, which the wind drove against the faces of the Canaanites, and took away their sight, making those that carried Darts, and such as served with the Sling, unprofitable in their service; the Targettires likewise having their hands benummed with cold, could D scarcely wield their swords. But the tempest beating on the backs of the Israelites, not onely wrought them less offence, but made them also more forward (being whetted thereunto by the manifest signe of Gods favour and presence.) Whereupon disarraying and breaking thorow their enemies battel, they made a great slaughter of them; so as part of them fell by the weapons of the Israelites, the rest were over-run by their own horsemen and Chariots. *Sisara* also, as soon as he saw his souldiers turn their backs, leaping from his Chariot, fled away hastily, till at last he arrived in the Tent of a woman of Cenetis, called *Jael*; who being desired by him to conceal and hide him, entertained him: and whereas he required drink, she gave him sowre milk; which when he had over-greedily drunk, he fell asleep and whilest he so lay buried in his slumbers, *Jael* took a Mallet, and drove an iron Nayle thorow his tem- E ples, and fastned him to the pavement. And anon after, when *Baracs* souldiers came unto her, she shewed him unto them, in such manner as he was nayled. And thus a woman, according as *Debora* had fore-told, was the author of this victory. But *Barac* leading his army to *Asor*, slew *Jabin*, that came out against him: And having slain the King, and levelled the City with the ground, he governed the Israelites for the space of fortie years.

The year of the World, 2648. before Christs Nativity 1350.

v. 2 Sisares, or Sisara, the Captain of the Host.

4, 5. Debora, the Propheteſs.

6. Barac appointed Emperour against the enemy.

v. 8, 9.

v. 14. Debora, and Barac charge the enemy.

v 15. Sisara slain, with his Host.

v 21. Jael killeth Sisara with an iron nail.

Barac governed the Israelites 40 years.

CHAP. VII.

How the Amalechites overcoming the Israelites, destroyed their Countrey for the space of seven years.

The year of the World, 2654. before Christs Nativity, 1310.

F BUt when *Barac* and *Debora* were dead, about the very same time, and hard after, the Madianites, accompanied with the Amalechites and Arabians, armed themselves against the men of Israel; and encountring them in open field, overcame them in a great battell, and (destroying their fruits and harvest) led away a great prey. And when as they continued these their incursions for the space of seven years, they compelled the Israelites to forsake the Champain, and flye unto the mountains: who digging them dennes and houses under the earth, kept all that secretly hidden, which they had reserved and conveyed from the fury of the enemy. For the Madianites invading them in the Summer time, permitted the Israelites to ply their husbandry in the Winter, to the intent they might spoyl and depopulate their Countrey the more. Thus lived they in perpetuall

Hedio & Rufinus, chap. 10. Judg. 6 v. 1, 2, 3.

The Madianites, confederate with the Amalechites, overcome the Israelites in a great battell.

The year of the world, 2654. before Christs Nativity 1310.

perpetuall famine, and want: neither was there any other hope or succours left them, but onely by prayers and supplications unto God.

CHAP. VIII.

How Gedeon *delivered the Israelites.*

God commandeth Gedeon to deliver the Israelites from the Madianites. Judg. 6. v. 11, 12, 13.

ABout that time, *Gedeon* (the son of *Joas*, one of the chiefest of the Tribe of *Manasses*) ground certain sheaves of corn, which he had secretly conveyed into his Press: for he durst not bring them openly, for fear the enemy should have espied him. To him appeared there a Vision, in the form of a young man, which said unto him, That he was happy, and beloved of God: and that a certain signe of his good hap should be, that he should use his Press in stead of his Grange; willing him to be of good courage, and to endeavour himself to recover his Countries liberty. *Gedeon* answered, That it was impossible; by reason, that the Tribe whereof he was descended, had very few men in it; and that he was too young and feeble, to think on affairs of so great consequence. But God promised him to supply his necessities, in whatsoever he held himself deficient; and assured him (under his conduct) that he would give the Israelites the victory. These things *Gedeon* communicated with certain young men; who willingly beleeving the Oracle, answered, That for the present they had ten thousand souldiers in a readiness, most ready to attempt any thing, in regard of their liberty. But God appeared to *Gedeon* in a dream, and told him, That men naturally were lovers of themselves, and haters of those who were excellent in vertues: so that if there grew any question of victory, they forget God, and appropriate the same unto themselves, saying, That they are many, and all valiant men at arms. To the end therefore that they may conceive his handy work in their deliverance, he counselled him, That about the mid-time of the day, at such time as the heat was most vehement, he should conduct his Army to the river; and that being there, he shonld diligently observe those that bowed themselves to drink, which he might esteem for men of valour; but all those that drank hastily and with noise, should be marked as men fearfull, and afraid of the enemy. *Gedeon* did according as God had commanded him: and there were found three hundred men that lifted water to their mouthes with their hands, with fear and trouble. God willed him, that he should assail the enemy with those three hundred; promising, that he would give him the victory. About this time were they encamped upon the bank of Jordan, ready to pass the Foord the next morrow. But *Gedeon* was sore troubled, by reason that God had before times told him, that he should assail the enemy by night. But God willing to deliver him of his fear, commanded him to take one of his souldiers with him, and enter the camp of the Madianites, assuring him, that he should be both advised and encouraged by themselves. Whereunto he obeyed; and for his better assurance, he took with him one of his servants. Now as he drew nigh a certain Tent, he perceived, that they that were within the same, were awake, and that one of them with a loud voice told his companion the dream which that night he had had; which *Gedeon* over-heard; and thus it was: Him seemed, that he saw a barley cake (so lothsome, as no man would feed upon the same) which rowled thorow the camp, which first over-threw the Kings Tent, and afterwards the Tents of all his souldiers; alledging, that this Vision signified the loss of the whole Army. Annexing to this his allegation, the reasons that induced him thereunto; namely, that of all sorts of corn, barley is most contemptible: and amongst all the Nations of Asia, there were not this day any people to be found more disgraced and contemned than the Israelites; and that in this respect, they resembled barley. That which at this day seemeth to encourage them, is *Gedeon*, and the Army that is with him: and whereas this Cake turned to overthrow our Tents, I fear me lest God hath given some signe of victory unto *Gedeon*. *Gedeon* (having over-heard all these things) conceived good hope, and tempted with a valiant heart, presently commanded his domesticall servants to arm themselves, discoursing unto them the Vision which appeared to their enemy. Whereupon they speedily prepared themselves at his commandment, ruminating and hammering in their mindes upon that discourse which he had declared unto them. About the latter watch of the night, *Gedeon* led forth his Army, and divided them into three Bands, and in every Band he put an hundred men: all of these bare in their hands empty Pots, in which were hidden burning Torches, in such sort, as the enemy might not discover them, when they sallied out. Moreover, they bare Rams-horns in their right hands, which they used in stead of Trumpets. The adverse Army took up much ground (by reason that they had a great number of Camels, and were distributed by Nations)

C. 7. v. 2,3,4, God commandeth Gedeon to chuse a few men. The victory is to be attributed to God.

v. 13, 14. Gedeon repaireth to the enemies tents, and by them is confirmed by a dream.

v. 16, 17, 22. Gedeon with three hundred attempteth the fight.

A tions) yet notwithstanding were all of them comprehended in one inclosure.

The Hebrews having had instructions from their Captain what they ought to do, at such time as they approached near unto their enemies, and the sign of the battell was given, they sounded their Horns, and brake their Pots, and with their flaming Lights brake into the enemies Camp, crying, Victory, Victory, by the assistance of God, and the strength of *Gedeon*. Hereupon such a trouble and fear surprised the enemy, as they lay asleep, (for this accident fell out in the night time, and God disposed all things to this issue) that few of them fell by the Hebrews sword, but they themselves slew one another in great numbers (by reason that they were different in language.) For confusedly encountring one another, they massacred all those that encountred them, supposing them to be enemies. When the rumour of this slaughter, and *Gedeons* victory, came unto the eares of the rest of the Israelites, they armed themselves, and pursued and overtook the enemy, (being intangled and circumvented in certain places, made unpassable through many running brooks) so that being environed on every side, they were all of them put to the sword; amongst which were their two Kings, *Oreb* and *Zeb*. The rest of the Chieftains trouping onward with their souldiers, to the number of eighteen thousand, or thereabouts, encamped not farre from the Israelites: but *Gedeon* was no wayes astonished hereat, but pursuing them valiantly with his whole Army, and charging them desperately, he discomfited all the rest of the enemies, and led away captives those Chieftains which remained, namely, *Zeb*, and *Ezarbon*. There died in this battell of the Madianites, and Arabians their allies, to the number almost of sixscore thousand: besides that, the Hebrews took an inestimable prey of gold, silver, apparell, camels, and other horses. But *Gedeon* returning into his countrey, *Ephraim* slew the rest of the Kings of the Madianites. Nevertheless, the Tribe of *Ephraim* being displeased with his happy execution, resolved to make warre against him; accusing him, for that he had not made them privy of his stratagem intended against the enemy. But *Gedeon* being a temperate man, and endowed with all kind of vertue, gave them this modest answer, That it was not he that by his own direction had set upon the enemy, but that it was Gods only handy-work: notwithstanding, that the victory was no less theirs, than his or those his followers, that atchieved the enterprise. And with these his words appeasing their wrath, he no less profited the Hebrews thereby, than by his valiant actions; by reason, that he delivered them from a civill warre, whereinto they had fallen, if his discretion had not prevented it. This Tribe was punished for this outrage offered to so noble a personage; as we will declare hereafter in his place. *Gedeon* labouring to dismis himself of the Government, was forced to continue the same, and ruled the Israelites for the space of fourty years, doing justice to every one that required the same at his hands, and deciding their controversies (so irrevocable and certain was that esteemed which he had decreed.) Finally, he died when he was very old, and was buried in the countrey of Ephraim.

The year of the World, 2654. before Christs Nativity 1310.

v. 22. The Madianites and their confederates kill one another.

v. 25. The Israelites pursue their enemies, and kill Oreb and Zeb. Judg. 2. v. 7.

Gideon taketh Zeb and Ezarbon.

v. 10. One hundred and twenty thousand Madianites, with their confederates, slain.

The year of the World, 2292. before Christs Nativity, 1270.

v. 22. 32. Gedeon raigned 40. years.

CHAP. IX.

How some of Gedeons *successors made warre with the Nations round about them.*

Gedeon had seventy lawfull sonnes, begotten on divers lawfull wives. He had likewise one Bastard by his Concubine *Druma*, which he called *Abimelech*: who, after the decease of his father, retired himself to Sichem, where his mother was born. There (assisted with money by his mothers kindred, and backed by them who were men resolute, and addressed to all facinorous actions) he returned to his fathers house, where he slew all his brethren (except *Jothan*, who by good hap saved himself by flight.) Now when as *Abimelech* had once obtained the Tyranny, he ruled all things according to his lust, and neglected the Ordinances and prescript of Law, hating all those that in any sort were maintainers of equity. One day therefore, whilest there was a solemn feast held at Sichem, (whereunto the whole people were usually wont to resort) *Jothan* his brother (who, as we said, saved himself by flight) climbing the mountain of Garizim, which over-hangeth the city of Sichem, with a loud voice (which might easily be over-heard by the people, and in a generall silence of the whole multitude) he besought them, that they would hear him in a few words; and when as they intentively listned with a greater and more reverend silence, he told them, in times past the Trees were accustomed articulately to speak after the manner of men; and that (in a certain assembly, wherein they were to consult of their government) they besought the Fig-tree to accept the soveraignty over them;

Hedio & Rufinus, chap. 1. Judg. 9. v. 1, ad 5.

Abimelech killeth 69. of his brethren.

à v. 8. ad 25.

Jothan, by an allusion, upbraideth the Sichemites of their ingratitude towards Gedeon.

The counsell of the Trees, in choice of a King.

which &c.

The year of the World, 2649. before Christs Nativity, 1270.

which when ſhe refuſed, and pleaded in his own behalf, that he was contented with that honour which he reaped by the means of the fruit which he bare, and ſought not further. The Trees ſurceaſed not to ſeek another Prince, reſolving with themſelves to aſcribe that honour to the Vine; which, in as many words, as the Fig-tree, refuſed the ſame; and no leſs did the Olive-tree. At laſt they preferred their humble proteſtation of Election to the great Bramble, (whoſe wood is good for firing) he anſwered, "If you do unfainedly require me for "your King, repoſe your ſelves under my ſhaddow; but if you intend Treaſons againſt me, "there ſhall a fire iſſue from me, and conſume you. Theſe things (ſaid *Jotham*) I report unto "you, not to move you to laughter, but for that, you (having received many benefits at the "hands of *Gedeon*) ſuffer *Abimelech*, who in ſpirit differeth nothing from the fire, to uſurpe "the Princedom, after the ſlaughter of my brethren. When he had ſpoken after this manner, he departed, and for three years ſpace lived hidden amongſt the mountains, flying the power of *Abimelech*. Neither did there many dayes over-paſs, but that the Sichemites (being moved with compaſſion and juſt revenge, in reſpect of the murther which was committed upon the ſons of *Gedeon*) baniſhed *Abimelech* out of their City, and the whole Tribe. Whereupon he reſolved to do ſome miſchief both to the City and the Citizens. And for that their Vintage was at hand, and they durſt not gather the fruit, fearing leſt they ſhould receive ſome injury at the hands of *Abimelech*, by good hap about that time a certain Prince, called *Gaal*, retired thither with a troop of ſouldiers, and his kindred: Him did the Sichemites beſeech, that he would grant them a Convoy, whileſt they had gathered in their Harveſt; which requeſt of theirs being accepted by *Gaal*, they iſſued out with their forces, being ſeconded by him, and his, and ſecurely brought in their fruits: and feaſting one with another in companies, they were ſo bold as to ſcoffe at *Abimilech*, and the chiefeſt of his followers. And the chiefeſt of thoſe ſtrangers among them, that came into their City to their aſſiſtance, ſurpriſed by Ambuſcado divers of *Abimilechs* people, and ſlew them. But *Zebel* one of the *Sichemites*, and *Abimelechs* Hoſt, ſignified unto him by a meſſenger, how *Gaal* incited the people againſt him; inviting him to lye in wait for him near about the City, promiſing him that he would bring *Gaal* thither, to the end that he might eaſily revenge him of that injury which his enemy had offered him. Which done, he promiſed to work ſo wiſely, that he would reconcile him to the peoples favour again. And when as *Abimelech* had choſen a place fit to lie in ambuſh, and *Gaal* with *Zebel*, too careleſly lived and walked in the ſuburbs, at length he ſuddenly eſpying certain armed men, cried out to *Zebel*, That he had diſcovered the enemy; whereunto *Zebel* replied, that they were the ſhadow of Rocks. But *Gaal* drawing more near unto them, and perceiving apparently who they were, anſwered *Zebel*, That they were no ſhadows, but ambuſhes of men. Whereunto *Zebel* replied, Doeſt thou not object cowerdize to *Abimelech*? why therefore ſheweſt thou not thy great valour, in fighting with him? *Gaal* confuſedly amazed, aſſailed the ſouldiers of *Abimelech*: in which conflict, certain of his followers were ſlain, and he himſelf fled into the City (giving example unto the reſt to follow him.) Hereupon *Zebel* loboured, that *Gaal* might be expulſed out of the City; accuſing him of his cowardly encounter with the ſouldiers of *Abimelech*. Now, when as the ſame *Abimelech* had afterwards gotten certain intelligence, that the Sichemites would iſſue anew to gather their vintage, he laid an ambuſh near unto the City. And no ſooner were they iſſued, but that the third part of his troops ſurpriſed and ſeized the gates, to cut them off from their return, that thought to re-enter; the reſt ran after thoſe that were ſcattered here and there: ſo that there was a great ſlaughter on every ſide; and the City was ruinated even unto the very foundations, (for they could not withſtand the ſiege) and they ſowed Salt upon the ruines thereof. Thus periſhed all they that were in the City of Sichem. But they that eſcaped thorow the countrey, and had avoided the danger, aſſembled and fortified themſelves upon a ſtrong Rock, and there incamped, and began to defence the ſame. But as ſoon as *Abimelech* had notice of their intention, he haſted thither with his forces, and environed the place with faggots of dry-wood, (carrying them thither in his own perſon, and encouraging thereby thoſe of his Army to do the like) ſo that the Rock was incontinently compaſſed with wood: whereunto he ſet fire round about, and in an inſtant it flamed, and burned vehemently; ſo as none of them were ſaved, but all of them periſhed, with their wives and children, to the number of fifteen hundred men, beſides many other of the weaker ſort. This calamity hapned to the Sichemites, in ſo grievous a meaſure that there is not any grief ſufficient to deplore it, were it not, that, that ſo horrible misfortune fell upon them, by reaſon of their ingratitude they had ſhewed to ſo upright a Judge, and ſo gracious a Benefactor. *Abimelech* allayed the courage of the Iſraelites, by this encounter and conqueſt of the Sichemites; and gave ſufficient teſtimony that he aſpired higher, and that he would never terminate

v. 23. &c. The Sichemites baniſh Abimelech.

v. 34. Abimelechs practice againſt the Sichemites.

v. 39, 40, 41. Gaal put to flight by Abimelech, is baniſhed out of Sichem.

v. 45. Sichem taken and ſacked, and razed to the ground.

v. 46, 47, 48, 49. The Sichemites flying, are burned upon a Rock.

terminate his violence untill he had utterly extinguiſhed them. He therefore led forth his Armie againſt the Tibeans and their City, which he took: but in that Town there was a great Tower, whither all the people had retired themſelves, and whileſt he prepared himſelf to beſiege the ſame, and approached likewiſe near unto the gates, a certain woman caſt a piece of a milſtone at him, and hit him on the head: which was the cauſe that *Abimelech* called at that time for his Squire, commanding him to diſpatch him, to the intent it might not be reported that he died by the hand of a Woman. His Squire did according as he had commanded him, and revenged on *Abimelech* (by putting him to death) the crueltie he had committed againſt his brethren, and the tyranny executed upon the Sichemites; on whom all theſe misfortunes fell according as *Jothan* had foretold them. As ſoon as *Abimelech* was ſlain, all the Armie was diſperſed, and every one returned unto his dwelling place: and *Jair* the Galeadite of the Tribe of *Manaſſes* took upon him the Government. Amongſt other conditions of this man, theſe were of the greateſt note, that he was rich, and had thirtie worthy ſonnes, all expert upon horſe-back, and exerciſed the magiſtracie in the countrey of Galaad: he (after he had governed the people for the ſpace of twentie years) died when he was very old, and was honourably intombed in Chamon a city of Galaad. From this time forward the policy and eſtate of the Hebrews grew more and more diſordered, and the laws began to be neglected: Whence it came to paſs, that the Ammonites and Philiſtines (ſetting light by them) deſtroyed all their countrey with a great Army, during which time they occupied all the land on this ſide Jordan, and ſo much were they heartned, as that they preſſed further; and poſſeſſed the better part on the other ſide of the river, and conquered the ſame. Whereupon the Hebrews being brought to more moderation by theſe their adverſities, had their recourſe unto God by prayers and ſacrifices, requiring him that it might pleaſe him to moderate his wrath, and that having regard and reſpect to their ſupplication, he would be pleaſed to ſtay his heavy hand over them. This ſubmiſſion of theirs prevailed with God, who inclined himſelf to aſſiſt them. Whileſt therefore the Ammonites led their armie into Galaad, they of the countrey aroſe to meet and fight with them; being diſfurniſhed of a Governour to conduct them. Now there was a certain man called *Jeptha*, of great eſtimation, as well for the vertue of his anceſtors, as his own particular valour (the rather for that he had been trained and maintained in warlike ſervice.) To him they ſent a meſſenger, requiring him that he would aſſiſt them; promiſing him, that he ſhould continue in the government during the term of his life. But he was nothing mollified with this their requeſt, but reproachfully objected againſt them, that they had abandoned him at that time, when as his brothers had done him open wrong: for (by reaſon he was not their brother by the ſame mother, but a ſtranger, begotten on a woman which their father had entertained for his Paramour, they had driven him out of their family; ſetting light by him, by reaſon of his baſe birth) yet notwithſtanding he had lived in Galaad, receiving all thoſe into wages which came unto him, of what place ſoever they were. But after they had beſought him, and ſworn unto him that he ſhould continue in the government, he became their General in warre, and ſpeedily (providing and foreſeeing whatſoever was neceſſary) he encamped himſelf near unto Maſpha, and ſent Ambaſſadors to the Ammonites, accuſing them for invading a Country that belonged not unto them. They contrariwiſe blamed the Iſraelites, for that they were fled like fugitives from Egypt, and commanded that the Iſraelites ſhould depart out of Amorrhæa (which was their antient patrimouy.) *Jeptha* anſwered, that they ought no reaſon to accuſe their Anceſtors, in reſpect of Amorrhæa: but rather that they ought to give them thanks, for that they had permitted them to enjoy the Country of Ammon, by reaſon it was in *Moſes* power to have commanded the ſame. In a word, they were reſolved not to forſake the Country which God hath both given and purchaſed for them, and which they had held in their poſſeſſion for the ſpace of three hundred years, alledging that he would defend the ſame againſt them by dint of ſword: with theſe words diſmiſſed he the Embaſſadours of the Ammonites. Then beſought he God that it might pleaſe him to grant him victory: and he made a vow that if he returned unto his houſe whole and in ſafety, he would offer up in ſacrifice, that of his, that he ſhould firſt meet withall in his return: whereupon encountring the enemie he defeated him, and purſued him, killing thoſe that fled continually till he came to the Citie of Maniathen. Then entring the Country of the Ammonites, he deſtroyed divers Cities, and led away a great prey, and delivered and ranſomed divers ſlaves of that nation, who had endured that ſervitude for the ſpace of eighteen years. But as he returned homeward, he fell into ſuch an inconvenience, as was no wayes anſwerable to his noble actions. For his onely daughter (of the age of eighteen years) came out to meet him: Whereupon reſolving and melting himſelf into tears, he began to check her,

The year of the world, 2624. before Chriſts Nativity 1270.

Abimelech taketh Tebez. v 52. 53, 54, 55.

A woman woundeth Abimelech, and his Squire killeth him. Hedio & Ruffinus, chap. 12, all. 19. Judg. 10.

The year of the world, 2697. before Chriſts Nativity, 1267.

Thola reigned 23. years. After him Jair 22. years. Judg 10. 2, 3, 4

The year of the world, 2719. before Chriſts Nativity, 1245

v. 5, 6, 7, 8. The Iſraelites oppreſſed by the Ammonites and Paleſtines.

The year of the World, 2741. before Chriſts Nativity, 1222.

Judg. 11. v. 5, 6, 9, 10, 11. Jeptha is created the Judge of Iſrael.

The year of the world, 2760. before Chriſts Nativity 1204.

v. 30, ad 40. Jeptha maketh a vow.

He overcometh the Ammonites.

The year of the World, 2760. before Christs Nativity 1204

G. 11. v. 39. Jeptha sacrificeth his daughter.

her, for that so hastily she had issued forth to meet him, by reason he had consecrated the first thing he met withall to God. But this accident was no wayes displeasant unto the Damosel, but that she willingly died, both for the victory of her father, and the deliverance of her brethren. She therefore besought her father, that it would please him to grant her two months, before she should be sacrificed, to the end she might lament her youth, with her companions: and that, after that term, her father might acquit himself of that Vow which he had made. *Jeptha* granted her the time and term she had limited: which being expired he sacrificed his Daughter for a burnt-offering. Which oblation of his, was neither conformable unto the Law, nor agreeable unto God, (by reason he examined not in his understanding, before he committed the act, how it would be taken by those that should hear the report thereof.

C. 12. 1. 2. &c. The Ephraimites are incensed against Jeptha. Judg. 12.

The Tribe of *Ephraim* hearing of his victories, would have sent our men of war against him, (by reason he had not communicated his enterprise against the Ammonites with them, but had onely reserved the prey, and usurped the honour of the execution to himself) whereunto he answered first of all, That being of his kindred, they could not be ignorant, that both he, and his were assailed by war; and had, besides that, also been required to give them their assistance; whereunto they had answered very faintly, and being requested would not be present. Secondly, he told them, that, that which they undertook, was both unlawfull and most wicked, in that not daring to confront or assail the enemy, they made no bones to set upon and assault their own brothers and familiars, threatning them, that if they governed not themselves, he would (by the assistance of God) be revenged on them. But these words of his were both neglected and despised, so that he was forced to arm himself against them, and with an host of men sent from *Galaad*, he made a great slaughter, partly in pursuing those that fled, partly also in preventing their passage who fled unto Jordan: and the number of those that were slain, amounted to fourty thousand or thereabouts. But after that *Jeptha* had governed six years, he deceased, and was buried in Sebei, in the place where he was born, and in the countrey of *Galaad*. After his decease, *Apsan* took upon him the government. He was of the tribe of *Juda*, of the City of Bethleem, and had sixty children, thirty males and thirty females, which he left all a live and married: he died when he was very old, without performing any thing worthy either recitall or memory, during the space of his seven years government: he was buried in his countrey. *Elon* a Zabulonite his successour differed nothing from him in the same, and during the term of ten years wherein he governed, he atchieved nothing that was worthy commendation. *Abdon* the son of *Elon* (of the Tribe of *Ephraim* of the city of Pharathon) was declared soveraign Judge after *Elon*, and is renowned onely for his felicity in his children (by reason that the estate was in peace and security, and that he exploited nothing worthy glory) he had fourty sons, who had thirty other children, and he rode accompanied with these seventy, who were all of them expert on horseback. He left them all alive, and died when he was very old, and was magnificially buried in Pharathon.

v. 6. Almost forty thousand of the Ephraimites, slain.

v. 7. Jeptha dieth. Apsan was for seven years space the Judge in Israel.

v. 11. Elon reigned ten years.

The year of the world, 2773. before Christs Nativity, 1191

v. 13 Abdon Judge.

CHAP. X.

Of Samsons *valour, and how many mischiefs he did unto the Philistines.*

Judg. 13. 1. The Israelites are overcome by the Palestines. Hedio & Rufinus, cap. 13. all. 10.

After his death, the Philistines had the upper hand over the Israelites, and exacted tribute from them for the space of fourty years. From that misery were they ransomed after this manner, *Manoach* an excellent man, and one of the chiefest of the Tribe of *Dan*, recounted without exception for the onely esteemed Prince amongst them, had a wife most famous for her beauty, and excellent amongst all other of that time; yet had he no children by her; whereat he was very sore displeased: and for this cause he made his continuall prayers unto God (departing with his wife to his countrey farm) beseeching him that it might please his Majesty, to grant him some lawfull heir and successour (now the place whither they resorted, was situate in a broad plain.) Furrthermore he loved his wife so exceedingly, that he almost doated on her, and for this occasion he was extremely jealous of her. Whilest thus the woman lived solitarily by her self, an Angel of God appeared unto her in a vision, promising her a goodly, fair, and puissant son, who denounced unto her the pleasant message of the birth of her child, which God by his providence would bestow upon her; who should be goodly and admirable in his forces, and under whom also (as soon as he should attain to mans estate) the Philistines should endure many overthrows: exhorting her not to cut his hair, commanding likewise

The year of the World, 1783. before Christs Nativity, 1181.

v. 3, 4, 5. The Angel foretelleth Samsons birth.

A likewiſe that he ſhould taſt no other drink but water (becauſe that God had ſo commanded it:) and after he had finiſhed theſe ſayings, he departed according to the pleaſure of God. As ſoon as her husband returned home again, ſhe told him all that which the Angell had ſaid unto her, who was amazed at the beautie and greatneſs of the young meſſenger, who appeared unto her after ſo ſtrange a manner, as *Monoach* was almoſt ſpent with jealouſie and ſuſpicion (which ſuch a paſſion is wont to engender.) But ſhe deſirous to mitigate his diſcontent, and that diſtruſt which he had vainly and unadviſedly conceived; beſought God that it might pleaſe him once more to ſend his Angel unto her, to the intent that her husband might ſee him. Whileſt therefore they lived in this ſort out of Town, the Angel preſented himſelf again (through the grace of God) and appeared unto the woman (being apart from her husband.) But ſhe beſought him to abide untill ſuch time as ſhe had called her husband: B which when ſhe had obtained, ſhe went and fetched *Monoach*, who notwithſtanding was not delivered of his ſuſpicion: but required him that he would again relate unto him all that which he had ſignified to his wife. The Angel anſwered him, that it ſufficed that ſhe only knew it: whereupon he asked him what he was, to the end that when his ſon ſhould be born, he might both give him preſents, and preſent him thanks. The Angel anſwered, that he had no need thereof, by reaſon that he had not brought the good news of the birth of his ſon for any neceſſitie that he had: *Monoach* beſought him to ſtay and receive ſome token of kindneſs: but he would not conſent. Finally, being inſtantly preſſed to abide and receive ſome gift: *Monoach* killed a Kid, and commanded his wife to roaſt the ſame. And when as all C things were in readineſs, the Angel commanded them to lay the bread and fleſh upon a rock without diſhes: which being done, he touched the fleſh with a wand which he bare in his hand, and ſuddenly a flaming fire conſumed both the bread, and fleſh; and the Angel was ſeen to aſcend up into heaven in the ſmoke, as it were in a Chariot. *Monoach* was afraid leſt ſome inconvenience ſhould happen unto him, by reaſon that they had in that ſort ſeen God: but his wife recomforted him, by reaſon that God had appeared unto them for their profit-ſake. Anon after ſhe became big with child, and obſerved all that which had been commanded her, and when the Infant was born; ſhe called his name *Sampſon* (which is as much to ſay, as ſtrong) who preſently endowed with an excellent beautie both of mind and body, D uſing his hair unſhorn, and ſobrietie in his diet, he ſeemed to make ſhew in himſelf of ſome prophetical and more then humane forwardneſs.

The year of the world, 2783. before Chriſts Nativity, 1181.

v. 9. ad 13. The Angel appeareth once more unto Monoach.

v. 24. Sampſons birth.

It happened on a day that there was a ſolemnitie celebrated in Thamna, a City of the Philiſtines, whither *Sampſon* reſorted with his father and mother; and was ſurprized with the love of one of the damoſels of that place, requiring his father and mother that this maiden might be given him in marriage: which they refuſed to do, alledging that ſhe was not of the ſame lineage that he was of, and that God would provide him of a match to the good and profit of thoſe of his Nation: but in the end he prevailed ſo much, that he eſpouſed the maiden. Now as he ordinarily walked to her parents, it happened one day, that being diſarmed, he met with a Lion upon the way, whom he graſped and ſtrangled with his hands; E and having ſlain him, he caſt the bodie of the beaſt into a wood not far diſtant from the high way. Another day and at another time, returning in like ſort to the damoſel, he found a ſwarm of Bees which went and made their honey and habitation in the breaſt of the ſame beaſt, and he took three honey-combs which he carried with other preſents unto his betrothed. After this, he invited the Thamnites to the celebration of his marriage, who (for that they ſuſpected his forces) under colour to do him honour, choſe out thirty of their ſtrongeſt and valianteſt young men, whom in words they aſſigned for his companions, but in effect appointed for his guardians; to the end he might not attempt any commotion at ſuch time as he had drunk deeply: and there was nothing intended but ſport, according as it is the cuſtome in other ſuch like occaſions. To whom *Sampſon* ſaid, I will propoſe a queſtion unto you, which if any one of you can reſolve, I will give each of you a fine linen ſhirt, and other veſtments in rewards of your prudence. They being very deſirous both to be reputed wiſe, as alſo to gain the reward which was propoſed, willed him to propound his queſtion: F which he did in theſe terms: He that devoureth all, and that of himſelf is unpleaſant to be fed upon, hath brought forth a moſt pleaſant kind of fruit. They travelled for the ſpace of three dayes to find out the ſenſe thereof, but they could not: and therefore they required *Sampſons* beſt beloved, that ſhe would ſound the ſecrets thereof, and diſcloſe the ſame unto them; which if ſhe failed to perform, they threatned to burn her to death. *Sampſon* at the firſt (notwithſtanding her flatteries and ſollicitations) denied to tell it her: at laſt ſhe urged him ſo inſtantly, and ſhed ſo many tears (telling him that if he did not expound the queſtion unto her, that ſhe would take it for a certain ſigne that he hated her: that at laſt he

Judg. 14. 5, 6. Sampſon teareth a Lion in pieces with his hands.

Sampſon marrieth one of the daughters of the Philiſtines. v. 12, 2, 3.

v. 12, 13, 14. Sampſon propoundeth a riddle to the Thamnites.

The year of the World, 2791. *before the Nativity of Christ*, 1173.

told her what hapned with the Lion which he had ſlain, and how in him he had the three honey-combs which he brought unto her: and (ſuſpectleſs of either fraud or guile) he deciphered the whole ſtory unto her, and ſhe afterwards reported the ſame to thoſe that had beſought her in that behalf. When as therefore the ſeventh day was come wherein the queſtion was to be decided, they aſſembled themſelves together about ſun-ſet, and ſaid: There is nothing more irkſome to meet withall then a Lion, neither any thing more pleaſant to taſte, then honey: Whereunto *Sampſon* replied, That there was not any thing more fraudulent then a woman, for ſhe it is that hath reported my words unto you. Nothwithſtanding all this, he delivered that which he had promiſed them out of that booty, which he had taken from certain Aſcalonites, whom he encountred upon the way. From that time forward he forſook this marriage, and the woman (the more to deſpite him) married one of his friends, who had in his behalf firſt ſollicited the marriage. *Sampſon* (being the more incenſed by this injury) reſolved to revenge himſelf both an her and the whole Nation: For which cauſe in the ſummer ſeaſon (when the corn was ready to be reapt) he took three hundreth Foxes, to whoſe tayls he faſtned flaming Torches and drove them into the Philiſtines fields of corn, conſuming by this means all their harveſt hope. The Philiſtines underſtanding that *Sampſon* had done this, and conceiving the reaſon that induced him to execute this action, ſent their Garriſon to Thamna, and burnt this woman alive with all her kindred, as the Authors of that loſs that had happened unto them. After that *Sampſon* had ſlain divers Philiſtines in the Countrey, he went and dwelt at Etam (which is a ſtrong Rock in the Tribe of *Juda*.) For which cauſe the Philiſtines aſſailed that Tribe, who certified them that there was no reaſon why they ſhould ſuffer for thoſe offences which were committed by *Sampſon*, and that in eſpecial, becauſe they payed them tribute. The Philiſtines replied, That except they would be maintainers of this act of injuſtice, they ſhould deliver *Sampſon* unto them. They therefore (deſirous that the Philiſtines ſhould have no cauſe of quarrel againſt them) came unto the Rock to the number of 3000. men, or thereabouts, and blamed *Sampſon* for thoſe actions which he dared to commit againſt the Philiſtines (as people that might endammage all the Nation of the Hebrews: alledging further that they came to the end to take, ſurprize and deliver him into the Philiſtines hands, praying him to ſubmit himſelf voluntarily to that their reſolution. *Sampſon* made them ſwear that they would do him no further injurie, but deliver him only unto their enemies; and that done, he deſcended from the Rock, ſurrendring himſelf to the hands of thoſe of Juda, who bound him with two cables, and led him away to deliver him to the Philiſtines. Now being arrived in a certain place, which before that time had no name, and at this preſent is called the Maxilla, that is to ſay, a *Jaw* (by reaſon of the valour which *Sampſon* ſhewed in that place) and approaching near the Philiſtines camp; ſhouting and rejoycing in their preſence, by reaſon that they had faithfully executed that which they willed them: *Sampſon* brake his bonds, and catching up the jaw of an Aſſe which he found at his feet, and marching forth againſt the Philiſtines, he ſlew and beat down to the number almoſt of two thouſand of them, putting all the reſt to flight and confuſion. *Sampſon* (becoming more elate after this execution then he ought to have been, and confeſſing not that it was done by the aſſiſtance of God, but attributing the ſame to his own vertue) gloried, that with the jaw of an Aſſe he had partly ſlain and partly conſtrained the enemies both to fear and flie. But being ſeized with an exceeding thirſt, he acknowledged and confeſſed that mans force is of no force, and proteſted that all ought to be aſcribed to God, whom he beſought that he would not be diſpleaſed with that which he had ſpoken, but that it might be remitted, and himſelf delivered from the preſent danger. Whereupon God heard his prayers, and cauſed a pleaſant and aboundant fountain to iſſue and ſpring from the foot of a Rock: for which cauſe *Sampſon* called the place Maxilla or Jaw, which name continueth even unto this day. After this battel *Sampſon* ſet light by the Philiſtines, and went to Gaza where he ſojourned in an Inne. The Governours of the City underſtanding of his arrivall, ſet men to keep the gates, to the end he might not depart without their knowledge. But *Sampſon* (being no wayes ignorant of that which they intended againſt him) aroſe about midnight and carried away the gates, with the hinges and locks, and all the furniture of the ſame; and laying them on his ſhoulders, carried and caſt them on the mountain Hebron. Not long after that, he tranſgreſſed the ordinance of his fathers, and corrupted his domeſtical manner of living, conforming himſelf to the faſhions of the Gentiles, which was the ſource and off-ſpring of all his ruine. For he was ſurprized and intangled with the love of one that was called *Dalila* (which was a common ſtrumpet amongſt the Philiſtines.) To her reſorted the governours of the Phi-

v. 18. Sampſons wife diſcovereth the riddle to the Thamnites.

v. 19, 20. Sampſon killeth certain Aſcalonites, and his wife marrieth with another.

Judg. 15. 4,5, &c. Sampſon burneth the Paleſtines fruit.

c. 15, 11, 12, 13. Sampſon is delivered to the Paleſtines.

v. 14, 15. Sampſon with the jaw-bone of an Aſſe killeth a thouſand men.

v. 18. Sampſon by his prayers cauſeth a fountain to break out of a Rock.

C. 16. 3. Sampſon beareth away the gates of Gaza.

A Philiſtines, and by promiſes wrought ſo much with her, that they wrought her to work out of him wherein his force conſiſted, and what the cauſe was that he might not be apprehended by his enemies. She (converſing with him in drinking and keeping him company) told him that ſhe marvelled at his actions, and by ſubtil inſinuations practiſed to underſtand the manner and cauſe that made him ſo excellent in vertue. But *Sampſon* (that at yet was ſubtill, ſtayed and well governed) in countercheck of her craft anſwered her: that if he were tied with ſeven vine branches that were young and pliant, he ſhould become the moſt feebleſt amongſt men. Whereupon for that time ſhe contented herſelf; and having given notice thereof to the Governours of the Philiſtines, ſhe had in her houſe certain men of War: then when he was drunk and aſleep, ſhe ſhould him as ſtrongly faſt as might be poſſible, and ſud-
B denly waking him, told him that certain ſouldiers were at hand to aſſail him: but *Sampſon* brake the bonds of the vine branches, and addreſſed himſelf to repulſe the auſſaults of thoſe that lay in wait to offend him. The woman fruſtrate of that hope which ſhe expected, not long time after that (getting a fit opportunity, in that *Sampſon* converſed continually) began grievouſly to complain againſt him, for that diſtruſting her love and conſtancy, he had concealed that from her which ſhe moſt of all deſired to know, as if ſhe had been inſufficient to conceal that which might any wayes concern the fortune and ſafety of her beloved: But he deceived her the ſecond time, and ſaid unto her, that if he were tyed with ſeven cords, he ſhould loſe his force. Which when ſhe had done, and found a contrary iſſue to her expectation, the third time *Sampſon* told her, that if ſhe pleighted his hair with a fillet, he
C ſhould be weakned: and having experimented that alſo, ſhe found that it was falſe. Finally (for that a great misfortune attended upon him) ſhe beſought him ſo much, that at laſt he condeſcended to gratifie her, and ſpake to her ofter this manner: God had care over me, and I am by his ſpecial providence bred and brought up: for this cauſe I nouriſh this hair for that God had commanded me not to cutt the ſame; becauſe my force ſhall endure and augment as long as theſe locks ſhall endure and grow. Which when ſhe underſtood, ſhe ſhaved off his hair and betrayed him to his enemies, whoſe forces at that time he was too feeble to reſiſt, who plucked out his eyes, and led him away bound: but in ſpace of time his hair grew again, and at ſuch time as the Philiſtines celebrated a publick feaſt (wherein the
D Princes and Peers banquetted and entertained one another in one place, which was a houſe, the cover whereof was faſtned with two pillars) *Sampſon* was ſent for, and brought to the feaſt, to the end they might mock at him in the midſt of their feaſts and drunkenneſs. But he taking it more grievouſly then all other the evils which he indured, that he might not revenge himſelf on thoſe that thus injuriouſly did injure him: he wrought ſo much with the Boy that led him, that he approached and took hold of the foreſaid pillars, telling him that he had great need to repoſe himſelf, conſidering the travel that he had ſuſtained. As ſoon therefore as he got hold on them, he ſhook them in ſuch a ſort, as they were over-turned, and the houſe fell upon thoſe that were therein, who died to the number of three thouſand men: with theſe alſo died *Sampſon*, who finiſhed his daies in this ſort, after he had com-
E manded over Iſrael for the ſpace of twenty years: he was a man of great vertue, force and magnanimity: and eſpecially in that which concerneth his end, he meriteth to be admired at, becauſe that even unto his latter hour he was animated againſt the Philiſtines. And whereas he was allured and beſotted by a woman, it ought to be attributed to humane nature, which is ſo weak that it cannot reſiſt ſin: otherwiſe in all other things, we ought to yield teſtimony of his vertue. His kinsfolk took his body and buried it in Saraſa his Countrey, by his parents.

The year of the world, 2791. before Chriſts Nativity, 1171.

C. 15. à v. 6, ad 16. Dalila the ſtrumpet ſoundeth Sampſon, to find out wherein his ſtrength conſiſted, and is deluded.

v. 16, 17, 18. Sampſon diſcovereth to Dalila wherein his ſtrength conſiſted: his eyes are pulled out, and he is led away priſoner.

The year of the World, 1811. before Chriſts Nativity, 1153.

à v. 25. ad finem. Sampſon with three thouſand Paleſtines is ſlain. Sampſon ruled 20. years.

CHAP. XI.

How the ſonnes of Eli *the High Prieſt were ſlain in battel by the Paleſtines.*

F AFter the deceaſe of *Sampſon*, *Eli* the High Prieſt took upon him the government over the Iſraelites. During his time there was a great famine, and *Elimelech* unable to endure the miſerie thereof, came from Bethlehem a City of the Tribe of *Juda* to inhabit in the Countrey of Moab, bringing with him *Naomi* his wife, and *Chelion* and *Maalon* his ſonnes, whom he had by her. Now when as his affairs had fallen out with as fortunate ſucceſs as might be deſired, he married his ſonnes to certain daughters of the Moabites, *Chelion* unto *Orpha*, and *Maalon* to *Ruth*. Some ten years after, *Elimelech* and his ſonnes died; the one after the other. By which miſhap *Naomi* being caſt into great ſorrow, and deſtitute of their companie, whoſe dear familiarity ſhe had preferred before the love of her Countrey: changing her reſolution (according to thoſe

Ruth 1. v. 1, ad 6. Hedio & Ruffinus, chap. 14. a famine in the dayes of Eli.

The year of the World, 2811. *before Christs Nativity* 1153. C.1.v.7,ad 14.

occurrences that had happened her) ſhe determined to return unto her friends, by reaſon G
ſhe had received intelligence, that her Countrey at that time was in good eſtate. But her
daughters in law could no wayes endure to be ſeparated from her; and will ſhe, nill ſhe, they
would needs accommpanie her: but ſhe willing them a more happy marriage then that which
they enjoyed with her ſonnes, and in all other things proſperity, and proteſting unto them
that there was no abilitie in her to do them good; ſhe beſought them that they would ſtay
in that place, and not (deſiring to follow their wretched mother-in-law in an uncertain
event) to loſe the certain pleaſure and peaceable fruition of their Countrey. Theſe her per-

v. 15, ad 19. Naomi after the deceaſe of her husband and ſonnes. departeth with Ruth into her own Countrey.

ſwaſions took effect with *Orpha*: but *Ruth* (reſolved in no ſort to forſake her) attended on
her mother-in-law (as an aſſured and future companion of whatſoever fortune ſhould fall
upon her.) Now when as both of them were arrived in Bethleem, *Boos* (*Abimelechs* kinſman) H
entertained them in his houſe: and whereas the citizens called her by the name of *Naamis*,
ſhe ſaid unto them, that it was more ſeemly for them to call her *Mara* (for *Naomi* in the He-

Ruth goeth into Bethleem. Ruth 2. v. 1, ad 8.

brew tongue ſignifieth good hap, and *Mara* is as much to ſay as bitterneſs.) Whereas then
it was harveſt time, *Ruth* by the permiſſion of her mother, went out into the fields to glean
and gather corn for her ſuſtenance: and it fortuned that ſhe met by good hap in the fields
with *Boos*, who came thither likewiſe not long after; who beholding her, inquired and que-

Boos friend to Naomi and Ruth.

ſtioned with the chief reaper as touching the woman. Now he had a little before that time
underſtood by her, her whole eſtate; which he declared unto his maſter, who gave her
thanks for the good affection which he bare unto her mother-in-law, and of the care ſhe had
of her deceaſed ſonne, whom *Ruth* had married, wiſhing her in effect all good fortune: and I
not ſuffering her to glean, he permitted her to reap and to gather all that which ſhe might,
commanding his maſter-reaper that he ſhould no waies let her from taking whatſoever ſhe
pleaſed: giving order likewiſe, that when the reapers ſhould take their refection, they
ſhould give her both meat and drink. Now when as *Ruth* had received grain at their hands,
ſhe reſerved it for her mother-in-law, and came home at night and brought her the ſheaves.
In like manner *Naomi* had reſerved a portion of certain victuals for her, which in way of
honour her neighbours had ſent her. Upon her return *Ruth* reported unto her all thoſe
words that *Boos* had ſaid unto her: and *Naomi* gave her to underſtand that *Boos* was of her
kinne, and that it might be that he was moved by devotion towards God to have care of
her. Some other dayes after, *Ruth* iſſued again with *Boos* handmaids to gather her glean- K
ings; And certain dayes after (and about that time that they threſhed barley) *Boos* came D

Ruth 3. v. 14.

and ſlept on the floor: which when *Naomi* underſtood, ſhe bethought her ſelf of ſome ſub-
til practice, whereby ſhe might make *Ruth* lie with him (preſuming that it would be a very

Ruth by her mother in laws perſwaſion lieth at Boos feet.

good fortune for the young woman, if they might grow in acquaintance together) for
which cauſe ſhe ſent her to ſleep at his feet. *Ruth* (that made it a conſcience to contradict
her mother-in-law in whatſoever ſhe commanded her) repaired thither, and upon her firſt
arrival *Boos* perceived nothing (becauſe he was faſt aſleep:) but when he awaked about
midnight, and felt that there was ſome body that lay faſt by him, he demanded what ſhe
was: whereupon ſhe told him her name, requeſting him as her maſter, that he would permit
her to repoſe in that place for that time. But early in the morning, before the ſervants be-
gan to fall to their work, he commanded her to ariſe, and to take as much barley with her L E
as ſhe could bear, to the end ſhe might return unto her mother-in-law, before that any man
might perceive that ſhe had ſlept in that place (becauſe it is wiſdome to avoid ſlander, eſpe-
cially at ſuch time when there is occaſion offered for a man to ſpeak ill.) Touching the
reſt, (ſaid he) the matter ſtandeth thus: Thou haſt a kinſman (ſaid he) that is more neer
thee in blood then I am; thou muſt enquire of him, if it be his pleaſure to take thee to his

Ruth 4. v. 1, ad 7.

wife: and if he ſaith that he liketh thee, thou muſt then neceſſarily ſubmit unto him: but
if he refuſe thee, I will take thee for my wife according as the law intendeth. Now when
ſhe had reported theſe news unto her mother-in-law, ſhe gathered courage and conceived
hope that *Boos* would take care of her. Thereupon *Boos* came unto the City about noon- M
dayes, and called a Councel of the Elders, and ſent for *Ruth* and his kinſman, to whom in F
perſon he ſpake thus: Doeſt thou poſſeſs the heritage of *Abimelech* and his ſucceſſours?
Who when he had publickly declared that he was ſeized thereof in right of proximity,
according to the ordinance of the Law: *Boos* replied, Thou muſt not (ſaith he) only
obſerve the Laws in part; but thou muſt preciſely execute them according as they are.

Boos exhorteth his kinſman to marry Ruth.

For, behold here a young woman, whom it behoveth thee to marry according to the
Law, if thou wilt be inheritour of his poſſeſſions. But he ſurrendred unto *Boos*, not only
the poſſeſſions, but alſo the woman; by reaſon that *Boos* was allied alſo to thoſe that were
dead, and eſpecially for that the ſaid kinſman had already both Wife and Children.

Boos

A *Boos* therefore (having firſt of all taken witneſs of all the councell) called for the woman, and willed her to draw near unto her kinſman, and to unlooſe his ſhoe, and ſtrike him on the face (according as the law had ordained;) which done, *Boos* eſpouſed *Ruth*, by whom (about a year after) he had a ſon, which *Naomi* brought up, and by the advice of the woman ſhe called his name *Obed* (becauſe ſhe had nouriſhed him in her age: for *Obed* in the Heberew tongue ſignifieth a ſlave.) *Obed* begat *Jeſſe*, and *Jeſſe* begat *David*, who was King, and who left the Realm to his ſucceſſours for one and twenty generations of men. I have been enforced to declare theſe things as touching *Ruth*, becauſe I have an intent to declare the power of God, to whom it is poſſible to raiſe men from obſcurity to the higheſt tip and title of dignity, as he had choſen *David*, who deſcended from theſe of whom I have ſpoken.

The year of the world, 2811. *before chriſts Nativity*, 1153

v 13. Boos begetteth Obed Davids grand-father upon Ruth. 1 Sam. 2. 12. ad 17.

B The affairs of the Hebrews were at this time in very poor eſtate, and they armed themſelves anew againſt the Philiſtines upon this occaſion: The High-Prieſt *Eli* had two ſons, *Ophni* and *Phinees*. They againſt all right and law (offering outrages to men, and urging impieties againſt God) ſuffered no ſinne to over-ſlip them which they committed not: for they took preſents, partly in way of honour, partly raviſhed by force and rapine. And as touching thoſe women, that came unto the Tabernacle in way of devotion, they abuſed them, and raviſhing ſome againſt their wills, and corrupting ſome others by preſents; they ſo lewdly lived, that their life ſeemed to be a true and licentious tyranny: for this cauſe their father was ſore diſpleaſed with them, but the people were ſo much the more over-burthened with grief, becauſe as yet they perceived not that Gods puniſhment ſhould ſo ſud-

Ophni and Phinees the wicked ſons of Eli the high-Prieſt. Hedio & Ruffinus, chap. 14. all 12.

C denly fall upon them. But incontinently after that God had declared to *Eli*, and the Prophet *Samuel* (who about that time was very young) what miſhap ſhould fall upon *Eli*'s children, he mourned over them, as if they had been already dead. But I will firſt of all declare ſomewhat unto you as concerning the Prophet *Samuel*, and afterwards will I ſpeak of the children of *Eli*, and what inconvenience fell upon all the Hebrew Nation. *Elcana* was a Levite of baſe condition, living in Ramatha, a part of Ephraim: he had married two wives, the one called *Anna*, the other *Phenanna*: by *Phenanna* he had children; yet notwithſtanding loved he *Anna* very intirely, although ſhe were barren. Now as *Elcana* with his wives repaired to Silo, where the Tabernacle of God was reſident (as we have before declared) to

1 Sam 1. v. 10, 12, 13. Anna the wife of Elcana requireth a ſon at Gods hand

D the intent to offer ſacrifice in that place: whileſt, I ſay, during the feſtivall he diſtributed the portion of his meat to his wives and children, *Anna* (beholding the children of his other wife ſitting round about their mother) began to weep and lament with her ſelf, becauſe ſhe was without iſſue and alone. And after that by her grief ſhe had overcome all that conſolation which her husband could give her, ſhe went into the Tabernacle to beſeech God, that it might pleaſe him to give her a ſon, and make her a mother; promiſing that her firſt begotten ſon ſhould be dedicated unto the ſervice of God, and ſhould lead a particular life far differing from that of other living men. And for that ſhe employed long time in making her prayers, the High-Prieſt *Eli*, who ſate before the Tabernacle, commanded her to depart from thence, ſuppoſing that ſhe had taſted too much wine: but after that ſhe had told him that ſhe drank nothing but water, and that (being oppreſſed with

The year of the World, 2818. *before Chriſts Nativity*, 1146.

E grief) ſhe was come into the Tabernacle to beſeech God that it might pleaſe him to grant her children, he exhorted her to be of good courage, promiſing that God had heard her prayers: whereupon ſhe returned to her husband repleniſhed with good hope, and took her repaſt with joy and gladneſs. When as then they returned to their own houſe, ſhe began to wax big with child, and at laſt ſhe bare a little young ſon, whom ſhe called *Samuel* (that is to ſay, requeſted at Gods hands.) Afterwards they returned to offer ſacrifice, and give thanks unto God for the birth of the child, which God had given them, and to bring their tents; whereupon the woman (remembring her of the vow ſhe had made in his behalf) delivered him into the hands of *Eli*, and conſecrated him unto God to be his Prophet. For which cauſe they ſuffered his hair to grow, and he drank nothing but water, and *Samuel*

v. 20. ad finem. Anna bare Samuel to Elcana her husband.

F was nouriſhed and brought up in the Temple: *Elcana* had by *Anna* other ſons and three daughters. But as touching *Samuel* (incontinently after he had attained to the age of twelve years) he prophecied. On a certain night therefore whileſt he ſlept, God called him by his name: and he ſuppoſing that the High-Prieſt had wakened him, came unto him; but he told him, that he had not called him. This notwithſtanding, God continued to call him three times: whereat *Eli* being ſore amazed, he ſaid unto him, *Samuel*, I neither now at this preſent, nor before this time have ſpoken unto thee, but it is God that calleth thee, anſwer him therefore, and ſay, Here I am. Now it chanced that he heard the voice of God once more, and he required him that it might pleaſe him to ſpeak, and he would anſwer, not failing any wayes to do him ſervice in that whereinhe ſhould command him: Whereunto God anſwered,

1 Sam. 3. v. 3. ad 10.

The year of the World, 2818. *before Christs Nativity*, 1146

saying: Since (saith he) thou art here, know that so great a calamity shall fall upon the Israelites, that there is not any tongue that may express the same, or man that may believe it. the sons of *Eli* shall die, and the Priest-hood shall be transported into the familyof *Eleazar*: For, *Eli* hath more loved his children than my service, and more than was expedient for them.

C. v. 11. ad 21 God foresheweth Samuel of the death of Eli and his sons. Hedio & Rufinus, chap. 16.

Eli inforced the Prophet by imprecations to declare unto him that which he had heard. But *Samuel* (for fear he should discomfort him) would not disclose the same unto him, which made him the more assured of the intended and eminent death of his sonnes. And because that which *Samuel* prophecied in effect proved true, his reputation increased dayly more and more.

1 Sam. 4. v. 1. ad 4. The Palestines kill four thousand of the Israelites.

In that time the Philistines (leading out their Army against the Israelites) incamped near unto the City of Amphec, and for that the Hebrews were negligent to withstand them, they passed further into the Countries thereabout: so that in fighting with their enemies, the Philistines at last got the upper hand, and slew the Hebrews, and had them in chace for the space of four miles, pursuing the rest of those that fled even unto their own Tents. Whereupon the Hebrews grew jealous and afraid of their whole estate: and therefore sent they to the councell of the Elders and the High-Priest, praying them to bring the Ark of God with them, to the end that having it in presence with them, they might strike the battell and overcome their enemies. But they bethought them not, that he that had pronounced the sentence of their calamity against them, was greater than the Ark which was made for him.

The year of the World, 2850. *before the Nativity of Christ*, 1814.

C. 4. v. 4. The Hebrews bring the Ark into the battel.

The Ark then was brought, and the sons of *Eli* attended it, whom their father had expresly commanded, that if it so fell out that the Ark was taken, they should never more come before his presence, except they would die. Now *Phinees* executed the office of the High-Priest by the permission of his father, by reason he was very aged.

v. 5. ad 11.

The Hebrews because of the presence of the Ark conceived very great hope and assurance, that they should have the upper hand of their enemies. The Philistines likewise were sore amazed, fearing the presence of the same: but the issues were not answerable according to the one or the others expectation. For when they joyned battel, the victory which the Hebrews hoped should be theirs, fell unto the Philistines; and the loss which the Philistines feared, fell upon the Hebrews, who at last perceived that they had reposed their confidence on the Ark all in vain. For as soon as their enemies, and they fought pell mell with them, they turned their backs, and lost about thirty thousand men, amongst whom the sons of the High-Priest were slain, and the Ark was taken and carried away by the enemy.

v. 11. 12. &c. Ophni and Phinees with thirty thousand are slain, and the Ark is surprised by the enemy.

CHAP. XII.

Eli *understanding of the loss of his sons fell from his seat and died.*

C. 4 v. 13. ad 18 Eli understandeth of the loss of his sons, and the surprisal of the Ark.

AS soon as the news of this overthrow was brought into Silo, and that it was certainly known that the Ark was taken (for a young Benjamite, who was at the execution was come to bring tidings thereof) all the City was filled with sorrow: and *Eli* the High-Priest (who sate in one of the gates on a high Throne) understanding the lamentation, and judging that some disaster had befallen his people; sent to seek out this young messenger, by whom he was advertised, of that which had happened. This accident of his sons and the Army he bare with great moderation, because that before that time he had understood by God what should happen (for those adversities which are least suspected, do more grievously oppress us at such time as they happen:) But when he knew that the Ark was surprised, and in the enemies hands, by reason that it happened beyond his expectation, he was in such sort attainted with grief, that he suffered himself to fall from his throne upon the ground, where he died: he lived ninety and eight years in all, and had spent fourty of them in the government of the people.

v. 18. Eli hearing of the loss of the Ark, died.

The same day died the wife of *Phinees* the son of *Eli*, who had no more power to live, when she understood of the misfortune of her husband: for she was with child at such time as the message of this his death was brought unto her, and she brought forth a son in the seventh month, which lived and was called *Ichabod* (which signifieth ignominie) by reason of the infamy received at that time by the Army.

v. 19, 20, 21. Phinees wife bare Ichabod and died.

Eli was the first that governed among the successours of *Ithamar*, one of the sons of *Aaron*:

Aaron: for before that time the houſe of *Eleazar* was poſſeſſed of the Prieſthood (the ſonne receiving it from his Father) *Eli* transferred it to *Phinees*, after him *Aboezar* his ſon occupied the place, and left it to his ſonne *Boci*, whoſe ſonne called *Ozes* received it; after whom *Eli* (of whom we ſpeak at this preſent) took the ſame, whoſe poſteritie retained that dignitie till the time of the raign of *Solomon*: for at that time the poſteritie of *Eleazar* were re-inſtalled.

The year of the world, 2850. before Chriſts Nativity, 1114.

The genealogy and progenie of Eli the High Prieſt.

The *Sixth* Book of the *Antiquities* of the Jewes; Written by *Flavius Joſephus*.

The contents of the Chapters of the Sixth Book.

1. *How the Paleſtines compelled by peſtilence and famine, ſent the Ark of God back again unto the Hebrews.*
2. *The victorie of the Hebrews under the conduct of* Samuel.
3. *How* Samuel, *when his ſtrength failed him through age, committed the Adminiſtration of the affairs to his ſons.*
4. *How the people being offended with the manners of* Samuels *ſons, required a King that might rule over them.*
5. Saul *by Gods commandment was anointed King.*
6. Sauls *victory againſt the Ammonites.*
7. *The Paleſtines aſſailing the Hebrews, are overcome by them in battel.*
8. *The victory of* Saul *againſt the Amalechites.*
9. Samuel *tranſlateth the Royal dignitie unto* David.
10. *The expedition of the Paleſtines againſt the Hebrews.*
11. Davids *ſingle fight with* Goliah, *and the ſlaughter of the Paleſtines that ſucceeded.*
12. Saul *admiring* Davids *fortitude, giveth him his daughter in marriage.*
13. *How the King ſought* Davids *death.*
14. *How* David *oftentimes hardly eſcaped from the Kings treaſons, yet having him twice in his power, how he would not hurt him.*
15. *The Hebrews are overcome in a great battel by the Paleſtines, wherein* Saul *the King, and his ſons fighting valiantly, are ſlain.*

CHAP. I.

How the Paleſtines compelled by peſtilence and famine, ſent back the Ark of Covenant unto the Hebrews.

AFter that the Philiſtines had gotten the victory over the Hebrews, and taken the ſacred Ark (as we have before this declared) they brought it with other their ſpoyls, unto the City of Azot, and placed it in manner of a trophee in the Temple of Dagon their Idol. But on the next day after (when early in the morning they came and entred into the Temple to adore their God) they found him fallen from that baſe or pillar that ſuſtained him, and lay along upon the ground, his face upward before the Ark; whereat being ſore moved, they took and faſtned him in his former place: and when as they came very oftentimes thither, and alwayes found him proſtrate, and adoring before the Ark, a great fear and perturbation invaded the whole people. At length a grievous plague, non only ranged in the City of Azot, but alſo ſeized on all the inhabitants of the Countrey. For the people being ſuddenly taken with the flix, died in great torment, and ſome of them vomited up their bowels, being corrupted and corroded with the diſeaſe. Beſides this, the whole land ſwarmed with mice, who deſtroying all things, neither ſpared the corn, nor any other fruit. The Azotians being thus overpreſſed with theſe calamities, and unable any longer to indure the ſame, underſtood that the Ark was the cauſe thereof, and that

1 Sam. 5. v. 1, ad 6. Hedio & Ruffinus, chap. 1.

The ſacred Ark is carried into the Temple of Dagon.

They of Azot are horribly plagued for taking away the Ark.

Mice devour the fruit of the Countrey of Azot.

The year of the World, 2850. before Christs Nativity, 1114.

that neither the victory, neither the ſurprizal of the ſame, had any wayes procured either their good or profit. They therefore ſent unto the Aſcalonites, requiring them that they would receive the Ark into their City, (who willingly condeſcending to their Embaſſage and demand) received the Ark, and were preſently plagued with the ſame ſickneſſes and miſhaps, which the Azotians had ſuffered. For together with the Ark the calamities alſo were tranſlated, for which cauſe it was likewiſe ſent from this place into another, with whom it remained but a little while: for the Inhabitants of that place being afflicted by the ſame grievances which the other indured, ſent it to the neighbour Cities, ſo that after this ſort the Ark was conveyed to five Cities of the Paleſtines (exacting as it were by thoſe plagues a tribute in every one of them of violated Religion) who wearied with ſo many evils, and made examples unto others not to entertain the Ark, which ſo grievouſly recompenſed thoſe that received the ſame perceived, that there was no other way left them, but to find out ſome good means to rid themſelves of the ſame. When as therefore the Princes of the five Cities, of *Geth*, *Accaron*, *Aſcalon*, *Gaza*, and *Azot*, were aſſembled, they conſulted amongſt themſelves what were beſt to be done, and firſt of all they reſolved to ſend back the Ark unto thoſe to whom it appertained, whoſe captivitie God did revenge, in that with it many plagues entred into the ſame Region, and ceaſed not to waſte both their men and their Countrey. There were ſome that ſaid, that this reſolution was unſeemly to be executed, denying that thoſe things ſhould be imputed to the captivitie of the Ark (whoſe power if it were ſo great as they intended, or if God had any wayes care of the ſame, he would never have permitted it to have fallen into the hands of men of a contrary religion) perſwading them to digeſt theſe misfortunes with an equal mind, and ſo to think that all theſe things were nothing elſe but the effects of nature, which in certain periods of times is wont to ingenerate in mens bodies, in the earth, and in plants, (and in other things ſubject to her power) theſe kinds of alterations and mutations. But the counſel of thoſe men, that had approved their underſtanding and wiſedome in times paſt, was preferred before their opinion. For the aſſiſtants ſuppoſed that in this deliberation, as alſo their opinion and counſell, was moſt convenient. They therefore adviſed that the Ark ſhould be ſent back and not retained, and that the five Cities ſhould dedicate five golden ſtatuaes in teſtimony of their gratitude, becauſe they had been preſerved by his favour from that plague, from which by humane remedies it was impoſſible to eſcape; they annexed alſo ſo many golden mice unto them, like unto thoſe that ſpoyled their Countrey. All theſe locked in a cheſt and laid upon the Ark; they commanded that a new Cart ſhould be built, and that they ſhould yoak and tie to the ſame certain Kine that had new calved, locking up their calves from them, leaſt they ſhould be an impediments to their dams, and (to the intent that through the deſire to ſee their young) they ſhould haſte the faſter. That done, that driving the Chariot and them, they ſhould leave them in a place that had three wayes, and ſuffer them to draw that way that them liſted; and if they took the way of the Hebrewes, and ſhould travel towards their Countrey, they then ſhould aſſure themſelves that it was the Ark which was the cauſe of their evils; but if they drew another way, let them (ſaid they) be driven back again, being moſt aſſured that the Ark hath no ſuch vertue in it. This counſel was approved by every one of the Aſſembly, and preſently effected: ſo having prepared all thoſe things whereof we have ſpoken, they brought the Chariot into a high way that extended three wayes, and leaving it in that place, the returned back again.

1 Sam. 5. 2. ad finem.

Conſultation about the Ark.

The Concluſion of the counſel as touching the ſacred Ark.

CHAP. II.

The victory of the Hebrews under the conduct of Samuel.

1 Sam. 6. 12, ad 18.

The year of the World, 2852. before Christs Nativity, 1112.

NOw when the Kine entred and kept the right beaten way, and travelled therein no otherwayes then if ſome men had led them, the Governours of the Philiſtines followed after them, deſirous to underſtand whither they would travel, and in what place they would reſt both themſelves and the Chariot. There is a Borough in the Tribe of *Juda* called Bethſama, towards which they drew: And although they had a very fair Plain before them, yet would they not travel any further, but reſted the Chariot in that place. The inhabitants came unto this ſpectacle, and greatly rejoyced thereat; for although it was Summer time (wherein every one buſied himſelf in gathering in the fruits of the field) yet ſo it was, that when they perceived the Ark, they were ſo tranſported with the pleaſure that they had, that they laid aſide the work which they had in hand, and ran preſently unto the Chariot. Then taking down the Ark and the Coſer

The ſacred Ark cometh to Bethſama.

The gratulation of the Bethſamites upon the arrival of the Ark.

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A (wherein the ſtatues of gold, and golden rats were, they laid them upon a certain rock in the field, and after they had ſolemnly ſacrificed and royally feaſted together, they offered up both the chariot and kine for a burnt-offering unto God. Which when the Princes of the Paleſtines perceived, they returned back again into their own Countrey. But Gods indignation and diſpleaſure was whetted againſt the Bethſamites: ſo that ſeventy of them were ſlain by reaſon they had touched the Ark, and with prophane hands (not being Prieſts) attempted to ſuſtain it. For which cauſe the inhabitants thereabouts lamented their loſs, and mourned, for that their Countreymen were extinguiſhed by no fatal death, but by a puniſhment and plague ſent from God, lamenting in particular every one of their alliance. And ſuppoſing that they were unworthy that the Ark ſhould remain with them, they ſent meſ-
B ſengers to the governours and the reſt of the Hebrewes, to let them underſtand that they had recovered the Ark out of the hands of the Philiſtines; who being made privy to every accident, placed the ſame in *Cariathiarim*, a City, bordering upon the Bethſamites. In that place there dwelt a man of the race of the Levites, called *Aminadab* (who had the honour and reputation of a good man, and was renowned for his good and godly life:) to his houſe directed they the Ark as to a place agreeable unto God, becauſe there dwelled in the ſame a man of ſo much vertue. His ſonnes had the charge of the Ark, and continued in that ſervice for the ſpace of twenty years, during which time it remained in *Cariathiarim*, after it had only remained four moneths with the Philiſtines. During the time that the Ark was in the City of *Cariathiarim*, all the people converted themſelves unto God with prayers
C and ſacrifices, ſhewing great devotion and forwardneſs in his ſervice. The Prophet *Samuel* perceiving this their readineſs in courage, and ſuppoſing he had got a fit occaſion to exhort them unto liberty, andthoſe profits which conſequently follow the ſame; and applying his ſpeech unto the opportunity, time and affairs, ſpake unto them ſuch words as ſounded to
"this effect: Ye men of Iſrael, ſince at this preſent the Philiſtines ceaſe not to moleſt you,
"and God beginneth to ſhew himſelf merciful and favourable unto you: it behoveth you,
"not only to be touched with a deſire to recover your liberty, but alſo to endeavour your
"ſelves to purchaſe the ſame in effect. Beware therefore leſt through your own manners you
"make your ſelves unworthy thereof, and let each one of you endeavour to follow juſtice;
"and expulſing all ſin out of your mind, convert your ſelves in all purity unto God, and
D "perſevere conſtantly in his ſervice. For in doing theſe things, you ſhall ſhortly obtain all fe-
"licity, and eſpecially purchaſe unto your ſelves a new liberty, and an aſſured victory againſt
"your enemies; which neither by armes, neither by the ſtrength of your bodies, neither by
"the multitude of your armies, you were able to obtain: for God hath not propoſed rewards
"for theſe things, but for vertue and juſtice, who (truſt me) will not deceive your ex-
"pectation, nor fail in the execution of his promiſes. When he had ſpoken after this manner,
"all the people teſtified their conſent in good words, ſhewing the pleaſure they had conceived by this diſcourſe, promiſing to do that which ſhould be well liking and agreeable unto God. Whereupon *Samuel* aſſembled them the ſecond time in the City of Maſpha (which word ſignifieth conſpicuous) there erected they an Altar and ſacrificed unto God, and after
E they had faſted for a daies ſpace, they publickly addreſſed them to call upon the Name of God. The Philiſtines in the mean ſpace, who were aſſembled together in the ſame place, had an inkling of that which the Hebrews did, and being certified of this aſſembly, came with a great army and many forces, intending to intrap the Hebrewes, who neither expected or were prepared for them. This ſudden attempt of theirs ſore diſmayed and troubled the Hebrews: ſo that they repairing and running unto *Samuel*, told him that their hearts failed them through fear, and their minds were troubled through the remembrance of thoſe precedent loſſes which they had received: for which cauſe they ought to hold themſelves in quiet, for fear leſt the enemy ſhould inforce his power againſt them. Whileſt (ſaid they)
F thou haſt led us hither to pray, ſacrifice and offer up our vowes unto God, they are encamped near unto us, being ready to ſurprize us that are naked and diſarmed: we have no other hope therefore of our ſecurity, but that proceedeth from thee and God; who being moved by thy prayer, may give us means to eſcape from their hands. *Samuel* in way of anſwer wiſhed them to be a good cheer, promiſing them that God would yield them ſome teſtimony of his aſſiſtance: whereupon ſacrificing a ſucking Lamb for the people, he beſought God that it might pleaſe him to ſtretch forth his right hand for them in this battel againſt the Philiſtines, and that he would not permit them to fall this ſecond time into the enemies hands. To theſe prayers of his, God liſtned with intentive ears, and accepted their humble hearts and dutiful obſervance, ſmiling upon their offering, and promiſing them both force, and victory. Both before the ſacrifice was wholly conſumed with flame, and the ceremo-

The year of the World, 2851. *before Chriſts Nativity*, 1113.

v. 16. Ruffinus writeth that God ſtrook 70. of the greateſt, and 50000. of the common ſort, as it is, 1 Sam. 6. 21. The Ark is transferred into Cariathiarim.

Hedio & Ruffius, chap. 2. The puniſhment of the Iſraelites, 1 Sam. 7. 3, ad 6.

Samuels oration to the people.

Samuels exhortation to the people as touching their repentance.

The year of the World, 2671. *before Chriſts Nativity*, 1093.

The prayers, ſupplications and faſts of the Iſraelites in Maſpha.

v. 8, 9. What things in warfare are to be oppoſed againſt the enemy.

Samuel comforted the people, v. 10. v. 11, 12, &c. Samuels ſacrificed and prayer.

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The year of the World, 2871. *before Christs Nativity*, 1093.

nies performed; the enemies arranged their battels in the Israelites sight, supposing that the day was already theirs, in that they had intercepted the Jews who were unprepared for the fight (who were not only disappointed, but also assembled in that place to no such end.) But the matter fell out farre contrarie to that which they expected (and had they been foretold the same, they had scarcely believed it.) For first of all by Gods Commandement the earth trembled under their feet, and with uncertain pace they knocked their heads the one against the other; some likewise were suddenly swallowed up by the earth-quake: at length astonished by often flashes, and having both their eyes and hands half blasted and burned by the fiery lightnings that fell (so that they could not wield nor mannage their weapons) they reposed all their hope and confidence in flight. But *Samuel*, seeing them in this sort dismayed, suddenly set upon them, and killing many of them, he ceased not to pursue the rest as far as a place called Corræus, where he fixed and erected a stone or trophee, as a mark both of his own victory, and the enemies flight, and called the same the strong rock; as a witness of the force that God had given him against the Philistines: who after they had received this overthrow, sallied not out any more against the Israelites. But remembring themselves of their fear and those accidents that fell upon them, they remained in peace, offering no further invasion: for the confidence which the Philistines had before that time conceived and gotten against the Hebrews, translated it self and remained with the Hebrews ever after this victory. And *Samuel* led forth his army against them, and slew a great number of them, and for ever abased their pride, taking from them that Countrey which before-times they by conquest had cut off from the inheritance of the Jews, which Countrey extendeth it self from the frontier of Geth, to the City of Accaron: and the rest of the Chanaanites at that time had peace with the Israelites.

The sacrifice devoured by celestial flame a token of Gods assistance.

v. 10. A horrible earth-quake among the enemies. Samuels victory over the enemy.

v. 14. Samuel recovereth those lands which the Israelites had lost.

CHAP. III.

Samuel *weakned by reason of his old age, cannot any longer govern the State, and committeth it to the administration of his sonnes.*

Samuel prescribeth laws, and disposeth the judgment seat in several Cities. Hedio & Rufinus, chap. 3.

NOw when the Prophet *Samuel* had reduced and brought the people to a good form of Government, he assigned them a City whither they might appeal, and decide those differences that might fall out amonst them: and as touching himself, he travelled twice every year from City to City, to administer justice unto them, and continued the maintenance of this policy for a long time. But as soon as he perceived himself to be overburdened with years, and unapt to execute his ordinary offices, he surrendred the Government and superintendency of the people up to his sons, the elder of whom was called *Joel*, and the younger *Abia*; and he commanded that the one of them should make his seat of justice in Bethel, and that the other should give audience at Bersheba, dividing the people, and attributing each part to his particular Judge. In these was there a manifest example and infallible testimonie, that Children are not alwaies born like unto their fathers; but that sometimes of evil parents there are good Children bred; as contrariwise at that time, of a good father there were evil sonnes begotten. For forsaking the instructions of their father they followed a quite contrary course, and oppressed justice through corruptions and rewards and swallowed up and surfeited in delights and pleasures: they both contemned the will of God, and the instructions of their father, who had no other care, then that the people should study to live well, and uprightly.

1 Sam. 8, 1, 2. Samuel committeth the government and care of the commonweale to his two sonnes. Joel and Abia.

CHAP. IV.

How the people being displeased with the manners and government of the sonnes of Samuel, *demanded a King.*

v. 4, 5, 6. The Israelites report unto Samuel the lewd behaviour of his sons, and beseech him to nominate a King that may reigne over

WHen as therefore the people perceived, that the sonnes of the Prophet had committed so many outrages against their lawes and policy, they were very sore displeased, and had recourse unto their father where he dwelled in the City of Ramatha; where reckoning up unto him the misdemeanours of his sonnes, and how through the multitude of his years, he was unfit according to his accustomed manner to administer the affairs of the Common-weale, they earnestly intreated and besought him, that he would nominate and elect some King over them, who might both command their Nation and Empire, and exact due punishment on the Palestines, for

their

A their many and too oftentimes offered injuries. This reſolution of the people grievouſly tormented *Samuels* mind, who by reaſon of his innated and upright juſtice, miſliked of the kingly authority, as a ſtyle and ſtate too imperious: for he greatly delighted himſelf in the Ariſtocracy or government of the elders, deeming no eſtate more conducible, or available for the ſecurity and proſperity of the people, than that was. And ſo did this matter diſtemper and diſtract this man, as by reaſon of his care, he could neither taſte food, nor entertain ſleep: but all the night long toſſed and tumbled in his bed, during thoſe times complotting and imagining many things in his mind. Whileſt theſe his indiſpoſitions continued, God appeared unto him and comforted him, willing him not to be aggrieved at that which the people had required: but that he ſhould ſuppoſe that this injury, not onely concerned him, but God himſelf, whom they diſclaimed alſo for their King and ſole Governour over them.

The year of the world, 2871. before Chriſts Nativity, 1093.

Hedio & Ruffinus, chap. 1.

v. 6. Samuel is diſcomforted through the peoples demand.

B The effect whereof they had complotted, from the day that they departed out of Egypt: but ere it be long (ſaid he) they ſhall repent themſelves, yet ſhall not their repentance undoe that which ſhall be done; and it ſhall appear by thoſe councels they have taken, that they have been contemners, and ingratefull toward me by their own confeſſion, and towards thee alſo which haſt been their Prophet. I will therefore that thou chuſe them a King, and ſuch a one as I ſhall nominate unto thee, after that thou haſt advertiſed them what evils they ſhall endure (at ſuch time as they ſhall have a King) and haſt publickly declared unto them, what inconveniences follow the charge which ſo vehemently and unhappily they purſue. When *Samuel* underſtood theſe ſayings, he aſſembled the people about the break of day, and proteſted publickly unto them, that he would eſtabliſh them a King. But ſaith

v. 7, 8. Samuel is comforted by God.

God commandeth Samuel to create a King.

C he, before I ſhall effect that which you requeſt, I muſt expoſe and declare unto you what eſtate you ſhall live in, being under the ſubjection of royalty; and how many and grievous evils you ſhall be preſſed withall, by thoſe Kings that ſhall govern you. "Know therefore firſt "of all, that they will take your children from you, and make ſome of them coachmen, and "and otherſome horſemen and archers of their guard, others their poſts and tribunes and cen- "turions; ſome likewiſe their handicrafts men, and armourers, and chariot-makers, and ſmiths; "and forgers of other ſorts of weapons, beſides husbandmen of his fields, and plowers and "diggers of his Vineyards: neither is there any thing which they ſhall not be compelled to "do after the manner of bond-ſlaves, that are bought with money. They ſhall take your

v. 10. ad 18. Samuel expreſſeth unto the Iſraelites thoſe inconveniences they ſhall ſuffer under a King.

D "daughters alſo, and make them their perfumers, cooks and bakers; and they ſhall employ "them in all ſervile offices, whereunto their chambermaids are to be employed either by "ſtripes or torture. They ſhall take from you your ſubſtance, and give it to their Eunuches "and Guard. They ſhall take your flocks, and diſtribute them amongſt their ſervants: In a "word: you and all yours ſhall ſerve one King, & ſhall be of no better reckoning than the ſlaves "of his houſhold. When you ſhall endure theſe pains, then ſhall you call to remembrance "all theſe things which I have told you, and with repentance you ſhall beſeech God, that "he will have mercy upon you, and give you a ſpeedy deliverance from the ſervitude of your "Kings: but he ſhall not reſpect your prayers, but neglecting and repulſing them, ſhall "ſuffer you to bear the penalty of your evil councel. Althongh theſe future inconveni-

v. 19. The people obſtinately perſevereth in craving a King.

E ences were foretold them, yet did the people neglect and ſet light by them: and not ſuffering that ſiniſter opinion, which before that time they had conceived in their minds, to be altered or fruſtrated in them, they inſiſted with all obſtinacy, requiring (without any care of future miſhaps (that they might have a King created over them, becauſe (as they ſaid) it was neceſſary that they ſhould have a King that might wage war with them to revenge them on their enemies, and repreſs their adverſaries forces, and that there was no abſurdity in it, but that they might be governed in the ſame ſort as their neighbours were. *Samuel* perceiving that his perſwaſions could prevail nothing at all with them, and that they could not be diverted from that reſolution wherein they perſiſted, he ſpake thus: Goe your wayes for this time every one of you unto your houſes, and I will cauſe you to be aſſembled when the cauſe requireth, and when God ſhall have informed me what King he

F will give you.

CHAP. V.

Saul *by the commandment of God is declared King.*

The year of the world, 2880. before Chriſts Nativity, 1804.

THere was a certain man of the tribe of *Benjamin*, noble in Birth, and commendable in manners called *Cis*, who had a young ſon fair in face, great in body; having a ſpirit and judgement far more excellent than were the lineaments and perfections of his body, whoſe name was *Saul*. This *Cis* having fair Aſſes, where-

1. Sam. 9. v. 1. ad 3.

in

The year of the World, 2880. *before Christs Nativity*, 1804.

in he took more pleasure than in any other kind of cattell, had lost certain of them which were strayed from the rest of his flock: whereupon he sent his son accompanied with a servant to search and seek them out; who having traversed and travelled in quest of them thorow all his fathers Tribe, journeyed thorow the rest of the Tribes, without any hope or inkling of them: for which cause he determined to return home again; for fear lest his father should conceive some care and grief in his absence. Whilest then he arrived near unto the Citie of Ramatha, the servant that followed him, certified him that there dwelt a Prophet in that place, to whose fore-sight the knowledge of the truth was subject, towards whom he counselled him to address himself, with assurance and confidence, that by him he should understand what was become of his Asses. *Saul* replied, that he had no means left to recompence the Prophet, by reason they had consumed all the money they had brought forth with them in their journey. His servant told him that he had as yet the fourth part of a sicle, which they might give him: but they were both of them deceived, in that they were ignorant that the Prophet was not to be bribed. When as therefore they drew near unto the gates of the City, they met with certain Maidens that went out to fetch water, of whom they demanded where the Prophet dwelt: who gave them directions, telling them that they were to make hast before that he were set down to supper, by reason he at that time entertained divers guests, and he himself was first wont to sit down at the upper end of the Table. *Samuel* had invited this company, by reason that all the day long he had instantly besought God, that he would declare unto him, who it was that should be established: and God also gave him to understand that he would inform him the next day after, and that about the same houre he would send a young man unto him of the Tribe of *Benjamin*. For this cause *Samuel* sat in his house expecting the assignation: which being come, he came down under pretence to go to supper, and in the way he met with *Saul*. At that very instant God signified unto *Samuel*, that it was he whom he should elect Prince and governour over the people.

v. 3. Saul seeketh the Asses that were lost.

v. 6, ad 10. Saul asketh where the Prophet dwelleth.

v. 15, 16, 17. God certifieth Samuel whom he should create King.

Saul addressing himself unto *Samuel*, besought him that he would shew him the Prophets lodging, by reason that he was a stranger and knew it not. *Samuel* told him that he himself was the man to whom he spake, and led him to the banquet; assuring him that his Asses (in search of whom he had travelled so long) were in safety, and that all mens goods were at his command. *Saul* answered: My Lord, I am too base to hope or expect so much; and further, my family is the least of all the families: you therefore jest and mock at me, in speaking of such things as surpass my condition. The Prophet took him by the hand, and brought both him and his servant unto the table, and placed him above all those that were invited, who were to the number of seventy. *Samuel* commanded that the royall portion should be set before *Saul*, and when the houre of bed-time came, all the rest arose and departed to their houses, but *Saul* and his servant lodged that night with the Prophet: and as soon as it was day, *Samuel* awaked *Saul*, and departing with him out of Town, he commanded him to send his servant before, and to remain himself with him behind, because he had certain things to impart unto him in private. Hereupon *Saul* sent away his servant, and *Samuel* taking a cruse with Oyle, powred the same upon the young mans head, and embracing him, said: Be thou King elected by God against the Philistines, and for the defence of the Hebrews. Thou shalt have this sign which I now shall inform thee of, of thy future honour: When thou shalt be parted from hence, thou shalt overtake three men in the way, who travell to Bethel to adore and sacrifice unto God: the first of which, thou shalt see bearing three loaves, the second shall bear a Goat, and the third shall follow carrying a glass of wine. These shall embrace thee and cares thee: and they shall give thee two loaves, and thou shalt receive them. And from thence shalt thou depart unto that monument that beareth the name of Rachel, where thou shalt meet with a messenger, that shall certifie thee that the Asses are found. From thence coming unto Gabatha, thou shalt find the Prophets assembled in their Congregation, and being ravished by the spirit of God, thou shalt prophecie amongst them: so that whosoever shall behold thee, shall be ravished in admiration, and shall say: Whence cometh it to pass, that the son of *Cis* hath attained to so good fortune? and when thou hast had these signs, know that God shall be with thee: salute thy father and thy kinsmen in my behalf. Hereafter thou shalt repair and be sent unto me unto Galgal, to offer sacrifices of thanksgiving unto God. Having in this manner told and foretold him that which is fore-spoken, he gave him licence to depart: and all these things happened unto *Saul* according as the Prophet *Samuel* had prophecied unto him. When *Saul* was arrived at *Abners* house, who was his uncle (whom he loved above all the rest of his other familiars:) *Abner* questioned with him about his voyage, and as touching those things that had chanced unto him: and *Saul* hid nothing from him, but point by point informed him of all

v. 18, 19. Saul cometh unto Samuel. Samuel certifieth Saul how he shall enjoy the Kingdom.

v. 23, 24. Samuel conducteth Saul unto the banquet.

1 Sam. 10. 1 Samuel anointeth Saul King.

v. 2, ad 8. Samuel in way of confirmation telleth Saul what shall befortune him in his journey.

that

A that which had hapned unto him, during his being and abode with the Prophet *Samuel*, and how he had declared unto him the recovery of his Asses: but as touching the royalty, and those things that concerned the same, he concealed them; supposing that if it should be made known, it would not be believed, but that he should reape hate thereby. For although he were both his friend and cousin; yet thought he it more secure and convenient for him to bury the same in silence: reputing (as I suppose) in himself the infirmity of mans nature, that no man is constant in love; but although by manifest assistance from God, felicity fall upon any man, yet other men do grieve and repine that any one should be preferred before them.

The year of the world, 2880. before Christs Nativity, 1084.

Saul concealed his royal dignity.

The inconstancy of mans love. Samuels oration to the people as concerning Saul. v. 17, 18.

After this, *Samuel* assembled the people in the City of *Maspha*, where he framed his speech
B in such sort, as he certified of those things which he had received from God, namely, that he having procured their liberty, and brought their enemies in subjection under them; next how they were forgetful of so many benefits, and had degraded God of his royalty; as if they were ignorant, that the greatest good that might happen unto men, is to be governed by him that is the soveraign good; how they had determined to have a man to their King, who according to his pleasure and appetite, or according to the unbridled bent of his passion, would use them like slaves made subject unto him, and would usurpe upon their goods without forbearing any thing whatsoever; that men are not so studious to maintain their handy works and labours, as God, who hath an inestimable care of those whom he hath created. Nothwithstanding (saith he) since you have thus determined, and are after this
C manner resolved, and that the outrage which you have enterprized against God, prevaileth with you, set your selves, all of you, in order according to your tribes and families, and let each of you cast your lots. To this the people condescended, and the lot fell on the tribe of *Benjamin*, which being cast the second time, light on the family of *Metri*, and afterwards being approved by the people, it fell to *Sauls* lot, who was the sonne of *Cis* to have the Kingdome. The young man, who before that time knew what should happen, had stept aside, to the intent (as I suppose) that it might not seem that he had desired this dignity; and such moderation and temperance shewed he in this matter, that although it so fell out, that divers
D cannot conceal the joy they conceive, if any face of felicity smile upon them; but manifest the same unto all men: yet notwithstanding he not only was void of vaine appearance (although he were to be King and Lord of so many worthy people) but that which is more, he stole away from the presence of those men over whom he should command and so handled all things that he made them seek after him, and travel to find him out. Whilest therefore they carefully sought, and knew not what was become of *Saul*, the Prophet prayed God that he would shew them where he was: and that he would bring him into their presence: when as therefore he was informed by God in what place he remained; *Samuel* sent out certain messengers to conduct him thither; and as soon as he came amongst them, *Samuel* set and placed him in the midst of the people: now was he more high then any of the company by the shoulders; and had a Kingly and goodly shape and appearance: then spake
E the Prophet after this manner, God had given you this man to be your King, behold how he surpasseth you all, and shews himself worthy to be your Prince. But assoon as the people had cried, God save the King; the Prophet, who had reduced into writings all those mischiefs that should befall them, read the same unto them in the hearing of the King, and put the book into the Tabernacle of God for a perpetual testimony unto posterity of those things which in future ages should succeed, according as he had fore-propheſied: which done, *Samuel* dismissed the people, and returned to the City of Ramath, which was his Countrey. But *Saul* departing unto Gabatha, divers worthy men gave their attendance on him, and did him the honour that appertained unto a King. But divers seditious and loose companions, who set him at nought, both mocked them, and those things which they did, neither brought they any presents unto *Saul*, neither seemed they either in affection, or in word, any wayes to respect their King. A moneth after this installment, there fell a War betwixt him and *Naas* King of the Ammonites, which was the original of that honour which
F was generally attributed unto him by the whole multitude: this *Naas* had offered divers outrages unto those Jews that dwell on the other side of Jordan. For he had traversed the river with a great and huge army levied against them; and had overcome divers of their Cities. For at that time he used force and violence against them: and to the intent that they might not rebell, neither deliver themselves from his subjection, he used this subtilty and prevention to cut off all colour and occasion from them of opposition. For to those that surrendred themselves, and subscribed to his mercy, and to those that were taken captives, or conquered in the Warres; he plucked out their right eyes, and this did he to that intent,

v. 20. Lots cast throughout the tribe and family.

v. 21. Sauls modesty and temperance in undertaking the government.

v. 22. Saul hideth himself from the presence of the people.

v. 23. Saul of a high stature.

v. 24. Saul saluted by the people for their King.

v. 26, 27. Divers attend on Saul, other some contemn him. Hedio & Ruffinus, chap. 5. 1 Sam. 11. 1, ad 4.

The year of the World, 2880. *before Christs Nativity* 1084.

that when they ſhould defend themſelves, they ſhould have their left eyes covered with their bucklers, and by that means be made unapt to enter battel. The King of the Ammonites having after this manner dealt with thoſe on the other ſide of Jordan, he led his Army towards the Galaadites, and encamped near unto their chief city called Jabes, to which he ſent Heraulds to ſummon the inhabitants to ſurrender the ſame; under theſe conditions: either to ſuffer their right eyes to be pulled out, or elſe by enduring the ſiege, to ſee the finall overthrow both of themſelves, and of their City: wiſhing them to make choice of which they liſt, whether they would loſe a little part of their body, or hazard both their fortunes and lives at once. The Galaadites, terrified with this ſo doubtful and dreadfull an election, neither durſt return an hoſtile or peaceable anſwer, but asked truce for ſeven dayes, to the end that ſending their meſſengers to their kins-folk, they might crave their aide, which if they could obtain, they would war; and otherwiſe they promiſed to ſubmit themſelves unto the enemy, under what condition ſoever were beſt pleaſing unto him. *Naas*, that neither cared for the Galaadites, neither for their anſwer, granted them that time of truce which they demanded, and permitted them likewiſe to crave aſſiſtance at all their hands, who were their aſſociates. Whereupon they preſently ſent meſſengers from City to City, and certified the Iſraelites of all that which *Naas* had done unto them, and the extremity whereunto they were reduced. The Iſraelites having before-time underſtood in what eſtate they of Jabes were, had grievouſly lamented and conceived great diſpleaſure thereat; but the fear that afflicted them, ſuffered them to aſſiſt their friends in no other manner than by commiſeration: yet as ſoon as their meſſengers arrived in the City where *Saul* was, and that they had recounted unto him the dangers wherewith the Jabeſites were oppreſſed; the people were as in times paſt moved with compaſſion. For they lamented the miſery of their parents: but as touching *Saul*, he returning from the fields into the city, perceived the inhabitants drowned in their tears, and enquiring of them for what cauſe they were ſo confuſed and abaſhed, he was certified of that, which the meſſengers had reported: and on the inſtant he was raviſhed by a divine motion, and ſent the Ambaſſadours back again to thoſe that ſent them, promiſing that within three dayes he would come and ſuccour them, and that he would have the upper hand of the enemy before Sun-riſe, to the end that the riſing Sun might behold them victorious, and delivered from all fear. Mean while he commanded ſome of them to make ſtay with him, to the intent they might guide and direct him in his way.

Sauls war againſt the Ammonites. 1 Sam. 11. 3, 4, 5, 6.

Naas King of the Ammonites offereth unjuſt conditions of peace to the Galaadites.

The Ambaſſadours of the Galaadites to the Iſraelites.

v. 7, 8, 9. Saul promiſeth aſſiſtance to the Jabeſites.

CHAP. VI.

The combate and victory of Saul *againſt the Ammonites.*

Sauls ſerious exhortation and command for war.

Saul deſirous to incite the people, to iſſue out and make war upon the Ammonites, to the intent under a penalty he might aſſemble them with more readineſs, he houghed his own oxen, and threatned all thoſe whom he met withall to do the like unto theirs, except the next day they preſented themſelves with their arms upon the bank of Jordan to follow the King, and the Prophet *Samuel*, and march unto the place whither by them they ſhould be conducted.

The fear of this penalty publiſhed among the tribes, made them gather to head about the ſame time, ſo that all the aſſemblies of the people were muſtered in the City of Bala. In this ſurvey, beſides thoſe of the tribe of *Juda*, there were numbred ſeven hundred thouſand men; and of the tribe of *Juda* in particular, there were ſeventy thouſand. Having therefore paſſed Jordan, and marched ſome ten cubits length of *Nilus* (which is about ſome three leagues) all the night-time, before the Sun-riſe, he attained the place whither he intended to conduct them, and dividing his army into three parts, he aſſailed the enemy on every ſide, that ſuſpected no ſuch encounter: and fighting valiantly againſt them, he ſlew divers, and amongſt the reſt *Naas* King of the Ammonites. This victory made *Sauls* name famous amongſt all the Hebrews, ſo that he was wonderfully praiſed and honoured for his valour: ſo that if before that time any one had contemned him, at that time they changed their opinions and honoured him, and accounted him the worthieſt of them all. For he was not ſatiſfied to redeem and deliver thoſe of *Jabes*, but he entred the countrey of the Ammonites alſo, and forraged the ſame with his army, and utterly overthrew them: and after he had obtained a great booty and prey, both he and his victoriouſly and magnifically returned to their dwelling places. The people highly pleaſed with this noble action atchieved by *Saul*, rejoyced becauſe they had choſen them ſo noble a King, and exclaimed againſt thoſe that ſaid, that it would be diſcommodious and unprofitable for their Common-weale, ſaying,

1 Sam. 11. v. 11, 12. Ten Schœni or cables length of Nilus, ſo called by the cords that drew the ſhips by Nilus, make 37. Italian miles. Saul kills the Ammonite, and Naas their king. Saul made his name famous amongſt the Hebrews. Saul is praiſed by the people.

Where

A Where are now theſe murmurers? let them be put to death: with other ſuch like words, that a people beſotted with ſome good ſucceſſe, is wont to ſpeak and inforce againſt them that ſet light by the authors and inducers of the ſame. *Saul* received great content and comfort through this good liking and allowance of the people: yet notwithſtanding he ſwore that no one of their tribe ſhould be put to death that day, becauſe it would not ſeem convenient nor agreeable, that the victory which was given them by God, ſhould be mixed with the blood of their brethren; but rather that it was more decent and comely that the time ſhould be ſpent in feaſt and jollity. Hereupon *Samuel* told them, that it behoved them to confirm the kingdome to *Saul* by a ſecond election: and to that end, they aſſembled together in the City of Galgal, according as he had commanded them: and there in the ſight of all the people *Samuel* anointed *Saul* the ſecond time with the conſecrated oyl, and proclaimed him King
B anew. Thus was the Ariſtocracy and government of the better ſort amongſt the Hebrews, turned into a Monarchy. For under *Moſes* and his diſciple Jeſus, who governed the Empire, and Army at that time, the Nobility and elected worthy men ruled the State. After whoſe death, for the ſpace of eighteen whole years, the people was without government, the common-weale not long after reaſſumed her priſtine policy, and the government was given unto him which was eſteemed the moſt valiant in war, and the moſt upright in doing of Juſtice. All which time for this cauſe hath been called the time of the Judges.

The year of the world, 2880. before Chriſts Nativity 1084.

Sauls lenity againſt his adverſaries. v. 12 13.

v. 14, 15. Saul once more anointed King by Samuel.

The diſtinct governments of the Hebrews.

After this, the Prophet *Samuel* aſſembled the people, and ſpake unto them after this manner: "I conjure you by that great God that hath given life to thoſe two brothers (I mean *Moſes* and *Aaron*) and that hath delivered your forefathers from the Egyptians and their tyran-
C "ny, that without any affection either of fear or ſhame, or inſtigation of any other paſſion, "you truly teſtifie whether I have committed any ſiniſter or wicked act, either for profit "ſake, or for avarice or favour. Reprove me, If I have taken away any mans calf, or ſheep, "or any other thing whatſoever, but that which I might lawfully take for my relief and ſuſte-"nance, and at ſuch hands as willingly offered me the ſame; or if I have drawn any mans "beaſts to my uſe, or uſed his cattell to my profit and his hinderance: in theſe and ſuch like, "if I have offended any man, let him now acuſe me in the preſence of the King. All of them cryed out with one voyce, that no ſuch default had been committed by him, bet that he had governed their nation in holineſſe and juſtice. After that the people had thus publickly teſtified in the behalf of *Samuel*; he ſaid unto them; "Since you have liberally and freely pro-
D "teſted, that you have no cauſe of wrong to urge or inforce againſt me, hear I pray you, that "wherewith I can juſtly accuſe you. You have grievouſly offended againſt the Majeſty of "God, in that you have required a King at his hands: you ſhould have rather remembred, that "your old father *Jacob* accompanied onely with his 70. ſonnes came into Egypt, conſtrained "thereunto by famine, and that in that countrey divers thouſands of perſons iſſued from his "loynes, whom the Egyptians kept in captivity, offering them extream outrages. And when "as your fathers called upon God, how he wonderfully delivered them from the neceſſities "wherein they were, without giving them any King, contenting themſelves with two bro-"thers, *Moſes* and *Aaron*; who brought and conducted you into this countrey which you poſ-"ſeſſe at this preſent. And although you participated theſe benefits by the hands of God, yet
E "notwithſtanding you have not forborn both to forget religion, and neglect piety. This "notwithſtanding, at ſuch time as you have been conquered by your enemies, he hath ſet you "free; gracing you firſt of all with the overthrow of the Aſſyrians and their forces; ſecondly, "giving you victory over the Ammonites, and Moabites; and finally over the Philiſtines. "Now theſe great exploits were performed by you, not under the conduct of a King, but by "the direction of *Jephta* and *Gedeon*; what folly therefore hath bewitched you to flie from "God, and to ſeek to live under the ſubjection of a King. But I have named ſuch a one unto "you, whom God hath choſen to be your governour. Notwithſtanding, to the intent that I "may give you a manifeſt teſtimony, that Gods wrath is whetted againſt you, becauſe you "have deſired to have a King; I will ſtrive to expreſſe it unto you, by viſible ſigns done by
F "God himſelf; I will therefore require of God, that he will make you ſee in this place, and "in the heart of ſummer ſuch a ſtorm, that there is not any one of you, that hath ever ſeen "the like thereof. Scarce had he ſpoken the words, but that ſuddenly there fell great ſtore of lightning, thunder and hail, in approbation of that which the Prophet had ſaid: ſo that amazed and tranſported with fear, all of them confeſſed that they had offended. They notwithſtanding profeſſed that their errour was of ignorance, not of obſtinacie, and beſought the Prophet that with a good and fatherly affection, he would beſeech God to appeaſe his wrath towards them, and forgive them their offences at that preſent, which to their other grievous negligences they had annexed, and whereby they had tranſgreſſed his holy will.

1 Sam. 12. 3,4: Samuels juſtification of himſelf in the preſence of the people.

v. 7. ad 16. Samuel expoſtulateth with the people, and objecteth their ſins, and ingratitude.

v. 16,17,18. A huge tempeſt falleth, upon Samuels prayer.

The year of the world, 2880. *before Christs Nativity*, 1084.

All which *Samuel* promiſed them to do, and beſought God that it would pleaſe him to pardon them the errour which they had committed in that behalf, and that it would pleaſe him to be appeaſed by his prayers. Beſides this, he exhorted them to live uprightly, and to keep in their continual remembrance what evills had hapned unto them, for that they had forſaken the way of vertue; and what wonders God had done, and what laws he had given by *Moſes*, all which they ought to meditate on, if they deſired to be in ſafety, and live happily with their King. But if they ſhould contemn the ſame, he foretold them, that both themſelves and their Kings ſhould be grievouſly puniſhed. *Samuel* having prophecied theſe things unto the Hebrews, diſmiſſed them to their own dwellings, after he had confirmed the kingdome to *Saul* the ſecond time.

v. 20. ad finem. An exhortation to the conſideration of Gods aſſiſtance and benefits beſtowed on the Iſraelites.

CHAP. VII.

The Paleſtines, aſſailing the Hebrews, are overcome in battell.

1 Sam. 13 v. 1, ad 4. Hedio & Ruffinus, chap. 6. Saul elected two thouſand for his own guard, and one thouſand for Jonathans.

BUT when the King had muſtered his men, and choſen out three thouſand of the choiſeſt ſouldiers, he appointed three thouſand of them for the guard of his Perſon, and with them went and dwelt at Bethel. The reſt he gave in charge to his ſon, *Jonathan*, and ſent them into Gaba to attend and guard him there; who, followed by them, valiantly overcame a Gariſon of the Philiſtines near unto Gebal. For the Philiſtines of Gaba having gotten the upper hand over the Jews, had taken their arms from them, and ſeized and fortified both with men and munition the ſtrongeſt Cities of their country; prohibiting them to bear arms, and in generall from the uſe of any iron: by reaſon of which inhibition, if their husbandmen had at any time need of any iron work, as of plough-ſhares, mattocks, or any ſuch other inſtrument fit for manuring or tillage of their lands, they were inforced to fetch it, and get it forged amongſt the Philiſtines.

Saul overcometh the Philiſtines.

v. 5. The Philiſtines prepare to invade the Iſraelites.

Now when the Philiſtines had gotten ſome intelligence that their garriſon was after this manner defeated, they were wonderfully moved, and ſuppoſing amongſt themſelves that the injury and out-rage was in no ſort to be ſuffered, they armed themſelves againſt the Jewes, and went out embattelled with three hundred thouſand foot-men, thirty thouſand charriots, and ſix thouſand horſe, encamping with their whole hoaſt near unto the City of Machmas. Which when *Saul* the King of the Hebrews underſtood, he marched toward the City of Galgal: and as he travelled thorow the countrey, he animated and encouraged the people to recover their liberty, proclaiming warre againſt the Philiſtines; whoſe forces he ſo little feared, as he mocked thereat, ſaying, that they deſerved not to be feared for their multitudes, nor any danger which might accrew by their encountry. But when *Sauls* ſouldiers were certified of the true number of their enemies, they were wholly diſcomforted, ſo that ſome of them hid themſelves in dens and places under the earth, otherſome fled on the other ſide of Jordan into the Countrey of the Gadites and Rubenites. But *Saul* ſent for the Prophet, reſolving to conſult with him upon the eſtate of the warre, who gave him anſwer, that he ſhould attend in the ſame place where he was, and that he ſhould prepare beaſts for ſacrifice, becauſe that within ſeven dayes he would come unto him and ſacrifice on the ſeventh day: which done, he might encounter the enemy. According to this direction of the Prophet he expected, yet obſerved he not intirely all that which *Samuel* had enjoyned him. For when he perceived that he was ſomewhat ſlack in coming, and that his ſouldiers waxed weary, he took the beaſts that were prepared for the ſacrifice, and offered a burnt offering: but afterwards underſtanding that *Samuel* was arrived, he went out to meet him, and do him honour. *Samuel* told him, that he had done amiſſe, by reaſon he had neglected that which was commanded him, preſuming before his arrivall (who was ſent thither by the conduct and will of God) to offer prayers and ſacrifices for the people: in which action of his, he both diſcovered his raſhneſſe, and diſorder in ſacrificing. *Saul* excuſed himſelf, alledging that he had ſtayed during the term of ſeven dayes which were appointed him: urging further, that neceſſity, and the depart of his ſouldiers, together with the fear of the adverſe armie which were in Machmas, and the intelligence he had received that *Samuel* was gone to Galgal, had induced him to offer ſacrifice. *Samuel* replyed, ſaying, Thou hadſt done more adviſedly, if thou hadſt obeyed, and not contemned God, by thine overhaſt, whoſe miniſter and Prophet I am: for by thine obedience thou mighteſt both have gotten an aſſurance and continuance of thy kingdome to thy ſelf, and ſucceſſion to thy poſterity. This ſaid, being diſpleaſed with that which had hapned, he returned back to his own houſe, and *Saul* with

v. 6, 7, 8. The Iſraelites diſmaid at the report of the army of the Philiſtines.

v. 9, 10. Saul ſacrificeth contrary to God and the Prophets direction.

Samuel accuſeth Saul.

v. 11, 12.

A with six hundred souldiers (only accompanied with his son *Ionathan*) came unto the City of Gabeon. The greater part of these men were disarmed, by reason that the Countrey was intirely destitute of Iron; and workmen that were expert and skilful in forging and making armour: for the Philistines permitted them not to have any, as we have declared a little before. These dividing their army into three battels, invaded the Countrey of the Hebrews, by so many wayes, destroying and forraging all things, both in the sight of King *Saul*, and of his son, who neither could inhibite their incursions, nor by reason, of their multitudes, make head against them. Both he therefore and his son, and *Achias* the high Priest, sate them down upon a hillock, and seeing the Countrey spoiled round about them, they were much dismaied. But *Sauls* son conspired and concluded with his Esquire and Harness-bearer, to enter secretly
B into the enemies camp, and raise an uprore & alarum in the same; who willingly promising and offering him his service to adventure with him in all occasions and places, with the hazzard of his life: they both of them descended from the mountain, and marched directly towards the enemies camp, who had pitched their tents on a high pointed rock, which extended it self in length with three angles, and was each way begirt with a banck, as it were a wall and fortification against the incursion of their enemies. For which cause they kept their watch somewhat too carelesly, because the place was fortified by nature: so that no man might ascend, or assail them, but with disadvantage. When as therefore they had gotten near unto the camp, *Jonathan* incouraged his companion, and animated him to assail the enemy after this manner. If (saith he) they espy us, and will us to ascend, let us take this summons of theirs for an assured token of victory: but if they hold their peace, and call us not,
C let us return back again.

The year of the world, 2880. before Christs Nativity, 1084.

Hedio & Rufinus.

Galgal.

v. 22, 23. The Palestines spoil the countrey of the Hebrews.

1 Sam. 14. 1, ad 4. Jonathan with his Harness-bearer do privily enter the enemies camps

As therefore they approached the enemies hoast, about the beginning and break of the day, the Philistines said the one unto the other: The Hebrews creep out of their caves and dens. Then cried they out to *Jonathan*, and his Harness-bearer, saying; Come hither, come hither unto us, to the end we may plague you according to your audacious enterprize. *Sauls* son quickly taking hold of these their words, and esteeming them for an ominous and an assured token of victory, departed with his Esquire from the place where they were first discovered, answering them that he would shortly visit them. So withdrawing himself on the otherside of the rock, which by reason of the scituation thereof, was left unguarded: overcoming the difficulty of the place with great labour; at last they attained the place where
D the enemy was, whom they found asleep, and assailing them slew twenty of them, and filled the whole army with terrour and amazedness: so that casting away their weapons they fled amain: some others being ignorant which were either their friends or foes, invaded one another as enemies. For imagining with themselves that only two Hebrews durst never ascend and enter their camp, they addressed themselves to their mutual murther and slaughter: so that some of them were slain, others fled to escape the sword, and fell headlong down the Rocks. But when as the Kings espials had told him what confusion and disorder was befallen in the camp of the Philistines, *Saul* demanded whether any of his company were absent: and hearing that his son and his Harness-bearer were missing, he commanded the high Prieft, that attired in his pontificial ornaments, he should prophecy that
E which should succeed: who assuring him that he should obtain the victory over his enemies, he sallied out and assaulted the Philistines, and ran upon them, who were thus confused and disordered, and whetted the one against the other. To him there flocked in great multitudes, such, as before times were fled into dens and places under ground, as soon as they heard that the victory inclined on *Sauls* side: so that gathering together to the number of then thousand Hebrews, he pursured his scattered enemies thorow all the Countrey. But afterward, a great inconvenience hapned unto *Saul*, proceeding from the joy he had conceived by this victory (for commonly such as are blessed by such good fortunes, are not masters of their own affections and reasons) or rather proceeding from his ignorance. For intending to satiate himself with revenge for all those injuries which he had received from
F the Philistines, he published an imprecation or curse amongst the Hebrews, against any one whomsoever, that intermitting the chase and slaughter should take sustenance before night, purposing until dark night neither to give over pursuite or slaughter. This execration thus published by *Saul*, it changed that his son that had not as yet heard of the imprecation of his Father, nor the general ratification and allowance of the same by the people, sallying into a certain grove, belonging to the tribe of Ephraim, wherein were many swarmes of Bees, he by chance light upon a honey-comb, and pressing the honey thereout, afterwards did eat the same. Afterwards having intelligence that his Father had under a grievous penalty of execration, forbidden any man to taste any sort of meat before sun-set, he gave

v. 11, 12.

v. 12, 13, 14, 15. Jonathan slayeth a certain number in the enemies camp, the rest invade one another, and are put to flight.

Hedio & Rufinus, chap. 7. v. 20. ad 26. Saul hearing that there was a tumult in the Palestines camp, sallieth out upon them.

v. 27. ad 30. Sauls edict unwittingly broken by Jonathan.

The year of the World, 2880 before Christs Nativity, 1098.

over eating further: yet, said he, that his father had done amiss therein in publishing that prohibition, by reason that if they had received sustenance, they might with greater force and forwardness pursue the enemy that fled, and overtake and slaughter them in great number. Killing therefore many thousands of the Philistines partie, about the evening they began to ransack and spoil the camp of the Palestines, and bore away from thence great spoils, and a wonderful number of cattel, part of which were slain and eaten with the bloud, contrary to law. Which when the Scribes had certified and signified to the King, how the people had offended against God, by slaughtering the beasts, and eating the flesh of them, before it was either washt or purified from the bloud; *Saul* commanned that a great stone should be rowled into the midst of the place, and commanded the people to kill and sacrifie their beasts upon the same: and that they should forbear to eat the flesh with the bloud, because it was not agreeable unto God. All which was performed according as the King had commanded; and *Saul* erected an Altar in that place, on which he offered a burnt sacrifice unto God. This was the first Altar that he erected. But *Saul* being desirous incontinently to assail the enemies camp, and sack all that was therein before the day-spring, whilest his men of War diligently followed him, and shewed great forwardness in the execution of his command: the King asked counsel of the High Priest *Achitob*, whether God would give him the victory, and permit those that should enter the enemies camp, to return from thence with victory. The High Priest certified him that God returned him no answer: which when he understood; It is not without cause, said he, that God is thus silent, who heretofore was wont to give a willing answer in that which we ought to do: but there must needs be some hidden sin in us, that breeding an offence in him, procureth him to be silent.

v. 32. The Hebrews feed on bloody flesh.

v. 37, 38.

But I swear by the same God, that although mine own son *Jonathan* had committed that sin, to the end I may appease God, I will with no less severitie execute him, then any one stranger that is neither by alliance nor affinity tyed unto me. Now when the people cried out, and encouraged him to the performance of that he had spoken, he presently assembled them in one place, and he standing with his son apart, began by casting lots to find out him that was faulty. Now when the Lot fell upon *Jonathan*, he asked him what he had committed, and what crime in his own conscience he was guilty of? To whom he answered, I know no other thing, but that yesterday being in pursuit of the enemy, and ignorant of thine Edict, I tasted of an honey combe: but *Saul* swore that he would slay him, setting more by his oath, then either by kindred, nature, or affection. He nothing astonished with this present peril, with a generous and dreadless mind, presented himself with this reply: O father (said he) I entreat no favour at thy hands: for I will willingly submit to that death, which may discharge thee of thy vow, the more contentedly because I have seen so famous a victory: for I shall die throughly contented to see the insolency of the Palestines overmastered by the power of the Hebrews. This valour and courage of the young man moved the whole multitude to remorse and commiseration; so that they swore all of them that they would not suffer that *Jonathan*, who was the Authour of so famous a victory, should be slain: and therefore rescued they the young man from his displeased father, and made vows unto God, to the end he might pardon him that fault. *Saul*, after he had slain about six thousand of his enemies, returned with victory to his own home, and reigned afterwards very happily and overcame by force the Ammonites, Philistines, Moabites, Idumeans Amalechites, and King *Oba* that dwelt near about him. He had three sons, *Jonathan*, *Josuah*, and *Melchi*, and two daughters, *Merob* and *Michol*. The General of his Army was *Abner* the son of his uncle called *Neer*; for *Neer* and *Cis Sauls* father, were brothers and sons of *Abiel*. He was very rich both in Horse and Chariots, and against whatsoever enemy he marched forth, he alwayes returned with victory; so that he reduced the affairs of the Hebrews to happy estate, and so much increased their power, that they were feared by all those Nations that neighboured upon them. But the chiefest of the youth, that either prevailed in strength or exceeded in beauty, he chose to be of his guard.

v. 41, 42. Saul trieth by Lot, who hath displeased God

v. 44. Saul intendeth to kill his own son being prepared and resolute to die.

v. 45, 46. The Israelites rescue Jonathan from his displeased father.

Oba or Soba.

v. 47. Saul alwayes conqueror.

CHAP. VIII.

Sauls *victory against the Amalechites.*

Hedio & Ruffinus, chap. 8. 1 Sam. 15.

BUt *Samuel* comming unto *Saul*, told him that he was sent unto him by God, to admonish him how he had chosen him above the rest, and preferred him to the Kingdome: and for that cause that it behooved him to be obedient unto him in all things, because he ruled the people; but God both Kings, Kingdomes, and all things. Thus therefore

A fore (ſaid he) doth God command thee, Since the Amalechites offered many injuries unto the Hebrews in the deſart, whileſt in their departure out of Ægypt, they travelled into that region which they now inhabit; it behoveth thee to puniſh them by a moſt juſt war: and having overcome them, that thou utterly extinguiſh their memory, without regard either of ſex or years; and this revenge ſhalt thou execute upon them, in repayment of thoſe injuries they in times paſt offered to our fore-fathers. Neither ſhalt thou ſpare either beaſt or horſe, or flock, to apply them to thy profit or particular uſe: but thou ſhalt conſecrate all unto God, and according as *Moſes* commanded it, deface the name of the Amalechites from off the earth. All theſe things did *Saul* promiſe to performe, and ſuppoſing obedience conſiſted in this, not onely in the acting, but alſo the ſpeedy execution of that which was enjoyned him, he preſently aſſembled all his forces together, and muſtering his ſouldiers at Galgal, he B found about fourty thouſand, beſides the Tribe of *Juda*, which of it ſelf afforded and allowed thirty thouſand men: with theſe did *Saul* enter the countrey of the Amalechites, and laid divers ambuſhes near unto a river, not onely to afflict them with open and hoſtile war, but alſo to encloſe and ſurprize them at unawares, and kill them amiddeſt their high-wayes: He charged them therefore, and put them to flight, and diſcomfited their whole Army, purſuing them that fled. Which execution of his, having that anſwerable ſucceſs (according as God had promiſed him before) he marched onwards, and beſieged the Cities of the Amalechites, and overcame ſome of them by batterie, ſome by mines and countermures raiſed on the outſide, otherſome by famine and thirſt, and divers other wayes. And in thoſe C Cities which he overcame, he neither ſpared women nor children, neither ſuppoſing their murther to be cruell, neither inhumane: firſt, for that he executed it upon his enemy; next, for that he did nothing but according to Gods commandment, towards whom his diſobedience might redound to his utter overthrow. He took *Agag* priſoner alſo, who was the King of the Amalechites, whoſe beauty and perſonage ſeemed unto him ſo well proportioned and perfect, that he wondered thereat, and thought him worthy to be kept alive, and that not by Gods commandment, but overcome by his own affection, uſurping upon an ungranted priviledge of mercy to his own prejudice: For God ſo hated the Amalechites, that he ſpared not their Infants, who ought in naturall compaſſion to have been more pitied D than the reſt. But *Saul* kept alive the King of his enemies, and the Authour of all the Hebrews evils, ſetting more by his beauty than Gods commandment. This ſin of his the people preſently imitated: for they ſpared both horſe and other kind of cattel, and made prey of them, notwithſtanding that God had charged them to reſerve nothing. They carried away with them all other movables aud riches, and onely conſumed thoſe things which were of ſmalleſt value by fire. This victory had *Saul* over thoſe people that dwell betwixt Peluſium, which is a City on the borders of Egypt, unto the Red-Sea. but he medled not with the Sichemites, which inhabit in the midſt of the Madianites, whom before the battel he had commanded to retire themſelves, leſt they ſhould partake the calamities of the Amalechites: for in that they were allied unto them, by reaſon of *Raguel*, *Moſes* father in Law; E the Hebrews had cauſe to procure their ſafety. *Saul* having obtained this victory, and rejoycing at his good ſucceſs, returned to his own home, as full of content, as if he had pretermitted nothing of that, which God had commanded him by the Prophet *Samuel*, before his war with the Amalechites; but as if he had preciſely obſerved all that which was enjoyned him. But God was ſore diſpleaſed, both for that the King of the Amalechites was preſerved, and for that the people had made prey of their cattel: for both theſe actions of theirs were expreſly againſt Gods permiſſion. For it was not to be tolerated, no not in a mortall King, that they ſhould neglect and contemn his Laws and Decrees, by whoſe onely means they were furthered and favoured in their victory. For which cauſe God told the Prophet *Samuel* that he repented him in that he had choſen *Saul* for their King, conſidering that he infringed his commandments, and governed himſelf according to his own appetites. When *Samuel* heard theſe words, he was ſore troubled, and beſought God all the night long, that F he would appeaſe his wrath and diſpleaſure conceived againſt *Saul*: but notwithſtanding all the importunities, and prayers which the Prophet made for him, God would in no ſort be reconciled, becauſe it was inconvenient that the ſinnes, which were committed by *Saul*, ſhould be remitted by *Samuels* ſubmiſſion and interceſſion. For ſinne never more augmenteth and increaſeth, than when ſuch as are offenced are too remiſs in their puniſhments: for whileſt they would be reputed both for good and mercifull, they themſelves both unawares, and unwittingly, become the authours of ſinne. When as therefore God had denied the Prophet his requeſt, and it manifeſtly appeared that no prayers or ſupplication might appeaſe him; as ſoon as it was day, *Samuel* repaired to *Saul*, who at that time remained

in

The year of the world, 2883. before Chriſts Nativity, 1081.

1 Sam. 15. 1, 2, 3.
Samuel by Gods commandment addreſſeth Saul to make war upon the Amalechites.

v. 4.
Saul muſtring his people, findeth in the tribe of Juda onely thirty thouſand men.

v. 5, 6.
Saul razeth the cities of the Amalechites.

v. 7, 8.
Saul taketh Agag the King of the Amalechites priſoner, and keepeth him alive, contrary to Gods commandment.

v. 9.
The people contrary to that which God had ordained, drive away the horſe and cattel of the Amalechites.

Hedio & Ruffinus, chap. 9.

v. 10. ad 24.
God diſpleaſed with Sauls diſobedience.
Samuel ſtriveth to reconcile Saul unto God.

Too much indulgence and lenitie confirmeth the wicked in their ungodlineſs.

The year of the World, 2883. *before christs Nativity,* 1681

in Galgal. Now as soon as the King perceived him, he ran unto him and embraced him saying: I give God thanks for the victory; and all those things which he commanded me, I have performed. But *Samuel* replied and said: how cometh it then to pass, that I hear this bleating of sheep, and bellowed of beasts throughout the Army? *Saul* answered, That the people had reserved that cattel for sacrifice, and that besides them, all the Nation of the Amalechites was exterminated as God had commanded, and that there was not any one remaining, but that he onely had reserved the King, whom he would cause to be presented before him, to the end they might consult together what should be done with him. Hereunto the Prophet answered: that God took no pleasure in sacrifices, but such as were good and just, and such (said he) are they that are according to his will and commandment; since no action may be reputed good, but in respect of the reference it hath to Gods will: for God refuseth not him that sacrificeth not, but him that disobeyeth him. For he willingly accepteth not those sacrifices, that are offered unto him by those that submit not themselves unto him, and offer not unto him the true and only offerings; yea, though they present divers and many great sacrifices, and bring him sundry jewels of gold and silver; but rejecteth such things, and respecteth them not as pledges of piety, but testimonies of wickedness: But he taketh pleasure in those onely that observe that which he hath pronounced and commanded, making choice rather to die, than any wayes to infringe the same: not seeking that sacrifices should be offered unto him; but if they be offered, although of small and no value, yet are they more acceptable unto him in poverty and obedience, then all those which the richest hand, or strongest fortune can afford him any wayes. know thou therefore (said he) that thou hast incurr'd Gods displeasure, in that thou hast contemned and neglected his commandments: for how canst thou think that he will regard thy sacrifices with a gracious eye, which he himself hath adjudged to utter perdition and ruine? except thou think that to offer such things unto God, be in effect no less than to seek out death. Be assured therefore of the loss both of thy kingdom and power, which hath in such sort transported thee, that thou hast contemned God, who bestowed the same upon thee. But *Saul* confessed that he had sinned and done a miss, in that he had not obeyed the words of the Prophet; yet alledged he that he was compelled to do the same, in that he durst not restrain the souldier, who was whet and kindled upon the prey: but (said he) be favourable and mercifull unto me, for hereafter I will take heed lest I fall into the like sin: and he besought him that he would stay with him so long whilest he might offer a peace-offering in his behalf. But he that fore-saw and knew that God would be moved by no sacrifice, began to depart.

v. 17. &c. Samuel chideth Saul.

v. 22. The contempt of God, wherein it consists.

A pleasing and acceptable sacrifice unto God.

v. 23. Samuel telleth Saul of Gods displeasure, and the loss of his kingdom.

v. 24. Saul confesseth his sin, and craveth pardon: which notwithstanding is denied him.

CHAP. IX.

Samuel *proclaimed* David *King.*

BUT *Saul* willing to retain *Samuel*, took hold of his garment, and for that the Prophet hastily with-drew himself, he tore away a part thereof, by reason that *Samuel* violently with-drew himself from him. To whom the Prophet said, that in like sort his kingdom should be rent from him, and that another who was more honest and upright, should take possession thereof: for God continued in his determination intended against him, because that to change and varie opinion is humane passion and not divine puissance. *Saul* answered, that he had grievously sinned, but it was impossible for him to recall that which was done: he notwithstanding besought him, that in the presence of the people he would as yet do him honour, at such time as he should walk with him, and cast himself before the presence of God: which *Samuel* condescended unto, and went with him to Adore God. After this *Agag* the King of the Amalechites was brought before *Samuel*, who heard him lament and complain that death was very bitter and tedious; to whom he answered in this manner following. As thou hast caused divers mothers amongst the Hebrews to weep and lament the loss of their children; so shalt thou cause thy mothers sorrow and torment for thy death: which said, he presently commanded that he should be put to death in Galgal: as for himself he returned back again to the city of Ramath. But the King perceiving in himself into how many mischiefs he had fallen by his offences committed against God, departed to his chief city called Gaba (which name signifieth a hillock) and from that day forwards he never more came into the Prophet *Samuels* presence, who was heartily sorry for his fall: but God commanded him to give over his care, and that taking with him the sacred Oyle, he should repair to the City of Bethleem to *Jesse* the sonne of *Obed*, and

v. 27, 28. Saul, striving to stay Samuel, renteth his garment:

Hedio & Rufinus chap. 10.

v. 32. The King of the Amalechites is slain by Samuels command.

1. Sam. 16. 1. &c. God sendeth Samuel to Bethleem to anoint David King.

A and that there he ſhould anoint one of his ſons for King, according as he had commanded him: and when as the Prophet ſaid that he was afraid, leſt *Saul* getting notice thereof, ſhould either by reaſon or open force ſeek to ſlay him, being encouraged and aſſured in his attempt, he came to the forenamed town. In that place was he ſaluted with great concourſe of people, and each of them inquired of him to what intent he repaired thither: who anſwered them that he came to offer ſacrifice unto God. Now when the oblations were performed, he invited *Feſſe* and his ſons to banquet with him; and beholding the eldeſt of them to be fair and well proportioned, he conjectured by his ſtature and ſeemlineſſe, that it ſhould be he that was to be elected King; but in this matter he attained not the ſcope of Gods providence. For demanding whether he ſhould anoint that young man, whom in admiration he thought ſo worthy of the kingdome: it was anſwered him, that men ſaw not in ſuch manner
B as God doth. For thou (ſaid he) beholding the beauty of the young man, ſuppoſeſt him worthy of the kingdome: but I prize not royalty and government of eſtate, by the beauties of the body, but by the vertues of the ſoul: and him require I that is perfectly furniſhed herewith, and hath his mind beautified with piety, juſtice, obedience, and fortitude. Upon theſe words *Samuel* commanded *Feſſe* to bring all his other ſonnes into his preſence, who preſented him with five others, the eldeſt of which was called *Eliab*, the ſecond *Aminadab*, the third *Sala*, the fourth *Nathaneel*, the fifth *Rael*, the ſixth *Aſam*. Now when the Prophet beheld theſe likewiſe no leſſe beautifull men than was the eldeſt, he asked of God which of them he ſhould chuſe for King; he anſwered him that he ſhould chuſe neither of
C them: for which cauſe he enquired of *Feſſe* whether he had any other ſons beſides them: who told him that he had one which was called *David*, who had the care and cuſtody of his flocks. Him did the Prophet ſuddenly command him to ſend for, alledging that it was impoſſible for them to ſit down to the banquet, except he were preſent. Now when *David* was arrived according as his father had commanded him; *Samuel* ſeeing him fair in colour, quick in eye, and otherwayes anſwerable to his naturall ornaments: This is he (ſaid he in private to himſelf) who is accepted and elected by God to be our King. This ſaid, he ſate down at the table, and made the young man ſit above him, and both *Feſſe* his father, and his other brethren. Afterwards taking the cruet of oyl in the preſence of the ſaid *David*, he anointed
D him, and told him in his ear, how God had choſen him to be King, and exhorted him to ſtudy Juſtice, and to be obedient to that which ſhould be commanded him, aſſuring him by that means, that his kingdome ſhould be of long continuance, his family and ſtock ſhould be famous and renowned, and that he ſhould overcome the Philiſtines, and conquer thoſe Nations againſt whom he ſhould fight, and obtain glorious renown in his life time, and leave the ſame to his ſucceſſors as an inheritance. *Samuel* having made this exhortation, departed
E from him, and the Spirit of God abandoned *Saul*, and entered into *David*, ſo as he began to prophecy, by means of a divine ſpirit wherewith he was ſeized: whereas on the other ſide, *Saul* was tormented with ſtrange paſſions of the evill ſpirit, whereby he fell into ſtrange ſuffocations, and ſtranglings; ſo as his Phyſicians could not invent any remedy for him, but gave counſell that ſearch ſhould be made, if a man might be found that were expert and cunning in ſinging and playing on the harp, to the end that when the evill ſpirit ſhould aſſault and trouble him, he might ſtand at his head, and both with voyce and inſtrument ſing ſacred hymnes before him. And when as the King had given preſent and ſpeedy command, that ſuch a one ſhould be ſought after, one of thoſe that were aſſiſtant, told him that he had ſeen in Bethleem a ſon of *Feſſes*, a young man of excellent feature, and beſides his other good parts and bringing up, very cunning both in ſong and playing on the Harp: and beſides that, addreſt enough, and toward in feats of arms. He therefore ſent meſſengers to *Feſſe*, to command him to withdraw *David* from the folds, and to ſend him unto him, becauſe that having heard report of his beauty and valour, he was deſirous to ſee him. This command of his did *Feſſe*
F obey, and ſent his ſon with preſents unto *Saul* the King, who greatly rejoyced upon his arrival, and made him his penſioner, and honored him divers wayes. For he was refreſhed by him, and was his only Phyſician againſt the vexation of evill ſpirits, at ſuch time as they ſeized and poſſeſſed him: for by reciting and ſinging Pſalmes upon his harp, he reſtored the King to his right mind: he therefore requeſted *Feſſe* that he would ſuffer him to live with him, and attend upon him, becauſe he was ſo much delighted with his preſence; whereunto he condeſcended, permitting him to dwell with the King.

The year of the world, 2883. before Chriſts Nativity, 1081.

v. 7 8, ad 11. God reſpecteth not the beauties of the body, but the perfections of the mind.

Jeſſes ſons being goodly in perſonage, were not to be preferred to the ſoveraignty.

v. 12, 13. Samuel anointeth David king.

v. 14, 15, ad 20. Gods Spirit forſaking Saul deſcendeth on David, who beginneth to prophecie.

v. 21. Saul maketh David one of his penſioners or guard.

CHAP.

The year of the world, 2883. *before Christs Nativity*, 1081.

CHAP. X.

A second expedition of the Paleſtines againſt the Hebrews.

Hedio & Ruffinus, chap. 11. 1 Sam. 17. 1. &c.

NOT long time after this, the Philiſtines aſſembled themſelves, and gathered together great companies of men of war, with whom they aſſailed the Iſraelites, and ſubdued all that which is betwixt Succoth and Azeca, where they encamped. *Saul* on the other ſide led forth his Army againſt them, and encamping himſelf upon a certain mountain, he conſtrained the Philiſtines to diſlodge from their firſt camp, and intrenched themſelves upon another mountain right over againſt that where he pitched his tents. The camps being thus ſeparated the one from the other, there was a valley that extended it ſelf between both the Armies: Into this there deſcended a certain man called *Goliah*, a Gittite, of huge ſtature, being four cubits and a ſpan length in height, having his limms covered with huge and mighty armour; for his curets which he bare on his back, weighed five thouſand ſicles; his helmet and pouldrons were of braſſe, made fit to cover his maſſie members; the ſpear which he bare in his hand was no light launce, but he bare it on his ſhoulder, and the head thereof weighed ſix hundred ſicles, and after him there followed divers men bearing arms. Now when he came betwixt both the Armies, he ſtood up, and cryed with a loud voyce, addreſſing his ſpeech to *Saul* and the Hebrews in theſe terms: Hebrews, what need you to hazard the doubtfull fortune of warre? Single me out an adverſary, and let us determine by our two hazards on whoſe ſide the victory and conqueſt ſhall fall; ſo that whoſeſoever ſouldier ſhall be overcome, let his party be adjudged ſubject to their ſides who have the victory: for it were better that ſome one among you, than the whole Army ſhould be brought in hazard. When he had ſpoken thus, he returned back to his own camp. The next day he came forth again and uſed the ſame words, and thus for fourty dayes ſpace ceaſed he not to defie the Hebrews in ſuch like words, and under the ſame conditions: ſo that both *Saul* and all his Army were diſpleaſed, and kept themſelves alwayes ready and arranged in battell, although the fight was begun on neither ſide. During the time that *Saul* addreſſed himſelf to this expedition, he ſent *David* back again to *Jeſſe* his father (contenting himſelf with his other three brothers, who at that time ſerved under his Royall Standard) where he intended his intermitted care of keeping his flocks: But whileſt the warre was rather protracted than performed, whither his father had ſent him to carry victuals to his brothers, and to know how their affairs went in the Army, and whileſt that *David* deviſed with his brothers, as touching thoſe things which his father had committed to his charge; he heard the Philiſtine blaſpheming and railing upon the Hebrew Army, and was therewith ſo greatly moved, that turning himſelf unto his brothers, he told them that he was ready and addreſſed to fight hand to hand againſt that enemy. But *Eliab* the elder brother reproved him for ſo ſpeaking, telling him that he was more hardy than became his age, and that he knew not what concerned thoſe matters, willing him to return unto his father, and intend his flocks. *David* for the reverence he bare unto his brother departed from thence, and meeting with certain ſouldiers, ſaid unto them, that he had a will to encounter that proud challenger: which they preſently ſignified unto *Saul*, who incontinently ſent to ſeek him out. Now when he came before his preſence, he asked him what he intended to do? O King (ſaid he) let not thy courage be abated, nor thy fear overmaſter thee; for I am he that will abate the pride of this enemy, and encounter and enter combate with him: and how great and high ſoever he be, how elate and fierce ſoever he ſhew himſelf, I will ſubdue him, and turn his terrour to deriſion; and ſo much the more ſhall the glory, and the honour of thy army be enhaunced, by how much ſo great and expert a man at arms ſhall be ſubdued by a young man, and an unexperienced ſouldier. *Saul* amazed at his hardineſſe, and great courage; yet notwithſtanding, ſuſpecting him by reaſon of his years, told him, that he was too feeble to encounter a man ſo expert in feats of arms; whereunto *David* made this anſwer, That which I promiſe you (my ſoveraign) is under the aſſurance which I have in God, which heretofore I have proved, and the ſuccour which at other times I have received at his hands. For whiles I fed my fathers flocks, I redeemed a lambe that was raviſhed out of my fold, out of the lyons jaws; and catching the wild beaſt by the tail, that with open mouth aſſaulted and ſought to devour me, I beat him to the ground, and ſlew him; neither with leſſe ſucceſſe invaded I a Bear that ſet upon my flock; and as light do I ſet by this monſter alſo, who vomiting out his ſlanderous raylings both againſt God, and men, ſhall neither eſcape the divine arm of Juſtice which he ſo wickedly provoketh, neither flie from my hands, who am prepared to encounter him. So

v. 15. Saul ſendeth David back again to his father.

v. 26. David deſireth to fight with Goliah.

verſ. 34, 35, 36. David redeemed a lamb from the jaws of a Lion, and ſlew him. David killed a Bear.

A So much prevailed this forward readineſs in the young man, that the King beſeeching Gods aſſiſtance to ſecond his courage, furniſhed him with a royal armour, a ſword and a helmet, and ſent him forth to the battel. But *David* feeling the weight of his armour, and ſeeming rather to be loaden then defenced with the ſame, ſaid unto him: Let theſe armes (O King) ſerve to incloſe and defence thy body, who art able to bear them, and ſuffer me I beſeech thee, who am thy ſervant, to fight according to mine own fantaſie. He therefore laid up his armour, and took a ſtaffe in his hand, and five ſtones which he gathered on the banks of the torrent, which he put in his ſcrip, his ſling he bore in his right hand: and being thus armed, he marched forward to encounter his enemy. Now when the Barbarian ſaw him thus furniſhed, he ſo much contemned him, that in way of ſcorn he asked him whether he thought him to be a dogge, that he thus came forth to fight with him, with weapons fit to B ſcare dogges; Nay (ſaid *David*) I eſteem thee worſer then a dogge (which ſo much perverted *Goliahs* patience, that he curſed the name of his God, thundring out threats, that he would caſt out his carcaſe to be devoured by the beaſts of the field, and the birds of the aire. But *David* anſwered, Thou comeſt againſt me with thy ſword, thy javelin, and curets: but contrariwiſe, I march out againſt thee under the warrantiſe and protection of God, who ſhall deſtroy thee by my hand, and with thee thy whole army, for this day will I take thy head from thy ſhoulders, and caſt the reſt of thy body to the dogges whom thou reſembleſt, and all men ſhall know that God is the Prince of the Hebrewes, and that our armes and forces are the cares that it pleaſeth him to have of us, and that all other furniture of War is unprofitable, except it be aſſiſted by God. The weight of the Philiſtines armes hindred him from marching readily: ſo that he C marched foot by foot towards *David*, contemning him, and truſting that he ſhould kill him eaſily, both for that he was diſarmed, as alſo becauſe he was young, and tender in years.

The year of the World, 2883. *before Chriſts Nativity*, 1081.

v. 38, 39, 40. David laying aſide thoſe armes wherewith he was furniſhed to fight with Goliah, marcheth forward with his ſling againſt the enemy.

v. 41, ad 47. David drawing near his enemy is contemned. Davids talk with Goliah before the combate.

CHAP. XI.

The ſingle combate betwixt David *and* Goliah, *and the ſlaughter of the Philiſtines that followed after.*

D *David* ſet forward to make head againſt the enemy, being aſſiſted by a companion whom he ſaw not, which was God; drawing therefore one of the ſtones, which he had gathered on the banks of the torrent, out of his ſcrip, and having fitted it to his ſling, he forced it againſt *Goliah*, and gave him ſuch a ſtroke on the forehead, that he pierced him to the very brain: ſo that *Goliah* fell down ſuddenly dead, and he running upon him as he lay ſprawling on the earth, cut off his head with his own ſword: for he himſelf had none. As ſoon as he was ſtrucken down, diſcomfiture and flight ſeized all the army of the Philiſtines: for ſeeing the moſt eſteemed warriour amonſt them overthrown and ſlain, they began to ſuſpect the general iſſue of their War, and reſolved to retire from thence; ſo they took their flight in diſorder and confuſion, ſuppoſing by that meanes to deliver themſelves out of dangers. But *Saul* and the whole army of the Hebrewes ſallied out againſt E them, with great ſhouts and cries, and in the purſuit made a great ſlaughter of them, and drave them to the borders of Geth and the gates of Aſcalon. In this battel there died on the Philiſtines ſide above thirty thouſand, and the reſt that were hurt and wounded, were twice as many. *Saul* returning back into his camp, pillaged and burnt their tents; but *David* bore *Goliahs* head into his pavillion, and hung his ſword in the Tabernacle, and conſecrated the ſame unto God. But *Saul* afterward conceived a privy hatred againſt *David*, upon this occaſion which enſueth: For whereas he returned triumphant like a conquerour with an army, and the women and maidens ſinging and dancing to their cymbals and timbrels, in way of honour came out to meet him; The women ſung that *Saul* had ſlain divers thouſands of the Philiſtines; and the virgins anſwered, that *David* had ſlain divers F ten thouſands: Which when *Saul* underſtood and ſaw that the leſſer teſtimony of thouſands was referred to him, and that the ten thouſands were attributed to *David*, he ſuppoſed that after ſo glorious a renown, there wanted nothing for *David*, except to be King. For which cauſe he began to fear and ſuſpect him: ſo that by reaſon of the feare he had of him, he thought that he was too near his own perſon, and therefore from being one of the chiefeſt in authority about him, which was to be one of his chief Commanders and guard, he made him Captain over a thouſand, rather reſpecting his own ſecurity, then the others honour; to the intent that being often charged by incurſions of the enemy, he might by ſome diſaſter be deprived of his life. But *David* having in all places the aſſiſtance of Almighty God, returned

v. 49, 50, 51. Davids victory againſt Goliah. The Paleſtines flie and are diſcomfited.

v. 52, 53.

Thirty thouſand of the Paleſtines ſlain.

1 Sam. 18. v. 6, ad 9. Saul privily hateth David.

Saul from one of his chief Nobles, maketh David a Tribune, to the end that being often drawn out by the enemy, he might be ſlain.

The year of the World, 2883. before Christs Nativity, 1081.

turned alwayes with good ſucceſs and happy iſſue: ſo that for the excellency of his valour, the people intirely loved him; and *Sauls* daughter alſo, that was about that time marriageable, began to be inamoured with him, and ſo great and apparent was her affection towards *David*, as the certain notice thereof came unto her fathers eares, who was ſore diſpleaſed therewith, yet hoping by that means the ſooner to intrap him, he gave ear thereto with ſome ſhew of allowance, and told them who diſcovered their loves unto him, that he would willingly give him his daughter to wife, under pretence that the enjoying of her might be the means of his utter overthrow: For (ſaid he) I am content to give him my daughter in marriage, under that condition, that he bring me ſix hundred enemies heads; and he deſirous to get ſo high and famous a reward, and in like ſort to obtain honour, by an act both ſo dangerous and admirable, will undertake the execution thereof, and ſhall be ſlain by the hands of the Philiſtines; and that intention which I have conceived againſt him, ſhall ſucceed according to mine own hearts deſire: for I ſhall be delivered of him, in ſending him out of the world, not by my means, but by other mens hands. Further, he charged his Courtiers to ſound and ſeek out *Davids* reſolution, and how he was affectioned towards marriage: who began to deviſe with him, telling him that the King bare him a moſt intire favour, and that the people admitted him, and how they ſhould procure him the marriage of the Kings daughter. Whereunto *David* replyed; Think you it to be a ſmall matter to be ſon in law unto the King? for my ſelf I eſteem otherwiſe, conſidering in eſpecial mine own baſe condition, who have neither reputation nor any honorable quality. When *Sauls* ſervants had related unto him that anſwer *David* had made them: Tell him (ſaid he) that I neither want goods nor preſents (for that were to expoſe my daughter to ſale, and not to match her with an husband.) I ſeek for a ſonne in law that hath valour, and that is adorned with all vertue, ſuch as is manifeſt and apparent in thee: and my deſire is, that for the dower of my daughter, thou give me neither gold nor ſilver, nor any other valuable wealth out of thy fathers houſe; but the puniſhment of the Philiſtines, and ſix hundred of their heads, which ſhall be the moſt deſired and accepted dower thou canſt preſent me with. My daughter alſo requeſted above all the dowers, that may accrew unto her by order of law, to be married with ſuch a man that is ſo ennobled and famous by the overthrow of his enemies.

v. 17, ad 26. Sau's daug'ter in love with David.

Saul ſubtilly objecteth David to ſlaughter, un'er a colourable condition of ſlaughtering the Phil ſtines, v. 27, &c.

Saul, under covenant of 600 Philiſtines heads, promiſeth David his daughter.

When theſe words were reported unto *David*, he was very joyful, thinking that *Saul* ſpake ſincerely of this affinity: and without delay, or taking counſel or deliberation, whether the thing were eaſie or impoſſible for him to execute, he incontinently departed with his company to go and find out the enemy, and execute the condition, under which the marriage was promiſed him. For it was God that made all things eaſie and poſſible to *David*, for after he had ſlain divers of them, and cut off ſix hundred of their heads, he returned and preſented them to the King, and in conſideration thereof, required the performance of his marriage.

CHAP. XII.

Saul *admiring* Davids *fortitude, giveth him his daughter to wife.*

1 Sam. 18. 27. &c. Saul marrieth Michol to David

But *Saul* that could not fly from his promiſe (for fear leſt it ſhould be a great diſhonour for him to be found a liar, or to have promiſed *David* his daughter under colour, either to murther him, or to draw him to the execution of things that were impoſſible) delivered his daughter *Michol* unto him. But his intention was not to continue long in that mind. For perceiving that *David* was gracious in Gods ſight, and in good reputation among the people, he was afraid of him: and being unable to conceal his fear he had conceived, to be deprived of two things of ſuch conſequence, as were his Kingdome and life, he reſolved to kill *David*; giving commiſſion to his ſonne *Jonathan*, and divers other of his ſervants to execute the ſame. But *Jonathan* amazed to ſee this change in his father, who inſtead of the ſingular good liking he had of *David* in times paſt, ſought to hurt *David*, not in any ſlight ſort, but by endangering his life: and on the other ſide being ſingularly affected towards him, and reſpecting of his vertue, he communicated the ſecret and deliberation of his father to him, counſelling him to have care of himſelf, and to fly upon the next morrow, and that in the mean while he would go and ſalute his father, and as ſoon as the occaſion preſented it ſelf, he would ſpeak and confer with him, to know the cauſe of his conceived diſpleaſure againſt him, to the intent he might paciſie the ſame: ſuppoſing it to be a matter unreaſonable, that he ſhould be deprived of life, to whom the people were ſo much indebted, and who in particular was his eſteemed and vowed friend:

Hedio & Ruffinus, chap. 12.

Saul reſolveth to kill David.

Jonathan loves David, and ſheweth him his fathers determination, and counſelleth him to have care of his ſafety, and ſtand on his guard.

A friend: yea in respect of his former merits, although he were found guilty of many hainous offences, yet ought he to obtain a deserved pardon; I will tell thee afterwards (said he) what my fathers resolution is. *David* gave credit to his wholsome councell, and retired himself from the presence of the King. *The year of the world, 2883. before Christs Nativity 1281*

CHAP. XIII.

How the King practised to murther David.

B THe next day after, *Jonathan* came unto *Saul*, and finding him merry and well disposed, he began to speak unto him to this effect, as concerning *David*. "In what "fault, (O father) either great or small have you found *David* guilty, that you "have ordained and commanded him to be done to death? who is such a man, as "for the conservation of your own person, hath been very profitable, and besides that hath "prejudiced the estate of the Philistines, and inhanced the honour of the people of the He- "brews, and hath delivered them from that disgrace and mockery, wherewith they have been "curbed for the space of fourty years, so that he onely hath dared, and opposed himself "against the proud defies of the enemy; and since that time hath brought so many of the C "Philistines heads as was commanded him, in recompence whereof he hath had my sister to "wife: so that his death should be a great displeasure unto us, not onely by reason of the vertue "wherewith he is endowed, but also through occasion of his alliance with us in blood and "consanguinity. For by his death your daughter shall partake part of the injury, by rea- "son that she should suffer incommodity of widowhood, before she hath tasted the fruits and "commodities of marriage. Weigh these things, and pacifie your displeasure, and do no "wrong unto such a man, who first of all hath been the author of your so good and great "fortunes, as is the conservation of your person at such time as you were possessed and tor- "mented with evill spirits, and hath brought to pass that your furies are allayed; and second- "ly, hath revenged you of your enemies. For it is a thing unworthy either your majesty, or "the name of a man, to forget good deserts. With these words was *Saul* pacified, so that he swore unto his son that he would not injure *David*: for his just perswasions and arguments D were more stronger, than the choler and fear of the king. *Jonathan* sent to seek out *David*, and told him these good and happy tidings from his father, and brought him unto him, where he lived and remained in sort as he did before time.

1 Sam 19. v. 3. ad 6. Jonathan reckoneth up unto his father the good deserts of David, praying him to pacifie his displeasure conceived against him.

v. 7. Jonathan certifieth David how he hath pacified his father.

CHAP. XIV.

How hardly David *escaped the ambushes that were often laid for him by the King; yet having him twice at advantage and in his power, would not murther him.*

E ABout the same time, whilest the Philistines led forth their Army anew against the Hebrews, *Saul* sent unto *David* against them accompanied with his forces, who encountring them, slew a great number of them, and returned unto the King with a great victory. But *Saul* entertained him not, both as he deserved, and the happy exploit atchieved by him did merit; but despited and envied his good actions and honourable deserts, as if *Davids* happy success had been *Sauls* disadvantage and prejudice. But at such time as the evill spirit returned anew, and both seized and vexed him, he lodged him in his own chamber where he lay, and having at that time a javelin in his hand he commanded him to play on his harp, and to sing himnes. Now whilest *David* executed that his commandment, *Saul* stretching out his arm, threw his dart at him: but *David* foreseeing it, avoided the stroke, and fled into his own house, where he sojourned all the day long. Now when the night was come, the King sent out certain of his servants to watch his house for fear lest he should escape, to the end that the next day being drawn and appearing in judgement, he might be condemned and put to death. But *Michol*, *Davids* wife and *Sauls* daughter, having intelligence of her fathers intention, ran unto her husband, telling him in how great perill both he and she were, who without his presence neither could nor would live any longer. Beware (said she) lest the sun find thee in this place, for he shall no more behold thee here hereafter. Flie therefore whilest the present night offereth thee opportunity, which God doth lengthen for thy safety sake: for be assured that if thou be surprized in this place, my father will make thee die a miserable death. This said, she let him down by a window, and so saved him; and incontinently after, she prepared

v. 8, 9. David hath a great victory against the Palestines.

v. 9, 10. Saul darteth his javelin at David.

The year of the World, 2883. before Christs Nativity, 1061.

his bed, and trimmed it as if he lay sick therein, and under the covering thereof she laid the liver of a new slaughtered kid; and when her father had sent the next morning to apprehend *David*, she answered that he had been sick all the night long: then discovering the bed that was covered, she gave them to understand that *David* was laid therein, making them touch the coverlet under which the liver stirred, and made them believe that the liver that lay there was *David*, who panted and breathed very hardly. Which being signified unto *Saul*, he commanded that he should be brought unto him in that estate wherein he was, because he was resolved to put him to death. But when *Sauls* messengers were arrived and returned thither, and had discovered the bed, they perceived *Michols* subtilty, and went and certified the King thereof: who reproved her very grievously for that she had saved his adversary, and deceived her father. But she defended her self with words full of good appearance, saying, that *David* had threatned to kill her; and how for that cause, and by the impulsion of fear, she was drawn and induced to aid and save him. For which cause she ought to be pardoned, since by constraint and not of set purpose she had furthered his escape. For (said she) I think that you seek not so greedily after the death of your enemy, as to prefer the fame before the safety and security of your daughter. On these persuasions *Saul* pardoned his daughter.

v. 14. Michol perswadeth the Kings servants that David is sick.

v. 17. Michol excuseth her self for delivering David.

David delivered from this perill came unto the Prophet *Samuel* to *Ramatha*, and told him what ambushes the King had laid for him, and how hardly he had escaped death by the stroke of his javelin; whereas in all things that concerned *Saul*, he had alwayes shewed himself obedient: again, how he had never ceased to war upon his enemies, and had by Gods assistance been fortunate in all things, which was the cause that *Saul* was so displeased with him. The Prophet informed of *Sauls* injustice, forsook the City of Ramath, and led *David* to a certain place called Galbaath, where he remained with him. But as soon as *Saul* was informed that *David* was retired and accompanied with the Prophet, he sent out certain souldiers to lay hands on him, and bring him unto him: who repairing to *Samuel*, and finding the congregation of the Prophets, were seized with the Spirit of God, and began to prophecy. Which when *Saul* understood, he sent out others, who had the like encounter with the first. For which cause he sent out others, and seeing the third company Prophecy likewise, he was in the end so much despited, that he came thither in his own person. And when he drew neat the place, before that *Samuel* saw him, he made him prophecy; so that *Saul* coming towards him, was seized by aboundance of Spirit: so that he was ravished out of himself, and having dispoyled himself of his rayment, he lay prostrate all the day and the night long in the presence both of *Samuel* and *David*, *David* departed from thence, and went unto *Jonathan*, to whom he complained of those ambushes which his father had laid to intrap him, in telling him that notwithstanding, he had never committed either injury or fault against his father, yet did he earnestly pursue him to put him to death. *Jonathan* perswaded him that he should neither rashly suspect these things, nor be overcredulous in those reports which perhaps might be brought unto him, but that he should trust him onely, who was assured that his father intended no evil against him: For if he had, he would have told him, who is never wont to act any thing without his counsel. But *David* sware unto him that it was so, and besought him that he would believe his unfained assertions, whereby he might the more easily procure his security, lest contemning his words, and supposing them to be fained and frivolous, he should by his death be ascertained of the sight and truth thereof: For he assured him that his father for that cause did not communicate his counsels with him, because he was assured of the love and friendship that was between them. *Jonathan* sore aggrieved, that *David* was so perswaded, and *Sauls* intention was such, asked him what he desired at his hands, or wherein he might shew him friendship? *David* said unto him, I know that thou wilt further me in what thou mayst, and refuse me in nothing. Now to morrow is the first day of the month, in which I was accustomed to dine at the Kings table, and if thou thinkest good, I will depart out of the city into the field, where I will lie hidden: if he ask for me, thou shalt say I am gone into the Countrey of Bethleem, where my Tribe solemnizeth a feast; thou shalt certifie him also that thou hast given me leave. And if he say God speed him, which is an ordinary wish that friends use to such as go a journey, know, that he hath no hidden rancour, nor secret malice conceived against me; but if he answer otherwise, it shall be an assured testimony that he complotteth some mischief against me: and this shalt thou ascertain me of, as both becommeth my present calamity, and our mutuall friendship, which by vowed oath, thou being my Lord, hast plighted with me who am thy servant: And if thou think me unworthy of this favour and injurious towards thy father, without expecting the sentence of his justice, kill me now at this present with thine own sword. These his last words so grievously

v. 18. David expresseth to Samuel how the King was affected towards him.

v. 19, 20, 21. Saul sent armed souldiers to apprehend David, who began to prophecie, and he himself likewise coming thither prophecieth. 1 Sam. 20. v. 1. ad 4.

David complaineth unto Jonathan of his fathers injuries. Jonathan excuseth his father.

v 5. ad 11. David desired Jonathan to sound his father how he was affected towards him.

A grievously strook *Jonathan* to the heart, that he promised him to accomplish his request, assuring him to certifie him if he any wayes could perceive that his father was ill affected towards him; and to the intent he might the better be believed, he caused him to walk forth with him into the clear and open ayre, and there sware to him that he would not pretermit any thing that might tend to the conservation of *David*. For (said he) that God that filleth and moderateth all things in this wide-spread universe, and who, before I speak, knoweth my mind: he, I say, shall bear witness of that accord which shall be ratified between thee and me, that I will not cease to sound my father, till such time as I know and have conceived his intention, and that I have entered into his secrets to know what sickness his soul is seized with, and that when as I shall apprehend the same, I will not conceal it from thee, but give thee notice thereof, be it that he be appeased or displeased against thee. The same God B knoweth how incessantly I beseech him to be assistant unto thee, as also he is at this present: and that he abandon thee never, but make thee Lord over thine enemies, yea though it were my father, or my self. Onely remember me in this point, that after my death (if I chance to die before thee) thou take care of my children, and be as favourable towards them, as I am affected to thee-ward at this present. After he had sworn this oath, he dismissed *David*, willing him to conceal himself in a certain place of the Plain, where he ordinarily exercised himself: For that as soon as he understood his fathers mind, he would return thither with his Page, and if (saith he) having shot three shafts at the mark, I shall command my Page to gather them, and bring them back again to me, for that they are right before C him, know thou, that thou art to expect no evill from my father: but if thou heareſt me speak to the contrary, think thou that my father is incensed and mis-affected towards thee; yet howsoever it happen, I will do my best, that nothing shall befall thee otherwayes than we expect and wish. Be thou therefore mindfull of these things at such time as thou shalt obtain thy happy dayes, and be thou favourable unto my children. *David* being confirmed by *Jonathans* promises, retired himself to the appointed place. The next day after, which was the solemnity of the new-moon, after the King was purified according to the custome, he sat down to take his repast: Now when his son *Jonathan* was set on his right side, and *Abner* the Generall of his Army on the left, *Saul* perceived *Davids* place was void, and spake not a word, supposing that he was absent from that company, by reason he was not purified since he had the company of his wife: but seeing the second day of the new-moon that D he was absent likewise, he asked his son *Jonathan*, why *Jesses* son both the day before, and at that instant, was not present at the feast? who answered him, that he was gone into his countrey (prosecuting the story, according as it had been concluded between them) alledging that his Tribe celebrated a feast, and that he had permitted him to assist the same. Further (said he) he invited me to the banquet, and if it stand with your pleasure, I will assist the feast, for you know how entirely I love the man. At this time knew *Jonathan* the displeasure his father had conceived against *David*, and perceived most apparantly how hainously he was affected: for *Saul* could not conceal his choler, but began to rail upon his son, calling him Rebel and his enemy, and companion and confederate with *David*, telling him that he shewed reverence neither to him, nor to his mother, since he was so minded: and that he would E not believe, but that as long as *David* lived, their Royall estate should be alwayes in continuall disturbance: He commanded him therefore to bring him before him, to the end that he might do justice upon him. *Jonathan* replied, What evil hath *David* committed, for which he should be punished? Hereupon *Saul* not onely expressed his choler in words and disgraces, but taking hold of a javelin, he assaulted him, and would have slain him: but he missed his purpose, by reason he was retained by his friends. At that time did *Jonathan* clearly discover the hatred that *Saul* bare towards *David*, and how instantly and seriously he sought his ruine, since well-nigh for *Davids* sake he had slain his own and eldest son. Then did *Jonathan* withdraw himself from the banquet, seeing with how little profit he had pleaded, and so much was he grieved that he ceased not to weep, and the rather since well-nigh F his father had unkindly slain him: And seeing that *David* was adjudged to die, he passed all the night long without sleep, and about the day-spring he departed out of the City, to the appointed field, making a shew that he walked out to take his exercise, but indeed it was to discover unto his friend the intent which his father had, according as it was covenanted between them. After that *Jonathan* had done that which he had promised, and sent back his Page into the City, he came unto *David*, both to see and speak with him in private; who, as soon as he perceived him, cast himself prostrate at *Jonathans* feet, calling him the conserver and maintainer of his life. But *Jonathan* lifted him up from the earth, so that both of them embracing one another, and intermixing their mutuall kisses for a long time, lamented their

The year of the world, 2883. before Christs Nativity, 1801.

v. 16, 17, 18, 19. Ionathan confirmeth his friendship towards David with an oath.

v. 20. ad 24. Ionathan giveth David certain signes whereby he should know whether his father were displeased with him.

v. 25. ad 30. Saul questioneth about Davids absence. Ionathan by his answer assayeth to know his fathers mind.

v. 30. Saul discovereth his hainous hate against David.

v. 28 29. Ionathan excusing David to his father, is almost slain with a javelin by him.

v. 33, 34. Ionathan flyeth from the banquet.

v. 35, 36. Ionathan and David meet in the field: Hedio & Rufinus, chap. 13. v. 41, 42, 43.

The year of the world, 2883. before Christs Nativity, 1801, C. 21. v. 1,2. ad 6.

their years with warm tears, and their unfortunate friendship with bitter sighs: they bewailed likewise their future separation, no less grievous unto them, than death it self. Finally, scarcely giving any truce to their abundant tears, and exhorting one another to have in perpetuall remembrance their plighted faiths and promises, they departed the one from the other. G

David cometh to Nabau or Nob to Achimelech the high-Priest.

David flying from the King, and the war which he made against him, retired himself to the City of Nob to *Achimelech* the Priest: who seeing *David* come alone unto him without either friend or servant, was amazed; and desired to know the cause why he thus wandred without any attendance. *David* told him that the King had sent him about some secret execution, which might not be communicated unto him, although he were desirous to know it: and as touching my servants, (said he) I have commanded them to attend me in this place. H He further required him, that he would give him such things as were necessary for his voyage that he had to make, wherein he might perform the part of a friend, in succouring him at such time as he had need of him. Which when he had condescended unto, he requested

v. 7, 8, 9, 10. David receiving Goliahs sword, flieth to Geth to achis, king of the Palestines.

him to give him some arms, either sword or javelin (now in this place was there present one of *Sauls* servants that was called *Doeg*, a Syrian by Nation, and the Pastor of the Kings mulets.) The Priest answered him, that he had no such things by him, except it were *Goliahs* sword which he himself had hanged in the Tabernacle, and dedicated unto God at such time as he slew the Philistine. *David* having gotten it, fled out of the Countrey of the Hebrews, and went unto Geth, a countrey of the Philistines, wherein *Achis* was King. There being known by the Kings servants, he was discovered and noted to be that *David*, I

v. 11, 12, 13. David counterfeits madness, to escape the fury of Achis. 1. Sam. 22. v. 1, 2.

that had slain many thousand Philistines. *David* fearing to be put to death by him, and suspecting lest he should fall into the same danger which he had escaped by flying from *Saul*, conterfeited himself to be fooliish and mad: so that the some frothed and issued out of his mouth; and counterfeited in all things so cunningly, that he made the King of Geth believe most steadfastly that he was besotted and frenzy in his sickness. For which cause the King was wroth with his servants, in that they had brought him a mad-man, and commanded them with all expedition that might be, to drive him out of his Countrey. Having in this sort escaped out of the Countrey of the Geths, he transported himself into the Tribe of *Juda*, and being in the cave of *Adullam*, he sent unto his brothers to let them understand that he was there, who came unto him with all their linage: and divers others that either were in need, or stood in fear of *Saul*, resorted unto him, saying, That they were ready to perform whatsoever he should command them; all which amounted to the number of four hundred or thereabouts. *David* therefore being thus assured, by reason of the succours and forces that came unto him, dislodged from thence and went to the King of the Moabites, beseeching him that he would be pleased to entertain his father and mother in that Countrey, untill

v. 3, 4. David repairing to the Moabites, committeth his father and mother to his protection. David commeth to Saron. Saul feareth David.

such time as he understood what should be the issue or end of his affairs. The King vouchsafed him this favour, and did them great honour all the time they were in his Countrey. And as touching *David*, having received instructions by the commandment of the Prophet to abandon the desart, and to sojourn in the Tribe of *Juda*, he obeyed him; so that comming to Saron, he made his abode in that place. But when *Saul* had understood that L *David* had been seen with a number of men, he fell into an extraordinary fear and trouble of mind; for knowing both the understanding and courage of the man, he thought inwardly with himself, that he would attempt no action that was not great, and such a one, as might not onely endanger his Kingdom, or at least-wise breed him much difficulty and labour. For which cause, assembling his friends and Captains, and those of his Tribe in Gaba, where he kept his royal Court, there sitting in a place called Aror, where all his honourable and civil Magistrates, with the rest of his Captains and Souldiers environed him round about, he spake unto them after this manner; Beloved friends, I know that you can bear witness of

v. 7, 8. Sauls oration to his captains, friends and estates against David.

my bounty, and how I have advanced some of you to honours, signiories and possessions, and have preferred you to the cheifest dignities and prerogatives amongst the people. Now M would I know of you, whether you hope or expect from the sonne of *Jesse* greater bounty, and larger benefits, than I have bestowed upon you; I know that all of you are confederated with him, and that my son *Jonathan* likewise is of the same Faction, and hath perswaded you to follow and favour him. For I am not ignorant both of the Oaths and Covenants that are past 'twixt him and *David*, and am well assured that he is both a counsellour and assister unto him in whatsoever he undertaketh against me; yet are none of you touched with these cares; but intending your own quiet, you expect the event of these matters.

v. 9. When the King had spoken thus, there were none of the assistants that replied, onely Doeg

the

A the Syrian master of the Kings mulets, arose and said: that he had seen *David* in the City of Nob, who resorted to the high Priest *Achimelech*, to ask counsel of him as touching his affairs; that there he had received those things that were needful to furnish him in his voyage, and *Goliahs* sword likewise; and how he was safely conducted towards the place whither he pretended to go. Hereupon *Saul* sent for the high Priest and all his kindred, and spake thus unto them, What wrong or displeasure have I done thee, that thou hast entertained the sonne of *Jesse*? and hast delivered him victuals and arms; to him, I say, that seeketh but the means to possesse himself of my kingdome? What answear hast thou made him as touching those demands he presented thee, in regard of his future fortunes? for thou hast not been ignorant that he fled from me, and what hatred he bears against both me and my family. The high Priest denied none of these things, but freely confessed that he had delivered him such things as were reported; but not with an intent to gratifie *David*, but the King: for I entertained him (said he) not as thine enemie, but as thy faithful minister and tribune; nay, which is more, as thy son-in-law, and such an one as was tied unto thee by neer alliance. For who would have throught, that he, who was intituled to so much honour by thee, should be thine enemy: nay rather, who would not esteem him for thy favourite and neerest friend? And whereas he asked counsel of me as touching Gods will, this is not the first time I have answered him, but oft and many other times have I advised him. And whereas he said that he was sent by thee about some hastie and secret business, should I have refused him those supplies which he required at my hands, I might have been judged rather to have done injury to thy Majesty then to him. For which cause thou art not to suspect or think evil of me; or if thou hast received any advertisement, that *David* at this time intendeth some trouble and innovation against thee, oughtest thou to think, that by reason of the courtesie I have shewed him, that I either favour him or maintain him against thee? for what I bestowed, I imployed as on thy friend thy sonne-in-law and thy tribune; and whatsoever courtesie he received from me, it was done unto thee. Notwithstanding all these just allegations, yet could *Saul* be no wayes induced to believe them: but contrariwise his vehement fear made him suspect the true justifications of *Achimelech*: so that he commanded certain armed men that were about him, that they should put both him and all his familie to the sword. But when they held it no less then sacriledge to violate by violent death such as were men consecrated unto God: *Saul* commanded *Doeg* the Syrian to perpetrate the slaughter, who joyning to him self certain other sacrilegious and impious men, he murthered *Achimelech* and all his race, who were in number three hundred thirtie and five men. He further sent to Nob the Citie of the Priests, and put all of them to the sword, neither sparing woman nor child, nor having respect unto any other age, but consumed the whole City with fire, only one sonne of *Achimelech* escaped, who was called *Abiathar*. All which befortuned according as God had foretold the high Priest *Eli*, saying, that by reason of the transgression of his two sonnes, his posterity should be extinguished.

The year of the world, 2883. before Christ, Nativity, 1087.

v. 9. Doeg telleth Saul how he saw David in Nob with Achimelech.

v. 10, 11, 12, 13. Saul reproveth Achimelech for furnishing David with victuals and arms.

v. 14. Achimelechs apologie to Sauls accusation of treason.

v. 15, 16, 17. The unjust slaughter of Achimelech, with his whole family.

Nob the City of the Priests is burnt, and all the inhabitants slain. Sup li. 5. ca. 11. 1 King. 2. & 3.

"This cruel and malicious act perpetrated by King *Saul* (in extinguishing all the race of "the Sacerdotal order, without compassion either of Infants, or reverence of old age: This "destruction of his of that City, which God had chosen to be the Countrey and common "nurse of the Priests and Prophets, and which he elected to be a receptacle and refuge of all "that sort of men) manifestly expresseth and declareth unto all men, how depraved and corrupt the minds of men are: For so long as they are humble, and limited by a base and private "estate, because they neither dare nor can have liberty to give scope to their unbridled natures, they seem to be good and just men; and make shew of a wonderful study of justice, "accompanying the same with pietie, and are perswaded that God is present in all our actions: finally, that he beholdeth all our cogitations. But no sooner have they attained to power and empire, laying aside their former and reformed manners, and taking upon them as it "were a stage-play, both a new habit and another personage, but they are devoured in all "audaciousness and insolencie, and contempt of both divine and humane laws. And when as "to overcome their envie, they had most need of piety and justice; and when as not only "all their actions, but also their wils are exposed to all mens eyes; then most of all, as if either "God dissembled, or feared their power, they exercise their tyrannies upon their subjects; "and whatsoever they decree, either through vain fear, hatred or unreasonable favour, that "suppose they both to be ratified by men, and allowed by God: being altogether deprived of "either respect or reason of those things that are to come. For whatsoever they be that spend "their many and unexhausted labours in their service, those do they first prefer: and afterwards when they have loaden them with the burthen of dignities, they through envie, not "only deprive of those dignities, but through slander also, do oftentimes oppress them, not

v. 18, 19. A manifest exemplification of that proverb, Honours change manners.

Note diligently.

The year of the world, 2883. before Christs Nativity, 1081.

considering how deservedly they oppress, but only giving credit without proof to rash and scandalous detractions, executing and satiating their rage, not on those they ought to punish, but those that may most easily be depressed and overthrown. The manifest example hereof appeareth unto us in *Saul* the son of *Cis*: who after the government of the Nobilitie was extinct, and the suppream magistracie of Judges was disannulled, being the first created King of the Hebrews, only for that he suspected *Achimelech*, he slew three hundred Priests and Prophets, and after he had slain them, destroyed their City with fire; and as much as in him lay, deprived the high Temple of God, not only of Priests, but sacred Ministers; and after so hideous a slaughter, neither spared their Countrey nor any of their off-spring to be left alive. But *Abiathar*, *Achimelechs* sonne, who only escaped with life amidst all his slaughtered family, flying unto *David*, declared unto him both the overthrow of his family, and the death of his father. *David* answered him, that he expected no less then that which happened, at such time as he espied *Doeg* there, who as his mind gave him, would not fail to reprove and scandall *Achimelech* to *Saul*: yet took he it on him, that the misfortune happened unto his friend by his means: he therefore prayed him to remain with him, because he could not be concealed or secured in any place better then with himself.

v. 20. 21. Abiathar escaping from Sauls hands, telleth David of the slaughter of Achimelech his father, and of the priests.

David defendeth Cilla against the incursions of the paleſtines. 1 Sam. 23. 1, 2, 3, ad 7.

About the same time, *David* understanding that the Philistines made a road into the Countrey of Cilla, and preyed the same, determined to assault them, if after the Prophet had asked counsel of God, he should be by the Oracle animated to the performance thereof: which accordingly falling out, he sallied out accompanied by his friends, and set upon the Philistines, and made a great slaughter of them, and recovered a very great rich prey, and gave convoy to the Cillans, till such time as they had safely gathered in, and housed all their corn and fruit. The rumor of this his exploit was presently brought unto *Saul*: for this noble act and happy execution was not only not shut within the limits of the place wherein it was performed, but the renown thereof was dispersed every where, both in other mens ears, as also in the Kings, and both the Action and the Author thereof were highly commended. *Saul* was very joyful to hear that *David* was in Cilla, and said thus: God hath delivered him into my hands, by enforcing him to shut up himself within a City inclosed with Walles, Gates, and Barres: whereupon he suddenly gave commandement that all the people should march against Cilla, and besiege the same, and surprize or kill *David*.

v. 7, 8. Saul seeke to besiege David in Cilla.

v. 9, 10, 11, 12. David admonished by God, flieth from his danger.

But *David* having intelligence hereof, and advertised by God, that if he stayed among the Cillans, they would deliver him into the hands of *Saul*, he took with him his four hundred men, and retired himself from the City into the desart, and encamped on a defenced hill called Engaddi: so that the King being advertised that he was fled from the Cillans, ceased to issue out in arms against him.

v. 13, 14. David came with his army to Cæna or Ziphia, where Jonathan cometh unto him, comforteth him, and reneweth his covenant.

From thence *David* departed to a certain place of the Ziphians, where *Jonathan*, *Sauls* son, met with him, and after he had embraced him he exhorted him to be of good courage, and to conceive an assured hope of future good fortune, and not to give place to his present miseries, by reason that he should obtain the Kingdome and should have the whole power of the Hebrews subjected unto him; but that such things were not wont to happen, except they were accompanied with great travels: and after they had once more renewed the oath of mutual and lasting amitie and faith between them, during all the time of their lives, calling God to witness with imprecations against him, that should contradict, or in any sort change those conventions; *Jonathan* left *David* somewhat eased in heart, and disburthened of his conceived fear, and that done, returned to his own home.

v. 19. The Ziphians certifie Saul of Davids abode in their countrey.

But the Ziphians intending to gratifie *Saul*, told him, that *David* was amongst them, and promised him to deliver him prisoner into his hands, if so be he would issue out against him: Insomuch as if he would seize all the streights of the Countrey, it should be impossible for him to flie into any other place. The King praised their forwardness, and promised them to requite their loyalty, and to remunerate them shortly for this their good affection, and withall sent out certain men to seek out *David*, and to break over the forrest, promising them that shortly he would follow after them. Thus did the Governours and Princes of the Ziphians offer themselves unto the King to search out and apprehend him, expressing their affection therein, not only in outward shew, but also with their whole power labouring what they might, that surprizing him, they might deliver him to the Kings hands. But their unjust desire had as unfortunate success: who being to incur no peril by concealing him from pursuit, promised to betray into the Kings hands, through adulation and avarice, a man that was both vertuous, and wrongfully persecuted to death by his enemies. For *David* being made privie to their malice, and ascertained of the Kings approach, leaving

v. 26. David hearing of the Kings coming, flieth to save himself.

those

A thoſe narrow ſtreights wherein they then encamped, eſcaped to a certain rock which is ſcituate in the deſarts of Simon: Neither deſiſted *Saul* to purſue him; for knowing by the way that he had overcome the ſtreights, he came to the other ſide of the rock, and *David* had ſurely both been taken and circumvented, had not the King been revoked by fearful tidings; which aſſured him that the Paleſtines had forcibly entred and ſpoiled his Kingdom. For he thought it more convenient to revenge himſelf on thoſe his hoſtile and ſworn enemies, and to give ſuccour to his Countrey and people, being ready to be ſpoiled and waſted, then under deſire to lay hands on a private enemy, to betray both his Countrey and ſubjects to their ſwords; and thus was *David* ſaved beyond all expectation, and retired himſelf to the ſtreights of Engaddi. But after that *Saul* had repulſed the Paleſtines, certain news was brought him
B that *David* dwelt in the ſtreights of Engaddi: whereupon, preſently taking with him three thouſand of the choiſeſt men in all his army, he led them ſpeedily to the forenamed place, and being not far from thence, he perceived near unto the high-way a deep, hollow, large, long and open cave, whereas *David* with his four hundred men might be hidden, and deſcended himſelf alone into the cave to disburthen the neceſſities of nature. This was preſently diſcovered by one of *Davids* followers, who told him that GOD had preſented him a fit opportunity to revenge him on his enemy, and counſelled him to cut off *Sauls* head, and to diſcharge himſelf thereby of much trouble and torment; who ariſing and finding him out, only cut off the lap of the veſture wherewith *Saul* was attired, and preſently thereupon repented himſelf, ſaying, that it were a wicked deed in him to kill his Lord, whom God by ele-
C ction had raiſed to the eſtate of Majeſtie and Empire. For (ſaid he) although he be unjuſt toward me, yet ought I not to be injurious towards him.

But when *Saul* was iſſued out of the cave, *David* went out after, and cryed with a loud voice, beſeeching *Saul* that he would give him audience: who turning back unto him, he caſt himſelf proſtrate before his feet, and humbled him on his face according to the cuſtome, and ſpake after this manner; "How unworthy is it for thee, O King, that opening thy ears to "ſcandalous backbiters, and giving truſt and credit to vain and looſe men, thou ſuſpecteſt "thy moſt tried friends, whom thou rather oughteſt to judge by their ſincere and upright acti-
D "ons? for words may be either falſe or true, but the minde may be diſcovered by none more "apparent arguments then by mens actions: as at this preſent thou mayeſt judge, whether "thou haſt raſhly believed them, that make me guilty before thy Majeſtie of that crime, that "was never yet ſo much as thought upon, & have ſo much exaſperated thee againſt me, that "day and night thou thinkeſt on nothing more than my deſtruction: Seeſt thou not now how "vain thy opinion is, whereby they perſwade thee, that I am an enemy of thy houſe, and "earneſtly deſirous of thy death? Or with what eyes thinkeſt thou doth God behold thy cru-"elty, who requireſt his death, who having occaſion and opportunity offered him to be re-"venged on thee, ſpareth thy life, whoſe life were it in thy hands, were aſſuredly loſt? For as "eaſily might I have cut off thy head, as this lap of thy garment (and therewithall, in confir-"mation of his words, he ſhewed it him) yet did I forbear this juſt revenge: yet contrariwiſe
E "art not thou afraid to exerciſe thy unjuſt tyrannies againſt me. But God ſhall bear witneſs "hereof, and ſhall approve which of us both are of more peaceable behaviours. *Saul* amazed to ſee how ſtrangely his life had been preſerved, and raviſhed to conſider the natural mildneſs and moderation in *David*, began to weep, and *David* wept alſo: but *Saul* ſaid that he had greater cauſe to lament then he. For, ſaid he, by thy means have I received many benefits, and thou at my hands haſt been repayed with infinite injuries. This day haſt thou teſtified that thou retaineſt the ancient juſtice of thy Progenitors, who commanded that their enemies ſhould be diſmiſſed with life, at ſuch time as they were ſurprized in the deſart: now am I throughly perſwaded that God hath reſerved the Kingdom for thee, and that the Empire of all the Hebrews attendeth thee. Aſſure thou me therefore by an oath, that thou wilt not exterminate my race, neither remember thee of thoſe injuries I have done unto thee, but that ſparing my poſterity, thou warrantize and keep them under thy protection. *Da-*
F *vid* ſware unto him according as he had required, and ſuffered him to return into his Realm, and both he & his companies retires themſelves to the ſtreights of Maſpha. About the ſame time died *Samuel* the Prophet, a man who by his merit was in great eſtimation amongſt the Hebrews; the famous teſtimony of whoſe vertue, and the peoples obſervation towards him, was expreſſed in this, in that they celebrated his funeral, and ſet out his ſepulchre with great pomp: and when they had performed his rites, they buried him in *Ramath* his Countrey, and lamented him many dayes, not after the manner of a common or forreign miſery, but as if each one of them had in particular a prejudice and loſs to lament for. For, he was a man that was naturally framed to all juſtice and goodneſs, and for theſe his vertues moſt acceptable

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v. 27, 28. Saul purſueth David, and having circumvented him, had taken him, had not he received news that revoked him.

1 Sam. 24, 5. David cut off the lap of Sauls garment.

David upbraideth Saul for his ſubtilities to ſeek his death who was innocent.

v 10, ad 17. Saul acknowledged his malice, and Davids innocency, and requeſteth him that when he hath obtained the kingdom, he would be favourable to his family.

Samuels death and burial. 1 Sam. 25. 1.

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able unto God. He governed the people after the death of *Eli* the high Priest, first in his own person, for the space of twelve years, and afterwards during the reign of *Saul* eighteen years, whose death hapned (as I said) about this time. But in those places where *David* at that time remained, there was a certain Ziphian in a Town called Emma, a man very rich, and Lord of much cattel. For he had a troop of three thousand sheep, and a heard of a thousand Goats. On these did *David* command his people to commit no waste; neither through desire, nor necessity, nor hope of concealment, they should do him any hurt. Charging them moreover, that they should offer no wrong unto any man, because that to violate and take another mans goods, was both unlawful and wicked, and contrary to Gods commandement. He instructed them in this sort, imagining with himself, that he should gratifie a good man, and such a one as deserved to be in like sort favoured: but *Nabal* (for such was his name) was a rude and currish person, leading his life in hunting; yet had he a wife that was good, wise and fair.

Nabals flocks saved by David v. 6.

v. 7, ad 12. Davids embassage to Nabal to require relief; and his currish answer.

To this *Nabal* did *David* send ten of his servants about the time of his sheep-shearing, both to salute him, as also to wish him all good, and to beseech God, that for divers years he would grant him grace to do the like. Mean while he requested him, that he would impart unto him somewhat of that which was in his power, when as his shepheards could inform him, that having long time remained in the desart, we have (said they) been so far off from doing your flocks any harm, as we have rather seemed to be their Shepheards and keepers: they promised him likewise, that whatsoever courtesie he should shew unto *David*, he should bestow it on a mindful and thankful personage. Thus spake the messengers unto *Nabal*: but he answered them very discourteously, and rudely, demanding of them what that *David* was? and being informed that he was the son of *Jesse*: Now, (said he) these fugitives and slaves forsaking their Masters, live proudly and insolently.

v. 13, ad 17. David sallieth out against Nabal with 400 armed men.

David, hearing of this report, was grievously displeased, and commanded four hundred of his men to take up their weapons and follow him, commanding two hundred to keep the baggage (for at that time he had six hundred) and in this equipage marched he forward against *Nabal*, swearing, that that very night he would utterly exterminate and root out all his race, and ransack his riches. Neither was he only displeased for that *Nabal* was ingrateful towards them, without respect of that humanity which they had shewed towards him, and his: but also, for that without any cause of injury offered, he had injured and outraged him in words.

In the mean while, certain Shepheards that attended *Nabels* cattel, told their Mistress, their Masters wife, that *David* having sent unto her husband to require some small courtesie, had not only obtained nothing, but also received insupportable injuries, whereas till that day he had suffered his flocks to be untouched: telling her, that that insolency of their Lord, might breed them all much woe and misery. Which when *Abigal* heard (for so was the woman called) she loaded divers Asses with all sorts of presents (without making any motion to her husband, who was so drunk that he was incensible) and went towards *David*. As therefore he descended the streights of the mountain, *David* encountred her, marching towards *Nabal*, accompanied with four hundred men. As soon as *Abigal* perceived him, she leaped from her Steed, and falling upon her face she prostrated herself before him, beseeching him to forget *Nabals* words, knowing that *Nabals* nature was answerable to his name. For in the Hebrew tongue *Nabal* signifieth folly: she excused herself likewise, saying, that she saw none of them that were sent unto her husband. "For which cause, she said, I beseech thee "grant me pardon, and give God thanks, that by my means he hath hindered you from pol- "luting your hands in innocent bloud: for if thou remain pure and innocent from bloudshed, "he shall exact a punishment at their hands that have hurt thee. For those misfortunes that "attend on *Nabal*, shall fall on the heads of thine enemies: only be thou favourable unto me "in accepting these my humble presents, and for my sake remit that wrath which thou hast "justly conceived against my husband: for clemency and humanity becometh him whom "the Fates have destinated to a kingdom. *David* accepting her presents, gave her an answer "after this manner: Woman, said he, God of his goodness hath this day brought thee hither, "otherwise thou haddest not lived, or seen the next morning. For I have sworn, that this "night I would overthrow thy house, and leave none alive of that ungrateful mans family, "who hath so contumeliously abused both me and mine: but now God hath put thee in mind "wisely to prevent and pacifie my wrath.

v. 18, ad 35. Abigal Nabals wife appeaseth David with presents.

v. 25. Nabal signifieth a fool.

v. 26, 37, 38. Davids prophecy of Nabal.

"As touching *Nabal*, although at this present he be exempted by thy means from punish- "ment, yet shall he not escape, but he shall lose his life: for his manners upon another occasi- "on shall be the cause of his ruine. This said, he dismissed *Abigal*: who returning to her house,

and

A and finding her husband amidst his other companions, loden and overwhelmed in wine, told him nothing at that time of that which had hapned: but the next day when he was sober, certifying him thereof, he lost all his forces, and his body became mortified through the grief he conceived at her words, so that some ten dayes after and no more, he departed out of this life. Which when *David* understood, he said that he was deservedly punished by God, because that his own wickedness was the cause of his punishment, and that he was afflicted, and yet his hands who received the injury were unstained with bloud; and by this example he learnt, that no wicked man can escape Gods judgment, and that all humane affairs are not rashly disposed, as if neglected by God, but that the good are rewarded with goodness, and the wicked punished according to their wickedness. He afterwards sent messengers to B his wife, and caused her to come unto him, to the intent he might marry her, and take her to his wife. She answered the messengers, that she thought herself unworthy to lie at his feet; notwithstanding, she repaired to him with all her furniture and means whatsoever, and was married to *David*, having obtained that degree of honour, both in that she was modest and just, as also for that she was beautifull. Now *David* had a wife before her, whom he had married out of the city of Abesar.

As touching *Michol* the daughter of *Saul*, and other-whiles his wife, *Saul* gave her to wife at Lissa, to the son of *Phalti* of the city of Gethla. After this, certain Ziphians coming unto *Saul*, told him that *David* was returned again into their countrey, and that, if it pleased him to assist them, they might easily apprehend him. Whereupon *Saul* issued with three thousand C armed men, and being surprized by night, he encamped in a certain place called Siceleg.

When *David* was certified that *Saul* was issued forth against him, he sent out certain Spies, whom he gave in charge to bring him intelligence into what place at that time *Saul* was retired, who ascertained him that he was at Siceleg; he watched all that night without the knowledge of any of his followers, and went into *Sauls* camp, attended only by *Abisai* his sister *Sarvia's* son, and *Achimelech* the Chittite.

Now whilest *Saul* was asleep, and both his General *Abner* with all his souldiers wholly devoured in drowsiness, *David* entred into the Kings camp: and although he knew the Kings pavilion, by reason of his javelin that stood at the door thereof, yet slew he him not, neither D permitted he *Abisai*, who was both willing and addressed to execute the slaughter, to perform it. But this he said, that although the King were evil, yet notwithstanding, it were a strange and undecent thing for him, to slay him who was Gods elected: for that it was Gods right to take revenge on him, to whom he had given the Kingdom: and thus restrained he the others unbridled fury. Yet to the intent he might certifie the King, that having the opportunity to slay him, he spared his life; he bare away with him his Javelin, and the pitcher of water that stood by *Saul* whilest he slept, without the witting or knowledge of any of the camp: so much were they devoured and overwhelmed with sleep. He therefore departed thence in all assurance, having executed all that which either the time or his courage would permit him to do. But after he had passed the river, and had attained the top of a mountain, from whence he might be easily heard, he cried out to *Sauls* souldiers, and their General *Abner* E so strongly, that he awaked them from their sleep; and calling unto *Abner*, as well as the common sort of souldiers, the General asked who it was that called him? to whom *David* answered, It is I, the son of *Jesse* your fugitive: but, said he, How cometh it to pass, that thou who art so great, and in chiefest authority about the King, hast so small respect and guard of his person? Thy sleep is more pleasant unto thee than thy watch for his conservation. Assuredly this act of thine deserveth a capital punishment, because thou neither hast discovered me, nor any others before we entred the camp, or approached the King. Seek for the Kings Javelin and his pitcher of water, and thou shalt perceive in what great danger he hath been, even in the midst of you, without any notice or discovery of yours.

Saul perceiving that it was *Davids* voice, and conceiving that how being in his hands (whom he had surprized in the depth of sleep, through the negligence of his guard) he had not slain him, but pardoned his life, although it justly lay in his power to take his head from F him, he said, that he gave him thanks, and acknowledged his life from him, exhorting him to be assured, and without suspect of any evil to return home unto his house, because he was perswaded, that he loved not himself so much, as he was intirely affected by *David*; notwithstanding that he had pursued him, and for a long time past had chased him like a fugitive, constraining him also by divers afflictions and great torments of spirit, to be abandoned from his dearest parents and friends: yea from *David* himself, who might have preserved him, and who had given him divers demonstrations of his good will towards him, and by whom he had been oftentimes preserved; whom notwithstanding he ceased not to pursue

The year of the World, 1889. before Christs Nativity, 1075.

v. 38, 39. Nabal conceiveth so much sorrow and fear for his immodesty against David, that he dieth Apoplectique.

An example of Gods providence, that on sin can escape unpunished.

v. 39. ad finem. David marrieth Abigal Nabals wife.

Saul marrieth his daughter Michol to another husband.

1 Sam. 26. v. 1, ad 9. The Ziphians once more labour to betray David in their countrey.

v. 7, 8. ad 13. David once more attended by two, entering into Sauls camp, stole away his dart and his pitcher of water.

v. 14, ad 18. David upbraideth Abner King Sauls General, for suffering his Kings Javelin and pitcher of water to be taken from him.

à v. 21. ad finem. Saul praiseth David, and willeth him to be of good courage, and exhorteth him to return to his own house.

The year of the World, 2889. *before Christs Nativity*, 1075

1 Sam. 27.v.1, 2.

purſue unto the death, who contrariwiſe deſired nothing more than his life. Hereupon *David* willed him to ſend ſome one of his ſervants to bring back his Javelin and pitcher of water: proteſting that God ſhould be Judge of both their natures, manners, and actions, who knew that that day alſo he had ſpared his enemy, whom if he had ſo thought good, he might have extinguiſhed.

Saul having this ſecond time eſcaped from *Davids* hands, returned to his royal houſe. But *David*, fearing leſt if he ſojourned in that place, he ſhould be intrapped by *Saul*, thought good to retire himſelf into the countrey of the Philiſtines, and ſojourn there. So that accompanied with ſix hundred men which he had with him he tranſported himſelf to *Achis* king of Geth, one of their five cities; who received him with all his people, and gave him a place to dwell in: ſo that he abode in Geth, having with him his two wives, *Atchimaas* and *Abigal*. Which when *Saul* underſtood, he made no more account to ſend or ſally out againſt him, becauſe that two ſeverall times he had been in danger of his life, at ſuch time as he purſued him to intrap him. *David* held it not convenient to remain in the city of Geth, and therefore requeſted the King of the Philiſtines, that fifth he had courteouſly entertained him, it might pleaſe him likewiſe to do him the favour to aſſign him a certain place in his countrey, where he might make his habitation, becauſe he feared to be chargeable to him, if ſo be he remained in the city. *Achis* aſſigned to him a village called *Siceleg*, which *David* after he obtained the kingdom, loved and honoured, holding that for his own demain, as his own children and heirs did after him. But hereof will we ſpeak in another place. The time that *David* lived amongſt the Philiſtines and in the town of *Siceleg*, were four months and twenty dayes; during which time, by ſeveral and ſecret excurſions againſt the bordering *Sarrites* and *Amalechites*, he ſpoiled their countrey and returned back again with a great booty of oxen and camels: yet brought he thence no bond-men, leſt *Achis* by their means ſhould have intelligence of his enterprize. He ſent likewiſe a part of the prey unto the King, and when he demanded from whom he had taken the ſame, he anſwered that he had taken it from the Jews that dwelt Southward and in the Plain, perſwading him that he had done no loſs: ſo that *Achis* conceived an opinion, that ſince *David* warred againſt his own nation all the time of his aboad with him, he would be a faithful ſervant unto him. About the ſame time, the Philiſtines having determined to lead forth their army againſt the Iſraelites, ſent out to their allies, requiring them to aſſiſt them in that war, and to make their *Rendezvous* at Renga, to the intent that being there aſſembled, they might diſlodge and aſſail the Iſraelites. Amongſt the other their auxiliary companies, *Achis* had requeſted *David* to aſſiſt him, with his ſix hundred ſouldiers: which he promiſed willingly to perform, telling him, that the opportunity was now come wherein he might requite his courteſie, and the hoſpitality he had ſhewed him. *Achis* promiſed him that after the victory, when as all things had ſucceeded according as he deſired, he would prefer *David* to the guard of his perſon; thinking by the promiſe of this honour and truſt, he might augment *Davids* forwardneſs and affection toward him.

David declareth his innocency to Saul.

Saul deſiſteth to perſecute David.

v. 8. ad finem.

David with ſix hundred men and his two wives went into Paleſtine to Achis King of Gitta.

David requireth a certain place at the Kings hands to make his habitation in.

The King giveth him Siceleg.

David ſpoiled the Sarrites & Amalechites, and giveth part of the prey to the King, perſwading him that he took it from the Jews that inhabited the South plain;

CHAP. XV.

The Philiſtines renew their war againſt the Hebrews, and obtain the victory: and Saul *with his ſons, are ſlain in the battel.*

The year of the World, 2890. *before Christs Nativity*, 1074.

1 Sam. 28. 3, 7, 8, 9.

BUt *Saul* about this time had baniſhed all Diviners and Inchanters, and in generall, all ſuch as were tellers of fortunes, reſerving none within his countrey, but the Prophets. When as therefore he underſtood that the Paleſtines were already up in armes, and ſtrongly incamped near to the City of Sonna, ſcituate in the Plain, he marched forward and made head againſt them with all his forces. And as ſoon as he drew near to the mountain of Gelboa, he encamped right over againſt the enemy. Now when his army diſcovered their great forces, they were much diſcomforted, and no ſooner beheld it but were amazed. Being therefore ſore troubled herewith, he ſought counſel at Gods hands as touching the event of the battel: and ſeeing he returned him no anſwer, his heart more and more failed him, in that he manifeſtly perceived what ſiniſter ſucceſs would betide him, if God ſhould not aſſiſt him in the conflict. He therefore commanded that they ſhould ſearch him out ſome Pythoniſſa or cunning enchantreſs, who invocated and raiſed the ſpirits of the dead, to the end that by her means he might know if his wars ſhould have that ſucceſs which he pretended (for the Diviners which gave anſwer by the belly, which the Greeks call Engaſtrimythes, declare their adventures

Saul baniſheth all diviners and enchanters out of his Kingdome:

v. 6.

Saul hearing the Philiſtines made head againſt him, aſked counſel of God.

to

A to those that ask them.) And when as by the report of a certain familiar friend of his, he was advertised that there was such an one at Endor, unwitting to his whole army, and laying aside his royal habits, and attended only by two, whom he esteemed for his most faithful servants, he repaired to Endor to this woman, requiring her to divine and raise up the spirit of him whom he should name. The woman denied, and said, that she ought not to contradict the Kings edict, who had driven out of his Realm all such sort of Soothsayers, telling him that he did not well, that having received no wrong at her hands, he should thus sound her, and seek to bring her in lapse of the Kings laws, and cause her to be punished. But *Saul* swore unto her, that no man should know thereof, and that he would not discover her divination to others: briefly that she should incur no danger thereby.

The year of the world, 2890. before Christs Nativity, 1074.

Saul repaireth to Endor, to aske counsel of a Sorceress. v. 8, 9.

B After then, that by his oathes and protestations he had perswaded her, that she should have no cause to fear, he commanded her to raise the spirit of *Samuel*. She not knowing what *Samuel* was, called him from hell, and he suddenly appeared. But when she perceived that it was an honorable man, and of divine semblance, she was sore troubled; and being wholly discomforted with his vision, she turned and said unto the King: Art not thou *Saul*? for *Samuel* had certified her no less. *Saul* confessed that it was he, and asked her for what cause she seemed to be so much troubled? She answered, that she saw a man ascend that resembled God. *Saul* commanded her to declare unto him his shape, habit, and age: and she gave him to understand that he was a reverend old man, attired in the vestment of an high Priest. By these marks *Saul* knew that it was *Samuel*: whereupon, prostrating himself on the C earth, he adored and saluted him. The spirit of *Samuel* asked him for what cause he had troubled and raised him? To whom he complained and lamented that he was inforced thereunto by necessity: for that a grievous hoast of his enemies were at hand, and that void of counsel, he was forsaken by God, having from him no prediction, either by prophecy or dream: for which cause, said he, I made my recourse unto thee, who hast alwayes had care both of me and my fortunes. But *Samuel* foreseeing that the Kings death was hard at hand, answered him, that it was in vain for him to question with him, as touching those things that should happen, since thou knowest that thou art forsaken by God. Know therefore, said he, that *David* shall possess the Kingdom, and that it is he that shall establish the estate by D armes: but as concerning thy self, thou shalt lose both thy Kingdom and thy life, because thou hast disobeyed God in thy War against the Amalechites, and hast not observed his commandements, according as I foretold thee at such time as I was alive. Know therefore that thy people and hoast shall be discomfited by the enemy, and that both thou and thy sons shall be to morrow slain in the battel, and be with me. When *Saul* understood these things, he became speechless, through the sorrow wherewith he was seized, and fell down on the pavement, either for that his forces failed him through sudden grief, or for his want of meat; because that neither that night, nor the day before, he had vouchsafed his body any refection or sustenance.

Saul commandeth the witch to raise Samuels ghost, v. 10, 11.

v. 15. Saul complaineth of his miseries to Samuel, and asketh his advice.

a v. 16, ad 20. Samuels ghost certifieth Saul of the event of his battel against the Palestines.

v. 20, 21. Saul through sudden sorrow fell in a swoun.

v. 22, &c. The enchantress intreateth him to refresh himself, and take some refection.

An example of courtesie and liberality in the enchantress.

At length, hardly recovering himself out of his swoun, the woman importuned him to E receive some sustenance, beseeching him to do her that favour in recompence of her unexpected divination; which though interdicted, she had adventured to perform for his sake (before she were ascertained that it was he that had forbidden them) in consideration whereof, she prayed him, that sitting down at the table, he would refresh himself with some sustenance, to the end he might be the more able to return unto his army. And although he resisted and utterly refused to eat, in that he had no appetite, and was utterly desperate; yet so effectually importuned she, that finally she perswaded him to receive some little nourishment. And whereas she had but one calf which he bred up in her house with some particular care (for she was but a poor woman, and had no other riches) yet spared she not to kill it, and dress the flesh for *Saul* and his servants. Thus refected, *Saul* returned back again into his camp. The courtesie of this woman deserveth to be praised: for, although she knew that the King had prohibited her art, whereby both she and her family sufficiently maintained themselves: and although before that time she had never seen *Saul*; yet so it is, that F without remembring her that it was he by whom her art had been condemned, she entertained him not as a stranger, or like the man she had never seen before; but had compassion on him and comforted him, exhorting him to eat, although he refused it, and presented him willingly and heartily with that little which she had in her poverty. All which she did not under hope of recompence, or expected preferment (knowing well that *Saul* should shortly lose his life) nor according to the ordinary course of men, that naturally honour those that have bestowed some dignity upon them, and become serviceable to those from whom they pretend to draw some profit hereafter. She therefore ought to be imitated, and in her appeareth

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peareth an excellent example of bounty, approving that there is nothing more worthy of praise, then to relieve those that are in necessity; neither any thing more becoming men, or whereby we may obtain Gods favour and graces, better then by it. Thus much sufficeth at this present, in respect of this woman. But now methinketh I shall do well if I insert in this place, and in these my writings, an other example both profitable to people and Nations, and in special an incitation to Noblemen, and such as are born unto glory, to follow vertue; which also shall express what honour is, and exemplifie how a man may eternize his memory, which ought to engender in the hearts of Kings of Nations, and of Governours of Common-weals, a singular desire and affection to addict themselves to noble actions, and to encourage them to entertain dangers, yea death it self; and teach them to endure all difficulties whatsoever, for their Countries cause. To which intent, the history of *Saul* King of the Hebrews yeeldeth me matter most accident to this purpose. For, although he knew that which should befall him, and that his death is at hand (according as it had been foretold him) yet resolved he not to avoid the same; neither so loved he his life, that for the conservation thereof, he would deliver up his people into the hands of their enemies, nor dishonour his Royal dignity: but himself, with his Children and all his household, exposed themselves to danger; thinking it more honorable to die with them in fighting for his subjects, and far more expedient that his Children should die like valiant men, then to leave them alive in incertitude of estate, whereinto they might fall, supposing that he should have sufficient successours of his race, if he left behinde him a perpetual memory and praise both of him and his. For which cause (in my opinion) he was both just, strong, and prudent, and if any one either is or hath been like unto him, I suppose that it becometh all men to give testimony of such a mans vertue. For I think that the Historians and ancient Writers, have not worthily intituled them with the stile of valiant men, who attaining some worthy actions, attempted War under assured hope of victory and safety; but they only, that imitate *Saul*, may deservedly be called just, praise-worthy, couragious, hardy, and contemners of all dangers. For what great thing is there in undertaking of the common hazzard of War, and tossed, twixt hope and fear, to use Fortunes favour if she fawn upon us? But contrariwise, I account it an assured sign of a valiant man, when as without conceit or hope of any goodness, and knowing his death at hand, and assured in his conflict, he is not affraid nor dismaid with such apprehensions, but seeketh out with an invincible courage his most assured hazzard.

1 Sam. 31. 3, 4 Josephus praiseth Saul for a worthy and valiant King, in that foreknowing his danger and death, he exposed himself to assured peril.

This is the praise of our *Saul*, who is an example to all true lovers of glory, that if they have regard to leave an honest memory to their posterity, they should upon the like opportunity propose the same resolution to themselves: but in especial Kings, who, by reason of the excellency of their degree, ought not onely to forbear to be evil, but also strive to be excellently vertuous. I could likewise say more of this generous argument of *Sauls* valour, but lest I should seem too affectionate, I will return to our former purpose.

1 Sam. 28. 1, ad 5.

1 Sam. 29. 3, ad finem.

Achis leadeth out David with him against the Hebrews, and is reproved by the Chieftains of the Palestines for so doing.

After that the Philistines were thus encamped (according as hath been afore spoken) and had numbred their forces according to their Nations, Kingdomes, and Governours, King *Achis* issued in the *Rereward* with his particular company, whom *David* followed, accompanied with six hundred Souldiers: whom when the Chieftaines of the Philistines beheld, they asked the King whence those Hebrews came, and what their Leaders name was? Who answered them that it was *David*, who fled from *Saul* his Master, and how he had entertained him being fled from him: again, how *David*, in recompense of the good he had received at his hand, and to revenge him on *Saul*, was ready to fight for them against him. But the Chieftains blamed him, because he had chosen an enemy for his associate, counselling him to dismiss him, for fear lest he should secretly perform some strange stratagem against his confederates, because (said they) he hath a fit opportunity to reconcile himself to his Master. They therefore willed him to send *David* back with his six hundred Souldiers unto the place which he had given him to inhabit, because it was the same *David* of whom the damosels made songs, singing in praise of him, that he had slain many thousand Philistines. When the King of Geth understood these things, he thought their counsel to be laudable: for which cause, calling *David* unto him, he said unto him; I protest unto thee (said he) that I bare a most singular affection and good liking towards thee: and for that cause I have called thee out to assist us in this battel; but our Captains allow not of this resolution; for which cause, retire thy self to the place which I have given thee, without conceiving any evil suspicion of me. There shalt thou be in garrison, to forestall the enemy from forraging our Countrey: and in so doing, thou shalt partly assist me in the War. Hereupon, *David* departed unto Siceleg, according as the King had commanded him.

v. 10, 11. Achis dismisseth David.

But

A But during the time that *David* was in camp, and attended on the Philiſtines war, the Amalechites aroſe and took Siceleg by force, and burned the City: and after they had gathered a great booty both in that place, and in other villages of the Paleſtines Countrey, they retired back again. Now when *David* arrived at Siceleg, and found it wholly and ruinately ſpoiled, and ſeeing likewiſe that his two wives, and the wives of his companions were priſoners together with their children: he preſently rent his rayment, and began to weep and lament with his companions; yea, ſo much was he afflicted, that he had ſcarce any tears left him to bemoan himſelf: beſide this, his companions amated with the captivity of their wives and children, were ready to ſtone him to death; accuſing him that he was the cauſe of all that which had hapned. But when as his grief was after a manner aſlaked, and he B ſomewhat returned to himſelf, he lifted up his heart unto God, and commanded the High-Prieſt *Abiathar* to put on the Ephod, and ask counſell of God; and that done, to declare unto him whereby by his aſſiſtance he might overtake the Amalekites, if ſo be he ſhould purſue them; and whether he ſhould recover his wives and children that they had led away, and revenge him of his enemies. As ſoon as the High-Prieſt had certified him that he might purſue them, he ſallied out with ſix hundred ſouldiers, and purſued the enemy: and drawing near unto the river, he found a certain ſtragler an Egyptian by nation, wholly diſcomforted and feeble thorow want and famine wherewith he was preſſed, having for three dayes ſpace wandered in the deſart without any ſuſtenance; whom after he had refreſhed with meat and drink, and recomforted, he asked him to whom he belonged, and what he was? The Egyp- C tian told his nation, and how he had been left in that place by his maſter, becauſe that through his weakneſs it was impoſſible for him to follow them. He confeſſed likewiſe, that his maſter was one of the number of thoſe that had burned and ſacked, not onely other quarters of Judea, but Siceleg alſo. *David* taking this man for his guide, overtook them, finding ſome of them lying on the earth; others banqueting and following drunkenneſs, and almoſt ſenſeleſs by overdrinking: ſo recovering both his booty and pillage, he ſuddenly ſet upon them, and made a great ſlaughter. For they being naked, and ſuſpecting no ſuch inconvenience, and wholly addicted to frolick, drinking and feaſting, were all of them eaſily deſeared: divers likewiſe amongſt them were ſlain as they ſate at their meat; others likewiſe were ſlaughtered whileſt they carouſed the one unto the other: and ſome of them periſhed D being loaden with ſleep, and gorged with wine.

They likewiſe that were compleatly armed, intending to make reſiſtance, were as eaſily ſlain as they that lay naked upon the earth; Thus *Davids* men abode with him from the firſt hour of the morning until the evening, doing nought elſe but kill and murther, ſo that onely four hundred of the Amalekites eſcaped, who likewiſe fled, being mounted on their Dromedaries. So recovered he all that which the enemy had ranſackt; and amongſt other things he releaſed both his own wives and thoſe of his companions. Whereupon they returned to the place where they had left the other two hundred, which might not follow them, becauſe they were appointed to guard the baggage: To theſe, the above-ſaid four hundred would not grant a part of the booty and profit, becauſe they had not (as they ſaid) E followed the enemy with them, but ſhewed themſelves ſlack in the purſuit; alledging that they ought to content themſelves with the recovery of their wives. But *David* ſaid, that the ſentence which was pronounced by them, was both evill and unjuſt, for ſince God had granted them the grace to defeat their enemies, all of them merited to have part in the profit, which ought equally to be divided amongſt them, both amongſt thoſe that had fought, and amongſt thoſe likewiſe that ſtayed behind to guard the baggage. And from that day forward this ordinance hath been held firmly amongſt them, that they that keep the baggage ſhould have equal part and portion of the prey with thoſe that ſhould go out to the battel. but when *David* was returned to Siceleg, he ſent unto all his familiars and friends of the tribe of *Iuda*, a ſeverall part of the ſpoil: in this manner was Siceleg ſacked and burned, F and thus were the Amalechites diſcomfited. But the Philiſtines aſſailed, and fought a bloody battel with *Saul* and his followers, wherein the Philiſtines had the upper hand, and ſlew a great number of their enemies. *Saul* King of Iſrael with his ſonnes fought therein very valiantly, and with ſtout hearts, ſeeing that all their honour conſiſted in that onely point to die nobly, and to hazard themſelves againſt all camiſadoes of their enemies. For ſince the Philiſtines bent all their forces againſt them, they ſaw no means of recovery, ſo that incompaſſed by them, they died in the middeſt of them, and yet before their death, ſlew a great number of the Philiſtines. There were there preſent *Sauls* three ſonnes; *Ionathan*, *Aminadab* and *Melchi*: who being defeated, all the Hebrew army turned their backs: ſo that being inſtantly purſued by the enemy, there fell a great diſorder, ſlaughter and confuſion amongſt them.

The year of the world, 2890. before Chriſt, Nativity, 1074.

v. 1, 2 ad 6. The Amalechites in Davids abſence ſpoil and burn Siceleg, and carry away the prey.

v. 7, 8, 9 David takes counſel of God, whether he will aſſiſt him to recover his wives and goods out of the hands of the Amalecites.

v. 11, ad 19. David guided by an Egyptian ſlave, overtaketh the Amalechites. David aſſaileth the Amalekites and makes a great ſlaughter of them, and recovers to the whole prey.

v. 20, ad 25. David compromitteth the debate betwixt thoſe that purſued the chaſe, and thoſe that kept the baggage touching the pillage.

1 Sam. 31. 1, 2, 3. Saul and his ſonnes ſeeing their army overcome by the Philiſtines are deſperately diſmaied and ſlain.

The year of the World, 2801. before Christs Nativity, 1073.

Saul fled also although he had about him a strong squadron of men. And although the Philistines marshalled forth against him a multitude of archers that shot many darts and arrowes at him; yet were they all but a very few repulsed: and although he had fought very bravely; having received on him divers wounds, yet being unable to support the pain and grief of his wounds, and travelled with shortness of breath, he commanded his Esquire to draw his sword, and to thrust it thorow his body before he should be surprized alive, by his enemies: which his Esquire refused to do, not daring to lay hands upon his Master. For which cause *Saul* drew his own sword, and settled the point to his breast and cast himself thereon: but unable to force it home enough, nor make it by goaring himself thereon to pierce quite thorow him, he looked back and perceived a young man hard behind him, of whom he demanded what he was: and hearing that he was an Amalechite, he requested him, that since himself was unable to pierce himself with his own hands, that he would lean upon him, and make the sword passe thorow him, and bring him to that death which he so earnestly desired: which he did, and having taken from him the gold which he had about his armes, and the Royall Crown likewise, he fled away. The Esquire seeing *Saul* dead, suddenly slew himself: Not one of all the Kings Guard escaped, but all of them were slain near unto the mountain Gelboa. When they that inhabited the valley on the other side of Jordan and in the Plain, had intelligence that *Saul* and his sonnes were dead, and with them a great number of their Nation was slain, they abandoned their Cities and fled to others that were more defenced. The Philistines finding these Cities destitute of inhabitants, encamped therein. The next day whilest the Philistines spoiled the dead, they found the bodies of *Saul* and his sonnes, which they spoiled and beheaded, sending their heads round about the Countrey, to make it known that their enemies were defeated. They offered up their armes also in the temple of Astaroth; and as for their bodies they hung them on the walls of the City of Bethsan, at this day called Scythopolis. When they of Jabes a City of Galaad understood how the Philistines had thus cut of the heads of *Saul* and his sonnes, they were sore moved, and thought it became them not to be so careless of them, but that they should be rescued. For which cause the most valiant and hardy amongst them (for that City bringeth up men both valiant in heart and strong in body) departed and marched all night long, so that they attained Bethsan, and approaching near the walls, took down the bodies of *Saul* and his sonnes, and carried them unto *Jabes*, without any resistance of the enemy, in that they durst not attempt the rescue. These Jabesians lamented over their dead bodies, and made publick lamentations, and buried them in the fairest place of their Countrey, which place is called Arar. They mourned after this manner weeping, both men, and women and children, and beating their breasts, and lamenting the King and his sonnes, and tasting neither meat nor drink. This was the end of *Saul*, according as *Samuel* had foretold him, because he had disobeyed God in his war against the Amalechites, and for that he had slain the race of *Achimelech*, and *Achimelech* himself also, and destroyed the City of the Priest. He raigned during the life of *Samuel*, for the space of eighteen years, and twenty two years after his death. Thus finished *Saul* his life.

1 Sam. 31. 4, &c. Saul striveth to kill himself: and being unable useth the assistance of a young Amalechite.

à v. 7, ad 10. The Hebrews that inhabite the valley beyond Jordan, leaving their towns, flie to defenced cities.

v. 9. The Palestines hung up the bodies of Saul and his sons.

v. 11, 12, 13. The citizens of Jabes rescue the bodies of Saul and his sonnes, and both bury and lament them.

THE

The *Seventh Book* of the *Antiquities* of the Jewes;

Written by *Flavius Josephus*.

The Contents of the Chapters of the Seventh Book.

1. David *is created King of one tribe in Hebron: over the rest,* Sauls *son obtaineth the soveraignty.*
2. Isboseth *is slain by the treachery of his domestical servants, and the whole Kingdom cometh unto* David.
3. David *having surprized the City and Citadel of Jerusalem, driveth the Canaanites from thence, and causeth the Jews to inhabit the same.*
4. David *assailed by the Philistines, obtaineth a famous victory against them near unto Jerusalem.*
5. David *overcometh the neighbouring nations, and imposeth tributes on them.*
6. *They of* Damasco *are overcome by* David.
7. *How* David *overcame the Mesopotamians.*
8. *How through the intestine wars of his family,* David *was expulsed out of his Kingdom by his Son.*
9. Absolon *marching out with his army against his father is overthrowne.*
10. *The happy estate of* David *restored again unto his Kingdom.*
11. David, *in his life time, anointeth and createth his Son* Solomon *King.*
10. *The death of* David, *and how much he left his Son towards the building of the Temple.*

CHAP. I.

David *is created King of one Tribe in Hebron: over the rest,* Saul's *Son obtaineth the soveraignty.*

THis battel was fought on the same day that *David* returned conquerour to Siceleg, after he had subdued the Amalechites. But some three dayes after his return, he that slew *Saul* and had escaped from the battel, having his garment rent, and cast ashes upon his head, came and cast himself prostrate before *David:* & being demanded from whence he came, he answered, from the battel of the Israelites; and certified *David* of the unhappy issue thereof: telling him how divers thousands of the Hebrews were slain, and how *Saul* himself and his sonnes were done to death in the conflict. He likewise gave him to understand, how he himself retreated amongst the Hebrews, and was present at the flight of the King: confessing likewise that he was the author of his death, under purpose to redeem him from the hands of his enemie: For (said he) *Saul* having cast himself upon the point of his sword, was so weak, by reason of the agony of his wounds, that he could not dispatch himself. Furthermore, he produced the testimonies of his death; the gold about his arms, and the royal Crown which he took and brought from him being dead. *David* perceiving no cause whereby he should suspect his death, whereof he had most evident and infallible testimonies, rent his garments, and spent the day in weeping and lamenting with his companions: and the more was he overpressed with sorrow, by reason of the loss of his most dear friend *Jonathan*, whom he acknowledged to be the author and conserver of his life: And so vertuous and affectionate shewed he himself towards *Saul*, that although he had oftentimes been in danger to have been slain by him, yet was he sore agrieved at his death: and not that alone, but he likewise executed him that slew him; telling him, that he himself had accused himself for slaying the King, declaring thereby that he was the son of an Amalechite, and commanded that he should be put to death. He composed likewise Lamentations and Epitaphs in praise of *Saul* and *Jonathan*, which are as yet extant at this present time wherein I live. After that he had thus honoured the King, and performed his lamentations and Obsequies, he asked counsel of God by the means of the Prophet, what City of the tribe of *Juda* he would give him to inhabit in? who answered him

The year of the world, 2891. before Christs Nativity, 1073.

2 Sam. 1. v. 1. ad 12. An Amalechite certifieth David of Sau's death, and in testimony thereof presenteth his bracelets and Crown.

v. 12. David lamenteth Saul and Jonathans death.

v 13, 14, 15. David commandeth the Amalechite to be slain that killed Saul.

The year of the world, 2801. before the Nativity of Christ, 1073.

that he would give him Hebron. For which cauſe he forſook Siceleg, and came and dwelt in Hebron, and brought thither his wife and ſouldiers. All the people of the foreſaid tribe reſorted thither unto him, and proclaimed him King: where underſtanding how the Jabeſins had buried *Saul* and his ſons, he ſent Embaſſadors unto them, both to praiſe and approve their actions, promiſing them that both he allowed their act, and would remunerate their devoir which they had extended toward the dead: giving them likewiſe to underſtand that the tribe of *Juda* had choſen him for their King. But *Abner* the ſon of *Ner* General of *Sauls* army, a man of execution, and of a noble diſpoſition, underſtanding that *Saul* and *Jonathan*, and his two other brothers were dead, came into the camp, and bringing with him the only Son of *Saul* that was left, whoſe name was *Isboſeth*, he paſſed on the other ſide of Jordan, and proclaimed him King of all the people except the tribe of *Juda*. He appointed likewiſe for his royal ſeat and place of reſidence, a certain Countrey called in Hebrew Machare, that is to ſay, the camp. From thence went he with an elected band of ſouldiers, with a reſolution to fight againſt thoſe of the tribe of *Juda*, in that he was diſpleaſed with them, becauſe they had made choiſe of *David* for their King. Againſt him marched out *Joab* the Son of *Suri* and of *Sarvia*, *Davids* ſiſter, General of his army, to encounter him, accompanied with his brothers *Abiſai* and *Azael*, and all *Davids* ſouldiers: and arriving near a certain fountain of Gabaa, he arranged his army in that place to enter battel. And when as *Abner* ſaid unto him, that he deſired to make trial whether part had the better ſouldiers, it was accorded between them, that twelve of either ſide ſhould be choſen out to determine the challenge: who marched out into a certain place betwixt both the hoaſts, and having darted their Javelins the one againſt the other, came at laſt to the ſword; where mutually aſſailing, hewing and butchering one another both in their heads, ſides and bowels, they all of them at laſt fell down dead, as if the plot had been determined between them. Which done, the two armies joyned in like ſort, and after a cruel battel *Abner* with his followers were diſcomfited: who ſpeedly flying were inceſſantly purſued by *Joab*, who in his own perſon inſiſted and exhorted his other ſouldiers to purſue them haſtily, without ſuffering any of them to eſcape. But amongſt the reſt, *Joabs* brothers were hot upon the chaſe, and the youngeſt of them called *Azael*, gave ſpecial teſtimony of his forwardneſs, through that ſwiftneſs in running wherewith he was endowed, for he ran not only more ſwift then other men, but outſtripped horſes alſo in their race. Whileſt thus he purſued *Abner* with great vehemencie and headlong courſe, without turning either on the one ſide or on the other; *Abner* turned back upon him, and intending to dignifie him for his forces; he firſt covenanted with him for one ſouldiers armour, and another time ſeeing that he could not be perſwaded to ſtay, he prayed him to arreſt himſelf and purſue him no further, for fear leſt being inforced to kill him, he ſhould be deprived of the courage to behold his brother *Joab*. But perceiving that he made no account of his words, in that *Azael* inſtantly inſiſted to purſue him; *Abner* flying and turning himſelf back, ſtruck him with a Javelin which he had in his hand, in ſuch ſort as he preſently died. But they that purſued *Abner*, likewiſe arriving in the place where *Azaels* body unadventurouſly fell dead, ſtayed round about him, and ſurceaſed to purſue the enemy any further. But *Joab* and his brother *Abiſai* outſtripping the body with ſwift running, and conceiving a more mortal hate againſt *Abner*, for that he had in this ſort ſlain their brother, they purſued him until ſun-ſet, with admirable ſwiftneſs, and incredible alacritie, unto a place called Dumaton: There mounting upon a hillock, he ſaw *Abner* with the Tribe of *Benjamin* flying from him; who began to cry out to him and ſay, that men of the ſame Tribe ſhould not be ſo whetted and incenſed the one againſt the other: That their brother *Azael* was in the fault, becauſe that although he had exhorted him to ceaſe from running after him, yet could he not perſwade him, and that for the ſame cauſe he had both ſtrucken and ſlain him. *Joab* wiſely digeſting theſe his ſayings, and accepting of them as of wholeſome and friendly advertiſements and counſels, he commanded the trumpet to ſound a retreat, and ſurceaſed to purſue them any more, and incamped for that night in the ſame place: during which time, *Abner* travelled without ceaſing, and having paſt over Jorden, returned to his camp to *Isboſeth*, *Sauls* ſon. The next day *Joab* ſurveyed the dead, and cauſed them to be buried. Thoſe that were found dead on *Abners* ſide, were about three hundred and ſixty men; and on *Davids* ſide nineteen, over and beſides *Azael*, whoſe body *Joab* and *Abiſai* took with them, and carried it to Bethlehem, and after they had interred it in the tomb of their anceſtors, they repaired to Hebron unto *David*. From that time forward there aroſe a civil War amongſt the Hebrews, and endured a long time, in which *Davids* followers had alwayes the upper-hand, and never adventured the hazard of the field without returning with ſome advantage,

2 Sam 2. 1, ad 7. David by Gods commandment. cometh and dwelleth at Hebron, and is declared King of the tribe of Juda.

David praiſeth the Jabaſines for burying Saul and his ſons.

v. 8, ad 12. Abner the ſon of Ner crowned Isboſeth, Sauls ſon. Abner leadeth out his army againſt the tribe of Juda.

v. 13. Joab with all Davids army iſſueth out to meet him.

v. 15. Twelve ſouldiers fight, and kill one another, and Abners ſide are overthrown.

v. 17, ad 23. Azael, Joabs brother purſueth Abner. Abner in his flight killeth Azael.

v. 25, ad 30. Joab and Abiſai purſued Abner till ſun-ſet.

v. 30, ad finem. Joab ſounding a retreat reſtraineth his ſouldiers.

How many on each ſide died in the battel.

2 Sam 3. 1, 2. The beginning of civil War amongſt the Hebrews.

advantage; whereas the Son of *Saul* and his partakers had almoſt every day the worſe. *David* at that time had ſix Sons by ſo many wives; the eldeſt of them was called *Ammon*, the ſonne of *Achimaas*; the ſecond was *Daniel*, the ſonne of *Abigal*; the third was called *Abſolon*, the ſonne of *Machama*, the daughter of *Ptolomey* King of Geſſur; the fourth was *Adonias*, the ſonne of his wife called *Aggite*; the fifth and the ſixth were called *Gerteſſa* and *Gala*. But after this civil War was begun, and that the Kings on both ſides had oftentimes encountered and fought together; *Abner* General of the army of King *Sauls* ſonne, a prudent man, and one that was beloved by the people, endeavoured all that in him lay, that the whole Countrey might be commanded by *Iſboſeth*, and in effect they all ſubmitted unto him for a certain time: but when as it afterwards fell out that *Abner* was charged and accuſed to have kept company with *Riſpa*, *Sauls* Concubine, the daughter of *Sibath*, and that *Iſboſeth* likewiſe had reproved him for the ſame cauſe, he conceived a great grief and deſpight, ſuppoſing that he had great injury done unto him, conſidering how careful he had been, and was of the Kings eſtate: for which cauſe he threatned him to eſtabliſh the Kingdom of *David*, and to make him know, that it was neither his vertue nor prudence that made him ſoveraigne over the tribes on that ſide Jordan, but that his faith and warlike conduct was the cauſe thereof. For which cauſe he ſent unto Hebron to *David*, requiring him by an oath to accept of him as his confederate and friend, promiſing him to perſwade the people to forſake *Sauls* ſonne, and to proclaim him King of the whole region: *David* ſware unto him, according as he had required, and was very glad of that Embaſſage that *Abner* had ſent unto him, and the rather for that under aſſured teſtimony of their accords, he had preſerved *Michol*, *Davids* wife (whom he had purchaſed with the price of divers great dangers, and with ſix hundred heads of the Philiſtines preſented to his father *Saul*, to the end he might enjoy her) which *Michol*, *Abner* had ſent him back, having taken her from *Phalti*, who had ſince that time eſpouſed her: whereunto *Iſboſeth* alſo was aſſiſtant, to whom *David* had written, that it was reaſon that he ſhould recover his wife. *Abner* therefore aſſembled all the Elders and Governours of the people, and told them, that at ſuch time as heretofore they were ready to forſake *Iſboſeth*, and to ſubmit themſelves to *David*, he had diſſwaded them from that intent; but at this preſent if they had the will, he would condeſcend unto them, becauſe he was aſſured that God had choſen *David* (by the mouth of *Samuel* the Prophet) to be King over all the Hebrews; and had foretold that he ſhould puniſh the Philiſtines, and ſhould overcome them, and bring them under his ſubjection. Which when the Elders and Governours underſtood, and were aſſured likewiſe that *Abner* would ſubſcribe to their reſolution as touching the eſtate, they all of them determined to ſubmit themſelves to *David*. *Abner* ſeeing them thus reſolved, did afterwards aſſemble all the tribe of *Benjamin* (out of which the archers of *Iſboſeths* guard were choſen) and told them the like, and perceiving that they contradicted him no waies, but ſubmitted themſelves unto his pleaſure, he gathered about twenty of his familiar friends, and reſorted unto *David* to receive in his own perſon *Davids* oath: both for that each man in his own affairs repoſeth greateſt confidence in himſelf, as alſo to give him intelligence what ſpeech he had held with the elders and the whole tribe. *David* received and entertained him very kindly, and magnificently and ſumptuouſly feaſted him at his table for many dayes, praying him that he would depart, and return and bring the people with him, to the end that in their preſence and ſight, he might deliver him up the government. When *David* had diſmiſſed *Abner*, ſome little time after his departure, *Joab* the General of *Davids* armie came to Hebron, and knowing that *Abner* had been with *David*, and that but ſome little time before he was departed from him, with accord and promiſes made unto him that he ſhould be Governour; he fearing leaſt that if *David* ſhould place him in honour and dignitie, and ſhould make *Abner* (who was a man otherwiſe exerciſed in affairs, and politique to prevent occaſions) as it were his companion in the Kingdom, that the ſaid *Joab* ſhould be degraded and deprived of his office; he took upon him a curſed and frowatd reſolution. For firſt of all he laboured to detract and make him odious in the Kings eare, counſelling him to ſtand on his guard, and not to give eare unto *Abners* promiſes, who under colour and ſubtilty ſought to eſtabliſh the Kingdome unto *Sauls* ſon: alledging that he came unto him under colour and cautele, intending then to leave him, when his hopes were ſatisfied and affairs diſpoſed: But perceiving that theſe his ſubtilties took little effect with *David*, and conſidering with himſelf likewiſe that he moved him in no ſort, he attempted a more perilous exploit than the former. For reſolving with himſelf to kill *Abner*, he ſent out certain men after him, whom he gave in commiſſion, that as ſoon as they ſhould overtake him, they ſhould urge their interparley in the name of *David*, alledging that they had ſomething to communicate with him as touching the eſtate, which he had forgot to certifie him of.

The year of the world, 2891. before Chriſts Nativity, 1073.

à v. 2. ad 5. David had ſix ſonnes borne in Hebron.

à v. 6, ad 11. Abner bridled and governed the multitude, ſo that a long time they were ſubject to Isboſeth.

à v. 12, ad 17. Abner ſendeth Embaſſadors to David in Hebron, to make a covenant with him.

David requireth his wife Michol at Abners hands.

Abner conſulteth with the Elders and Governours of the armie to revolt to David.

à v. 20. ad 23. The Elders Captaine perſwaded by Abner follow David.

The Benjamites accord with Abner, he reſorteth to David, and certifieth him thereof.

Abner being kindly entertained by David, is friendly diſmiſſed.

v. 24, &c.

v. 26.

The year of the World, 2899. before Christs Nativity, 1065.

When *Abner* had heard the words of these messengers (who overtook him in a place called Besira, some twenty furlongs off of Hebron) he struck out of the way without suspicion of his future disaster; and *Joab* going before him, embraced him, with great love, and like an affectionate friend (for such as enterprize any wicked action, do often and subtilly dissemble and make shew of honestie, to the end to expell out of the innocents minde all jealousie or evil suspicion) where singling him from his other company, and making shew to informe him of certain secrets, and having drawn him into a by-way beside the wall, accompanied only with his brother *Abisai*, he drew his rapier and thrust it into his short ribs: Of which wound *Abner* died, surprized by the treason of *Joab*, who pretended and coloured that act of his, with the revenge and death of his brother *Azael*, whom *Abner* had slain upon the chase in the first War at Hebron; but in truth it was but the suspicion of his greatnes and honour, fearing lest he should be deprived, and *Abner* inseated by obtaining the next degree of honour unto *David*. Hereby may a man conceive how many and how mighty things men attempt and hazard for their avarice and ambition sake, and to the end they may not be inferiour unto any others in those matters. For when as they desire to attaine riches and honors, they atchieve it by ten thousand mischiefes; and at such time as they feare to be dispossest, they strive to continue their estates by means more pernicious, because they think it to be the less sinne, and that the calamity is less active, rather not to have obtained to any greatnes and power, then after the possession thereof, to fall into disgrace. Thence it cometh, that all of them intend and practise many hazards and difficult encountries, through the fear they have to lose their degree. But it sufficeth to have briefly touched this point. *David* having notice of the murther of *Abner*, conceived a great griefe in his heart, and called all his assistants to witnes, lifting up his hands unto God, and protesting that he was no partaker of the murther, and that *Abner* had been slain without his commandement or will. He likewise uttered most grievous curses against the murtherer: his house and accomplices, by which he wished them to be subject to the fatall penalty of murther: for he greatly suspected lest he should be held in suspicion to be a party in that which had hapned unto *Abner*, contrary to his faith, oath and promise, which he had past unto him. Moreover, he commanded that all the people should weepe and lament for him, and that the funerals of his body should be honoured according to the accustomed fashion, in renting of garments and putting on sackcloth: and that the same should be done, the coffin being carried before, which both he and the chiefest Governours of the Israelites followed, beating on their breasts, and shedding tears, and testifying the love which they bare unto him during his life, and their displeasure to see him dead, who had been murthered contrary to their will and intention. He was entombed in Hebron with great magnificence, and Epitaphs composed in his praise by *David* himself, who setting himself on the tombe first of all lamented, and gave others cause of lamentation. And so much was he confused at the death of this *Abner*, that he swore to forbeare all kinde of meat untill the sunne-set, notwithstanding all the instances of his friends, who urged him to take refection: which act of his purchased him much good will and love amongst the people. For they that loved *Abner*, were very glad to be witnesses of that honour which he did him in his death, and that faith which he maintained in honouring him, every way according to the custome, as if he had been his kinsman or friend, and not embasing him with a vile and contemptible tombe, as if he had been his enemie. And in general, all of them were so glad of the courtesie, sweetnes and royal nature of King *David*, that they esteemed in like case, that he would have the like estimate of them, as they saw him have of deceased *Abner*. And by this means *David* happily maintained his credit, and increased the peoples good opinion of him, escaping thereby the suspicion and conceit that he might in some sort have been accessary to his death. He protested also unto the people, that he conceived no small griefe at the loss of so good a man, declaring thereby that it was no small staine unto the state of the Hebrews to be deprived of him, who had the means to maintaine their peace by his good advise, and to ratifie the same by his executions and warlike valour: But God (said he) who hath care of all things, shall not suffer him to die unrevenged: And he it is that shall beare me witnes, that it lyeth not in my power to punish *Joab* and *Abisai*, who have greater credit in the armie then my self; yet shall they not escape Gods justice for this fault. Thus ended the life of *Abner*.

v. 27.

Men inclined to ambition and avarice dare all things.

v. 31. David with the whole people bewaile Abner, and honour his funeral.

v. 33., ad 35. David salveth his honour, and avoideth the suspicion of Abners death.

CHAP.

CHAP. II.

The year of the world, 2899. before Christs Nativity, 1065.

Isboseth is slain through the treason of his friends and followers: the whole Kingdom descendeth to David.

WHen *Isboseth Sauls* son, had notice of *Abners* death, he was sore displeased, not onely for that he perceived himself to be deprived of his near kinsman, but also of so great a personage as had setled the Crown on his head. Neither did he himself long time remain alive after him: but by the sons of *Jeremon*, *Banaoth* and *Thannus*, he was traiterously done to death. These two being Benjamites, and of the chiefest nobilitie amongst them, made their reckoning that they would make away *Isboseth*, and thereby obtain great recompence at *Davids* hands; supposing that such an act of theirs, would get them the chiefest place and dignity in the army, or some other credit. For which cause, finding *Isboseth* alone in his house about mid-day, laid on his bed and asleep, and unassisted by any of his guard, and perceiving likewise that the Porter was fast, who through his travel and other business (by reason of the extream heat) was laid down to rest: they entred into his lodging whereas *Isboseth* was asleep, and slew him: and having cut off his head, they travelled all the night and day long, as if they fled from those whom they had offended, and sought their rescues from them, who would succour and assure them from peril. And when they came to Hebron, they presented *David* with *Isboseths* head, offering themselves as his most dutiful liegemen to do him service, who had delivered him of an enemy, and made away an adversary against his royalty. But *David* allowed not their act in such sort as they hoped, but spake thus unto them; O cursed men said he, (on whom I intend presently to execute justice) have you not heard how I punished him that murthered *Saul*, and brought his royal Crown unto me? Yea, although he slew him upon his own instant request, and to the intent the enemy should not surprize him alive.

Hedio & Rufinus, chap. 2. 2 Sam. 4. 1, ad 6.

v. 6. ad 12. Isboseths head is brought to David.

David's sharp invective against the murtherers of Isboseth, and their punishment.

Were you of that opinion that I was changed, and that I am not the same that I was, but that I take delight to be partaker with you in your mischiefs, or that I will countenance them, as if these acts of yours (who are murtherers of your Master) were laudable in you? In you I say, who have slain a good man on his Bed, that injured no man, but was your benefactour, and who had both cherished and honoured you: nay, rather assure your selves, that ye shall be punished in his behalf, and shall yield me satisfaction by the loss of your lives, because ye have thought that Isboseths *death would work my contentment: for you could not in any sort dishonour me more, then by conceiving such an opinion of me.* Which said, he adjudged them to die by the most cruel torments that might be imagined: and with all the honour that he might, he caused *Isboseths* head to be interred in *Abners* Tombe.

These murtherers being thus done to death, all the chiefest of the people repaired to *David* unto Hebron (both they that commanded over thousands, and such also as were Governours and submitted themselves unto him, reckoning up the good affection they had born him, both during *Sauls* life-time, as also the honour which they had never discontinued to bear him, since the first time that he was Coronel over a thousand, especially for that he had been chosen by God through the mediation of the Prophet *Samuel*, to be their King, and his children after him; declaring unto him that God had given him the Countrey of the Hebrews, to defend the same, and discomfit the Philistines. *David* accepted their promptitude and affection, exhorting them to persist, assuring them that they should never repent themselves of their obedience: and after he had banquetted and entertained them, he sent them to assemble the people.

2 Sam. 5: 1, 2, 3, &c.

The nobles of the Hebrews repair to David to Hebron, and declare him King.

David entertained the nobles kindly.

Of the Tribe of *Juda*, there came together about six thousand eight hundred men of War, bearing for their arms a buckler and a javelin, who before that time had followed *Sauls* sons, and besides whom the Tribe of *Juda* had assigned the Kingdom to *David*. Of the Tribe of *Simeon*, seven thousand, and a hundred or somewhat more. Of that of *Levi* 4700. whose chieftain was *Jodam*, with whom was *Sadoc* the high Priest, accompanied with twentie and two Governours of the same linage. Of the Tribe of *Benjamin* four thousand men of War; for this tribe were as yet of that opinion, that some of the heirs of *Saul* should raign. Of that of *Ephraim* 20800. both strong and stout men. Of that of *Manasses*, almost the half as many, namely eight thousand. Of that of *Issachar* two hundred who were skilful in divination, and 20000. men of War. Of that of *Zabulon* 20000. chosen fighting men: for only this intire Tribe was wholly at Davids command, who were armed in like manner as they of *Gad* were. Of the tribe of *Nepthali* there were a thousand chieftains, famous for their valour, and armed with shield and javelin, attended by an infinite number of their Tribe. Of the Tribe of *Dan* there

The armed souldiers that came to David.

The year of the World, 2899. before Christs Nativity, 1065.

Hedio & Ruffinus, chap. 3.

there were 27000. choſen men. Of that of *Aſer* 40000. Of the two Tribes on the other ſide of Jordan, and of the half Tribe of *Manaſſes* ſix ſcore thouſand armed men, with bucler, javelin, murrion and ſword: The reſt of the other Tribes alſo wore ſwords. All this multitude was aſſembled together in Hebron before *David*, with great proviſion of victuals and wine, ſufficient to ſuſtein them all, who all of them with one conſent, appointed *David* to be their King. Now when the people had muſtred, and banquetted for three dayes ſpace in Hebron, *David* diſlodged from thence with his whole hoſt, and repaired to Jeruſalem. But the Jebuſites, who at that time inhabited the City, and were of the race of the Canaanites, ſhutting up their gates againſt his coming, and placing on their walls as many as were blind and lame, or maimed in any other ſort, in contempt of him, ſcoffingly jeſted and ſaid, That theſe were ſufficient to keep out the enemy: ſo much truſted they to their fortifications. Wherewith *David* being ſore diſpleaſed, began to beſiege Jeruſalem, and uſing all diligence and induſtry to ſurprize the ſame, he incontinently expreſſed how ſtrong he was, checking thereby other mens pride, who perhaps would have done the like unto him, and afterwards took the lower Town. And for that the higher Town was as yet unſurprized, the King reſolved to encourage his men of War to ſhew themſelves valiant, promiſing them honours and recompence; proclaiming that he would make him General over all the people, that ſhould firſt of all ſcale, aſcend and ſeize the wall. Whileſt thus they enforced themſelves to mount without refuſing any travel (through the deſire they had to obtain the government that was promiſed) *Joab* the Son of *Servia*, was the forwardeſt amongſt the reſt; and having got upon the wall, cried unto the King, requiring him to grant him the General government.

v. 6, 7, 8, 9, 10. The ſiege of Jeruſalem undertaken by David.

David ſurpriſeth the lower Town.

David getteth the upper Town.

The valour of Davids ſouldiers, and in eſpecial of Joab.

CHAP. III.

David *having taken Jeruſalem by force, caſteth out all the Canaanites from thence, and delivereth the City to be inhabited by the Jews.*

David expelleth the Jebuſites out of the Town and City of Jeruſalem.

AFter therefore he had caſt out the Jebuſites from the higher City, and repaired Jeruſalem, he called it the City of *David*, and remained therein all the time of his raign: ſo that the whole time that he ruled in Hebron, over the ſole Tribe of *Juda*, was ſeven years, and ſix moneths. But after he had eſtabliſhed Jeruſalem for his royal City, his fortunes daily more and more increaſed, becauſe God both furthered and bettered them. *Hiram* alſo, King of Tyre, ſent unto him, and made a league of amitie with him: he preſented him likewiſe with preſents of Cedar wood, and workmen and Maſons, to build him a royal houſe in Jeruſalem. Now, when the King had ſeized the higher City, he annexed the rock thereunto, and made one body of twain; and having walled it in, he gave the government thereof to *Joab*. This King was the firſt that drove the Jebuſites out of Jeruſalem, and called the ſame by his name. For, from the time of *Abraham* our forefather, it was called Solyma: neither want there ſome that inter, that *Homer* under that name intendeth Jeruſalem. For, in the Hebrew tongue Solyma is as much to ſay, as Securitie. All the time from the exploit of war made by *Joſuah* againſt the Canaanites, and ſince the diviſion of the Countrey (during all which time, the Iſraelites could not drive the Canaanites out of Jeruſalem) until ſuch time as *David* took the ſame by force, were five hundred and fifteen years. But in this place, I will not forget one *Orphan*, a rich man amongſt the Jebuſites, who, for that he was well affected towards the Hebrews, was not put to death in the ſurpriſal which *David* made of Jeruſalem: but (as I will ſhortly declare) was graced and greatly honoured by the King, *David* eſpouſed other wives beſides thoſe which he had; beſides many other Concubines: by them he had eleven Sons, whoſe names are theſe which follow, *Amnas, Emma, Ebamatha, Solomon, Jebar, Eliel, Phalna, Ennapha, Jenaah, Eliphal*: beſides theſe he had a daughter called *Thamar*. Nine of theſe were begotten of noble mothers, but the two laſt (which were named by us) were the ſons of Concubines. But *Thamar* was *Abſalons* ſiſter by the ſame father and mother.

How Jeruſalem was called Solyma, and what mention Homer made thereof.

The years ſince Joſuahs conqueſt to this time 515. Orphanta Iebuſite, friend to David.

2 King. 24.

Davids ſons born in Jeruſalem.

CHAP. IV.

David *aſſailed by the Paleſtines, obtaineth a famous victory againſt them, near unto Jeruſalem.*

2 Sam. 5. 18. ad finem. Hedio & Ruffinus, chap. 4.

NOw, when the Paleſtines knew that the Hebrews had created *David* King, they led forth their Army againſt him towards Jeruſalem, where, encamping themſelves in the valley of the Giants (which is a place not far off from the City) they in that place expected the encounter. But the King of the Hebrews, who was wont to do nothing incon-

A inconsiderately, without Gods advice, commanded the high Priest to prophecie, and foretell, what success and event the War should have; who after he had informed him that God smileth on, and favoureth their attempts, he presently drew out his army against the enemy: and striking the battel, he suddenly assailed the enemies on their backs, and partly slew them, and partly put them to flight. But let no man suspect, that the army of the Palestines was either small in number, or weak in courage, which at that time assailed the Hebrews, in that he conjectureth in his minde, that they were easily overcome, without their attempting or performing any noble or memorable action. For he is to know, that all Syria, Phenicia, (and all other warlike Nations beyond them) bare arms with them, and were confederates in this War: which was the only cause, that notwithstanding they were so many B times overcome, and had lost divers thousands of men, that they desisted not to assail the Hebrews with more great force: and that which is more, having been defeated in the battels before recited, yet forbare they not to assail *David* anew with thrice as much power as before, and to incamp in the same place. For which cause, *David* took counsel of God once more, what the issue of this battel should be: and the high Priest told him, that he should encamp in the forrest called Tears, because it was not far off from the enemies camp, and that he should not depart from thence, neither attempt them in battel, before the trees did shake without any agitation or breath of winde. Whereupon, as soon as the trees shook, and the time which God had appointed was come; without any delay, he issued out, to enjoy a prepared and manifest victorie. For the squadrons of the enemie were disarraied, and incon- C tinently betook them to flight, and were swiftly followed and slaughtered, until the City of Gerar (which is a frontire-town of their Countrey) and their camp was thorowly ransaked, wherein there were found great riches; and amongst all other things, their gods were beaten to pieces.

The year of the World, 2899. before Christs Nativity, 1065.

The Palestines moving war against David, are partly slain or put to flight.

The Palestines invaded the Hebrews with a mighty army gathered out of sundrie nations.

The Palestines flight.

The battel being brought to this end, it seemed good unto *David* (by the counsel of the Elders and Coronels over thousands) that all the flower of their youth should be assembled from all the parts of the Countrey, every one according to his Tribe. Secondly, that the Priests and Levites should repair to Cariathiarim, and bring from thence the Ark of God, and convey it to Jerusalem; to the end that when it should be there, the service of God might thereafter be celebrated in that place, and other sacrifices and honours, agreeable to D the divine Majesty, might be performed. And had the same been done during the life of *Saul*, no inconvenience had fallen upon them. When as all the people were assembled (according as it was decreed by him) the King came forth to transferre the Ark; which the Priests carrying out of *Aminidabs* house, they laid it upon a new Wain, which (together with oxen) their brothers and children drew.

2 Sam. 6. 1, ad 5.

Davids command as touching the transportation of the Ark.

The King marched formost, and after him all his people, praising God, and tuning all sorts of melodie then usual in that Country, with diversitie of sounds of instrumens, of Dances, and Shalms, Trumpets and Clarions: and in this manner conducted he the Ark into Jerusalem. But when they were come to the threshing floore of Chidon (which is a certain place so called) *Oza* died, thorow the wrath of God: for the oxen stumbling that drew the E Chariot, and the Ark somewhat shaken, he stretched out his hand with intent to sustain the same; and because he was no Priest, God struck him till he died. The King and the people were sore aggrieved at the death of *Oza*, and the place where he died is called to this day, *Oza's*-Striking. *David*, fearing lest if he should retire the Ark with him into the City, the like hap should attend him that had befallen *Oza*, (who was in that sort done to death, for that he had only thus stretched out his hand) he placed it not with him in his own house within the City, but commanded that it should be left in the possession of one called *Obed*, by descent a Levite, and in behaviour, a man good and vertuous: where it remained for three moneths space; during which time, his house was blessed with all worldly goods and goodness. The King being ascertained what advantages had befallen *Obed*, (who of a poore F and needy man, was suddenly become very rich, so that all men had their eyes fixed on him, and they that heard speak of his house, envied him) he assured himself that no inconvenience would befall him; for which cause he retired the Ark into his own house, which was carried by the Priests; and seven quires of singing men, disposed by the King, went before the same; The King himself likewise touched, and played upon the Harp, so that *Michol*, *Davids* wife and *Sauls* Daughter, seeing him entertaining himself after that manner, mocked at him. The Ark then being thus carried, was placed in a Tabernacle erected and dressed by *David*, who offered most magnificent sacrifices of all sorts, and forgot not the sacrifices for prosperities: he feasted all the people likewise, both men, women, and children, distributing unto every one a cake, a morsel of rosted meat, a cake fried in the pan, and a portion of the sacrifice:

v. 6, 7, 8, 9.

Oza stretching out his hand to stay the Ark, is suddenly stucken dead.

v. 10, 11.

David placeth the Ark in Obed Edoms house, who prospereth there through in all felicity.

v. 12.

The Ark transported into Davids house, and placed in a Tabernacle.

David is mocked by his wife Michol.

v. 13, 14, 15, 16.

The year of the World, 2900 before Christs Nativity, 1004.

sacrifice: and after he had thus feasted the people, he dismissed them, and retraited himself into his own house. But *Michol* his wife, and daughter to King *Saul*, drawing neer unto him upon his return, besought God for him, that it might please him in all other things she might express unto her husband all that, which became her intire and unequall'd love towards him: but in this she blamed him, because that being so great and mighty a King as he was, he had dishonoured himself in dancing, despoiling himself, and discovering partly that which became him not, doing all this in company of his servants and handmaids. To whom *David* answered, that he was not ashamed in performing a thing so acceptable unto God as that was, who had honoured him more then her father, and placed him above all others, assuring her that he would play and dance oftentimes after that sort, without care whether his demeanor pleased either her or her chambermaids. This *Michol* (of whom we entreat) had no children by *David*, but being married again to another (to whom her father had betrothed her after he had ravished her from *David*) she bare five sonnes, of whom we will speak in their place.

2 Sam. 7. 1, 2, 3 David decreeeth to build a Temple unto God.

The King perceiving how by Gods assistance his affairs prospered daily more and more, thought that it should be a hainous offence in him, if she should dwell in houses made of Cedar, high and well builded, and neglecting the Ark, suffer it to remain under a pavillion: for which cause he conceived a desire to build a Temple unto God, according as *Moses* had foretold: and to this intent consulted with the Prophet *Nathan*, who willed him to perform all that which he was minded to accomplish, assuring him that God would be each way assistant unto him: for which cause he was very heartily affected towards the building of the Temple.

v. 5, ad 17. God certifieth David by Nathan, that Solomon should build the Temple.

But the same night God appeared unto *Nathan*, commanding him to certifie *David*, that he accepted his will, and that his affection was agreeable unto him (considering in especial that no one before him had a thought to perform the like) yet notwithstanding (although his deliberation were such) he permitted him not to finish the same, by reason he had followed many Warres, and had embrewed his hands in the blood of many of his enemies. But after his decease (which shall happen after he hath lived a long and prosperous life) his sonne called *Solomon* (to whom he shall leave the kingdom after his death) shall cause a Temple to be built unto him, promising him to assist and favour the said *Solomon* (even as the father doth his sonne) and that he would continue the Royalty in his heirs and their successours: And that if they shall happen to offend him, he will only punish them with sickness and sterility.

v. 18. ad finem. David giveth God thanks for the blessings which were promised him by Nathan.

David understanding these words which were delivered him by the Prophet, was wery joyful, by reason that the Royalty was firmly assured to his heirs, and for that his house should be famous and renowned; and presenting himself before the Ark, he prostrated himself and adored, and gave God thank for all the benefits he had bestowed on him; for that from a poor and humble shepherd, he had raised him to so great a heighth of majestie and glorie, and for that he had promised to have care of his posterity as erst he had had of the Hebrews and their libertie. This said, after he had sung hymnes unto God, he departed.

CHAP. V.

David *overcoming the neighbouring nations, imposeth tributes on them.*

Hedio & Rufinus, chap. 5. David warreth against the Palestines, and taketh a great part of the inheritance from them.

NOt long time after this, *David* thought it requisite to make Warre upon the Philistines, partly, to the intent he might avoid the suspition of sloth and idleness, and partly, that having (according as God had foretold) discomfited his enemies, he might leave a peaceable Kingdome to his posteritie after him. He therefore assembled his armie anew, commanding them to be in a readiness to march forward to the War: when as therefore he supposed that the Armie was addressed, he departed out of Jerusalem, and made a roade upon the Philistines; whom he overcame in battel, and took a great part of the Countrey from them, by means whereof he enlarged the frontiers of the Hebrews, and translated the War, and led forth his forces against the Moabites: whose armie being divided into two parts, was by him defeated and overthrown, and the rest were taken prisoners, and tributes were imposed on them, which they were bound to satisfie every year.

2Sam. 8. v. 1, 2. A great slaughter of the Moabites.

3, 4. David overcometh the King of Sophona.

Afterwards he led out his host against *Adarezer* sonne of *Ara*, King of Sophona: and waging battel with him near unto the river of Euphrates, he slew about twentie thousand of his footmen, and some five thousand of his horse: he took also almost a thousand of chariots; the greater part whereof was wholly consumed, and one hundred of them only reserved to his own use.

CHAP.

CHAP. II.

They of Damaſco are overcome by David.

The year of the world, 2904. *before Chriſts Nativity*, 1061.

ADad King of Damaſco and of Syria, underſtanding that *David* had made War on *Adarezar* (who was both his friend and confederate) iſſueth forth with great forces to be aſſiſtant unto him, and to deliver him from his enemies according as he expected. But entring the field, and waging battel with *David* near unto the river of Euphrates, he was overcome and loſt a great number of his ſouldiers: for in that battel there was ſlain one his ſide by the Hebrew enemy, to the number of twenty thouſand. and the reſt fled. Of this King, *Nicholas* the Hiſtoriographer maketh mention in the fourth Book of his hiſtories, in theſe words: "Sithence and long time after, a certain man "of that Countrey called *Adad* governed in Damaſco, and over the reſt of Syria (except Phœ- "nicia) who making War againſt *David* King of Judea, and having oftentimes fought with "him, in his laſt encounter (wherein he was overcome near unto the flood Euphrates) he "ſhewed himſelf mere reſolute then all other Kings in force and valour. Moreover he ſpeak- "eth of his heirs, how after his death, they ſucceeded him both in royalty and name, the one "after the other, and ſaid thus: He being deceaſed, his ſonnes reigned for ten generations "after him, each of them receiving from their father, the ſame name and the ſame Kingdom, "after the manner of the Ptolomies of Egypt. The third of theſe being more mighty then the reſt, and deſirous to revenge himſelf in War of theſe injuries, which were offered unto his grandfather, led forth his Army againſt the Jews, and deſtroyed the Countrey called at this day Samaria. Wherein he varied not any wayes from the truth: for he of whom he ſpeaketh, is that *Adad*, that made War in Samaria, during the reign of *Achab* King of Iſrael, of whom we will ſpeak hereafter in this place. But when *David* had led forth his camp againſt Damaſco, and againſt the reſt of the Countrey of Syria, he reduced them all under his obeiſance, placing garriſons amidſt their Countrey, and impoſing tribute upon them, which they ſhould pay unto him. He dedicated alſo to God in the City of Jeruſalem, the golden quivers and armors which *Adads* guard were wont to wear; which afterward *Syſſac* King of Ægypt took at ſuch time as he warred againſt *Roboham* his Nephew, and carried away great riches out of the Temple of Jeruſalem, as it ſhall be declared hereafter, when as we ſhall come to intreat of that matter. This King of the Hebrews being inſpired by God (who made him proſperous in all his Warres) encamped before the goodlieſt Cities *Adarezar* had, that is to ſay, Betthea and Macon, which he beſieged, took, and ſpoiled: where there was found great ſtore of gold and ſilver and of braſs, which was of more eſtimation then gold, whereof *Solomon* made that great veſſel called the ſea, and other fair lavers, at ſuch time as he adorned and furniſhed the Temple of God. When the King of Amath underſtood of all that which had hapned to *Adarezer*, and how his power and forces were deſtroyed, he grew afraid of his own eſtate, and reſolved with himſelf to make a league and confederacie with *David*, before he might come out againſt him: and to that intent he ſent his ſonne *Adoram* unto him, to teſtifie and expreſs that contentment he had received, for that he had defeated *Adarezer* his enemy, and to contract with him amity and confederation. He ſent him preſents alſo, namely, veſſels of antique work of Gold, of Silver, and of Braſs: whereupon *David* made a league with *Thani*, (for ſo was the King of Amath called) and received the preſents that were ſent unto him; and afterwards diſmiſſed his ſonne with convenient honour, both for the one and the other: and conſecrated that to God which he had ſent him (together with the gold and ſilver, which he had taken from other Cities and nations that were ſubject unto him.) For God did not only ſo far favour him, as to make him victorious and happy in his own Warres; but having alſo ſent *Abiſai Joabs* brother the Lieutenant of his Army againſt the Idumeans, he likewiſe granted him victory: for *Abiſai* ſlew in the battel about eighteen thouſand of them, and filled all Idumea with garriſons, challenging a tribute throughout the Countrey by the pole. This King loved juſtice of his own nature, and exerciſed judgement according to verity. He had for his Lieutenant General in all his Armies *Joab*, and appointed *Joſaphat* the ſonne of *Achilles* chief over the Regiſters. After *Abiather*, he eſtabliſhed *Sadock* of the houſe of *Phinees* for High Prieſt, who was his friend. *Siſa* was his Secretary, *Bunaia* the ſonne of *Ioiada* was Captain over his guard, and all the Elders were ordinarily about him to guard and attend him. He remembring himſelf alſo of the conventions and oaths that were paſt 'twixt him and *Jonathan* the Sonne of *Saul*, and of the amity and affection that had been between them (for beſides all other graces which he had, he moſt freſhly retained them in memory, from whom in times paſt he had received any friendſhip. He cauſed

2 Sam. 8. v. 6, 7, 8.

Adad King of Damaſco and Syria, is overcome by David in battel.

Nicholaus the Hiſtoriographer maketh mention of King Adads War with David.

Of another King of Syria that ſpoiled Samaria.

2 Sam. 8. 1, ad 4.

David impoſeth tribute on the Syrians whom he ſubdued.

Jeruſalem ſpoiled by Syſſac King of Egypt.

3 King. 14.

The prey that was made in the War.

2 Sam 8. 6, &c.

The King of the Amathens requireth a league at Davids hands.

David compelled the Idumeans to pay tribute by the pole.

The diſtribution of offices 2 King. 9.

The year of the World, 2920. before Christs Nativity, 1064

C. 9. v. 1, &c. David maketh an enquiry if any of Jonathans kindred were left alive.

caused a search to be made, if any one of the house and family of *Jonathan* were left alive, to the intent he might remunerate the friendship which he had received at *Jonathans* hands. Whereupon a certain man was brought unto him (who was enfranchised by *Saul*) that might enform him what one of his race was alive: who asked him if he could name him any of *Jonathans* sonnes then living, whom he might make partaker of those courteous favours and graces, which in times past he had received by *Jonathan*? Who answered him, that he had one sonne remaining, whose name was *Mephibosheth*, who was lame of his legges; for that at such time as the news came that both his father and grandfather were slain in the battel, his nurse fearfully snatching up the child and flying, suffered him unfortunately to fall from her shoulders, and so hurt him. When as then he was advertised where, and with whom he was brought up, he sent unto the City of Labath to *Machir*, with whom *Mephibosheth* was kept, and commanded him to be brought unto him. Now when he came to *Davids* presence, he cast himself prostrate on his face to do him reverence; but the King exhorted him to be of good courage, and to hope hereafter for better fortune, and gave him his fathers house with all the possessions that were purchased by *Saul* his grandfather, appointing him to sit and feed with him at his own table: yea, to eat of his royal provision, not letting one day slip wherein he accompanied him not at meals. The young man did him reverence, humbly thanking him for the gracious words, and royall offers he had made unto him. At that time *David* called for *Siba*, and certified him how he had given *Mephibosheth* his fathers house and all *Sauls* purchases, commanding him to manure and husband his possessions, and to have care of all things, and to return the revenue to Jerusalem, for that *Mephibosheth* was every day to take his refection at his table, charging both him and his fifteen sonnes, and twenty servants to do him service. After the King had thus disposed of him, *Siba* did him reverence; and after had protested to perform whatsoever he had given him in charge, he departed, and *Jonathans* sonne remained in Jerusalem, where he lived at the Kings table, and was entertained and tended as carefully, as if he had been his own sonne: he had a sonne also called *Mica*. These were the honours that those children which survived after *Jonathan* and *Sauls* death, received at *Davids* hands. About the same day died *Naas* King of the Ammonites, who during his life-time was *Davids* friend, and his sonne succeeded him in his Kingdome, to whom *David* sent Ambassadours to comfort him, exhorting him to digest his fathers death with patience, assuring him that he would express no less love towards him, than he did unto his father. But the Governours of the Ammonites entertained this Ambassage very contumeliously, and not according as *David* had kindly intended it, and murmured against their King, telling him that they were but spies sent by *David* to seek into his forces, and discover the strength of his countrey, under a pretext of humanity; councelling him to stand upon his guard, and not to give ear to his protestation, lest being deceived, he should fall into some remedilesse inconvenience.

v. 7, 8. David giveth Mephibosheth his father Jonathans house and Sauls inheritance.

v. 9, 10, 11. David committeth the disposing of Mephibosheths lands to Siba, and commandeth him to make the return of his revenues in Jerusalem. Hedio & Ruffinus, chap. 6. 2 Sam. 10. v. 1, 2, 3, 4. David sendeth Ambassadours to comfort the sonne of the King of the Ammonites, who are basely abused.

Naas King of the Ammonites, supposing that his governours spake nothing but truth, outraged the Ambassadors that were sent unto him with great injuries: for causing the half of their beards to be shaven close by the chin, and cutting away the half of their vestments, he sent them back again, returning their answers not in words, but in deeds. Which when *David* saw, he was grievously displeased, and made it known that he would not suffer that mockery and injury so easily to be digested, but that he would make war on the Ammonites, and revenge those indignities that were offered to his Ambassadors. The friends and governours of *Naas* considering how they had violated and broken the peace, and how for that occasion they deserved to be punished; prepared for that war, and sent a thousand talents to *Syrus*, King of Mesopotamia, requiring him that he would be their confederate in that war, and receive their pay: they requested the like of *Subas*: these Kings had 20000. footmen in camp. They hired also with their money the King of the countrey called *Michas*, and the fourth called *Istob*, which two had with them twelve thousand souldiers.

v. 5, 6. David is sore displeased with the injury offered to his Ambassadors, intending revenge. The Ammonites hire their confederates, and prepare for the war against David.

CHAP. VII.

How David *overcame the Mesopotamians.*

v. 7, 8. David sendeth out Ioab with the choisest flower of his army against the Ammonites.

BUt *David* was nothing amated, neither with the confederacy, nor force of the Ammonites; but trusting in God, resolved that the cause of his war was just: for which cause he continued in revenge of those outrages which he had received by them. Having therefore mustered under *Joab* the flower of his whole Army, he commanded him to depart and make war upon them: who came and incamped himself before their chiefest City called Aramath; which when the enemies perceived,

perceived, they issued forth and arranged themselves in battel, not altogether, but in two several parts. For their confederates and allies were incamped apart in the Plain, and the Ammonites stood in battel-array near unto their City gate, to make head against the Hebrews. *Joab* perceiving this, used this stratagem to countervail their complot: for he chose out the ablest and stoutest of his men to serve under him against *Syrus*, and the other Kings confederates with him, and gave the rest to his brother *Abisai*; commanding him to oppose himself against the Ammonites whilest he charged the rest: willing him that if he perceived that the Syrians were stronger than he was, and did put him to the worst, to displace his Squadron, and to succour him; promising to do the like, if he perceived him to be overpressed by the Ammonites: When as therefore he had exhorted his brother to behave himself valiantly and vertuously, and to take heed lest he should light on some dishonour, he sent him before to charge the Ammonites; and he on the other side assailed the Syrians, who valiantly resisted him for a little space; yet notwithstanding *Joab* slew many of them, and finally constrained them to turn their backs. Which when the Ammonites perceived (who were afraid of *Abisai* and his people) they retreated likewise, and conforming themselves according to the example of their allies, they took their flight into the City. By which means *Joab* having obtaining the upper hand over his enemies, returned in triumph, and with victory unto the King to Jerusalem.

The year of the World, 2910. before Christs Nativity, 1054.

Joab and Abisaies armies, v. 9, 10, 11.

v. 12, 13, 14. Joabs victory.

Yet were not the Ammonites wholly weakned by this loss: for although they had by their lamentable experience a certain knowledge that the Hebrews were stronger than themselves, yet would they by no means listen after peace. They therefore sent unto *Chalama* King of the Syrians on the other side of Euphrates, whose confederacy they attained by bribes and huge summes of money. This King had one, who was called *Sabecus*, for his Lieutenant Generall, and under him fourscore thousand footmen, and ten thousand horsemen. *David* understanding that the Ammonites drew to head, and intended anew to bear arms against him, he surceased to prosecute the war against them by his Lieutenants, and himself in person with all his forces passed over the river of Jordan, and went out against them; and at last meeting and fighting with them, overcame them, killing well-ny fourty thousand of their footmen, and seven thousand of their horsemen: he hurt *Sabecus* also, *Chalamas* Lieutenant, who likewise died of that wound. The issue of this combate being thus, the Mesopotamians yielded themselves unto *David*, and gave him many great and magnificent presents. He therefore by reason of the winter retired himself for that time to Jerusalem, but incontinently upon the Spring time he sent out his Lieutenant *Ioab* once more to make war upon the Ammonites: who overrunning their Countrey, utterly spoiled it, and shut them up in Aramath their principal City, which he overcame and entred. About this time it so fell out, that *David* (notwithstanding he were a just man, and one that feared God, and an exact observer of all the laws and ordinances of his forefathers) fell, and offended God most grievously. For as he walked on the top of his royall Palace, from the time of mid-day until the evening (for betwixt these times he used accustomably to walk) he perceived a woman of incomparable beauty, and surpassing perfections, whose name was *Bethsabe*, who in her house bathed her self in a clear and pleasant Fountain: and being devoured and ravished with her beauty, he could not refrain his concupiscence, but sending for her took the spoil of her beauty and chastity: and by that means got her with child. Which when she perceived, she sent unto the King, beseeching him to bethink himself of some means whereby her shame might be concealed, and her life (which was in hazard by the law for her adultery) might be preserved. Who thereupon sent for *Urias* (*Bethsabes* husband, and one of *Ioabs* souldiers, who at that time was at the siege of Aramath) and questioned with him upon his arrivall, as touching the estate of the siege and of the army: who answering him that all things were falne out according as he could wish, *David* took a portion of his own supper and gave it him, willing him to repair unto his own house, and repose himself with his wife. But *Urias* did nothing less, but slept among his fellow-souldiers near unto the person of the King. Which when *David* understood, he asked him wherefore he repaired not to his own house, according to the custome of husbands that had been long time absent upon a long voyage: and why he entertained not his wife from whom he had been sequestred so many dayes? *Urias* replied, That it became him not either to repose or take pleasure with his wife, whilest his companions and General lay upon the bare ground in the enemies countrey. Which said, *David* commanded him to sojourn there all the day long, to the end that on the next morrow, he might send him back again to *Ioab*. That night the King invited him to supper, and although he were made drunk through the aboundance of wine he received, which the King had purposely caused to be given him (yet notwithstanding he slept at the Kings gate without any

15, 16, 17, 18, 19. The Syrians with the Ammonites assembled themselves against David.

The Mesopotamians submit themselves to David.

Aramath besieged. Hedio & Rufinus, chap. 7. 2 Sam. 11. 1, 2, 3, 4, &c.

Davids adultery.

v. 5. Bethsabe certifieth the King that she is with child.

v. 6, 7, 8. David sendeth for Urias, and willeth him to repair home unto his wife; which he doth not.

The year of the world, 2920. before Christs Nativity, 1044.

any desire to repair home unto his wife.) Herewith the King was much despited, so that he wrote unto *Joab*, commanding him to punish *Urias*, because he had offended him: and to the end that this intent of his should not be discovered, he suggested him both in the means and manner of the prosecution of his death, enjoyning him to place him in the rank of greatest danger, and in face of the enemy, to the intent, that in the fight his person might be endangered, abandoned and left alone, whilest they that fought next unto him, retired when they saw him charged. Whenas he had thus written and sealed up the letter with his own seal, he delivered it to *Urias* to bear unto *Joab*: who receiving the same, and conceiving the Kings pleasure, placed *Urias* in that quarter where he knew the enemies would fight most desperately, appointing him out certain of his best souldiers to second him, with purpose, that he would come and succour them with all his power, to the end he might break thorow the wall and enter the City.

v. 14, 15, 16, 17. David writeth unto Joab to punish Urias. Joab setteth Urias in a dangerous place to encounter with the enemy.

Urias (who was a noble souldier, and for his valour had gotten great honour by the King, and reputation amongst all those of his Tribe, and took delight to be imployed in hazardous attempts, and refused no danger) valiantly accepted the execution: But *Joab* gave private intelligence to those that were ranked next unto him, that when they should see the enemy sally out with greatest fury, they should abandon *Urias*. When as therefore the Hebrews drew near unto the City, the Ammonites feared lest the enemy should speedily scale and enter the City on that side where *Urias* was ranked: for which cause they picked out a squadron of the most resolute men amongst them, and setting open their gates, suddenly with swift course, force and violence, they cast themselves upon their enemies. They that were near *Urias* seeing them draw near, retyred back again, according as *Ioab* had before-hand commanded them: but *Urias* being ashamed to flie, or forsake his rank, expected the enemy, and valiantly encountring him, he slew divers of them; but at last being inclosed and shut in the midst of them, he was slain, and with him some others of his companions perished in the conflict. This done, *Ioab* sent messengers unto the King, to certifie him, that not enduring the delay of the siege, and assayling and scaling the walls, he was compelled to return back into his camp, with loss of some men, and repulse from the City; yet had he commanded the messengers, that if they perceived the King to be displeased with the news, they should give him to understand that *Urias* was dead.

Urias is set with some associates to attempt the siege: the Ammonites sallying out, his company forsake him.

v. 18, 19, 20. Urias with some others is slain, and the King is certified thereof.

The King hearing this discourse (according as *Joabs* messengers had delivered it) made a shew to be displeased, saying, that it was a fault in him that he had so nearly approached the wall, alledging that he might have done far better, to have taken the Town by Myne or Engine: urging in way of example, the act of *Abimelech Gedeons* son, who intending to surprize by force a Tower that was within the City of Tebez, was strucken with a stone that was cast at him by an old woman: whereupon he that was a valiant man, for entring an action overrash and dangerous, shamefully died. "In remembrance of whose disaster, they ought to "have been more wary, and not to have approached the wall of the enemy so nearly. For "it is a very point in war, to have in memory both fatall and fortunate successes, to the end "that when a man is in the like dangers, he may follow the one, and flie the other. Whilest he thus rebuked them, the messenger certified him of *Urias* death, which did somewhat appease him. So that he commanded them to tell *Joab*, that it was but an humane accident, and that such was the nature of war, that sometime the one had the better, and sometime the other: To conclude, that he should provide for the siege, and take care lest hereafter they should receive any further loss; councelling him by Trenches and Engines to ruinate the wall, and commanding that all those that were in the Town, should be put to the sword. The messenger thus dismissed, reported all these things unto *Joab*, according to the Kings commandment. But *Uriahs* wife, having notice of the death of her husband, wept and mourned for him divers dayes: and when the dole and lamentation were finished and performed to the dead; the King espoused her incontinent, and she bare him a man-child: Yet God beheld not this marriage with a favourable eye, but was wroth with *David*, and appearing to the Prophet *Nathan* in a dream, he blamed the King very sore. Now *Nathan*, who was a wise and experienced man, knew well that when Kings are displeased, they suffer themselves rather to be overcome by passion, than by reason: for which cause he determined to conceal the menaces and threatnings that God had made for that time; and discoursed of other profitable matters with *David* after this manner, requiring the King that it would please him to censure and deliver his opinion in the same. "Two men (said he) dwelt "in one and the same City: the one of them was rich, having many troups of great and "small cattell; the other that was poor, had but one onely sheep, which he nourished with his

v. 20, 21. David is displeased with the news of his overthrow.

v. 25. David is appeased, hearing of Urias death.

v. 26, 27. David marrieth Bethsabe, who beareth him a son.

2 Sam. 12. v. 1, 2, ad 6.

children

A children, ſharing him out a part of that whereon he fed, and loving her as tenderly as a man would do his onely daughter. It hapned, that this rich man had a ſtranger that repaired to his houſe, for whoſe entertainment he would not ſuffer any one of his own beaſts to be ſlain, but ſent a violent meſſenger, who took away the poor mans ſheep, and cauſed it to be dreſſed, to entertain his gueſt. This report of *Nathans* diſpleaſed the King very ſore, in ſo much as he ſwore unto him, that he that had been ſo bold to commit ſuch an act was a wicked man, and that reaſon required that he ſhould reſtore him fourfold, and that after he ſhould be put to death. Whereunto *Nathan* replyed, ſaying, "That it was he that deſerved this puniſhment, "who had given ſentence againſt himſelf; in that he had preſumed to commit ſo grievous a "ſinne. Moreover, he certified him of Gods diſpleaſure, who notwithſtanding he had made "him King over all the Hebrews, and Lord over all the Nations round about, which were B "divers and great; and who beſides theſe things had warranted him from the hands of *Saul*, "and had given him wives, whom he had eſpouſed juſtly and lawfully, was ſo diſpiſed and "diſhonoured by him, that he had eſpouſed and kept by him another mans wife, and cauſed "her husband to be ſlain, and betrayed him unto his enemy. For which ſinnes of his, he pro- "nounced that he ſhould be puniſhed by God, and his wives ſhould be violated by one of his "own ſonnes who ſhould likewiſe lay a ſnare for him: ſo that he ſhould ſuffer a manifeſt plague "for the ſinne he had committed in ſecret. Moreover, (ſaid he) the ſonne which thou "ſhalt have by her, ſhall ſhortly die.

The year of the world, 2910. before Chriſts Nativity, 1054.

v. 7, ad 13. Nathan propheciеth of Davids puniſhment, and ſharply rebuketh him: he is condemned by his own mouth and repenteth himſelf.

After the King had received this meſſage, he was ſore troubled; and being confuſed, he C powred forth tears and ſighed for ſorrow, confeſſing that he had done wickedly: for undoubtedly before this time he had alwayes feared God, and had never in his life offended him, but in that act with *Uriahs* wife: whereupon after his ſubmiſſion, God was appeaſed and took compaſſion of him, promiſing him to continue both his life and kingdome, and that he would be no more diſpleaſed with him, if ſo be that he repented him of the ſinne he had commited. After that *Nathan* had declared theſe things unto *David* he departed unto his own houſe. But God inflicted a grievous ſickneſs on the infant that was born by *Bethſabe*: for which cauſe the King was ſore agrieved, and for ſeven dayes ſpace would take no refection; notwithſtanding that he was earneſtly inſtanted thereunto by his houſhold-ſervants. He put on likewiſe a mourning habite, and laid himſelf on the ground upon a ſack: beſeeching him that it would pleaſe him to grant him the childs life, towards whoſe mother he bare ſo exceeding love and affection. But when the infant was deceaſed about the ſeventh day of his ſickneſs, his ſervants durſt not certifie him thereof, ſuppoſing that if it ſhould come unto his eare, he would the more obſtinately abſtain from eating, and the care of his perſon ſhould be in danger by reaſon of his diſordinate grief for his child, to procure and haſten his own death, conſidering he had ſo vehemently been afflicted and tormented for his onely ſickneſs. But the King perceiving by their looks that his ſervants were troubled, and that they concealed ſome fatall harm, and gathering thereby that his ſonne was dead: he called unto him one of his officers, who certifying him of the truth, he aroſe and waſhed himſelf, and put on a white garment, and preſented himſelf before the tabernacle of God, and commanded his dinner to be made ready. Whereat his friends and ſervants were very ſore amazed, and wondred why he, having done none of theſe things during the childs ſickneſs, ſhould now after his death do all theſe things at once; they beſought him therefore that it might be lawfull for them to demand the cauſe of theſe his proceedings. To whom he anſwered, that he would teach and diſcover that unto them, of which they were ignorant. Underſtand you not (ſaid he) that while the child was alive, and I had hope of his recovery, I omitted no means whereby I might move God unto mercy? but now after that he is dead, it were in vain for me to ſpend my ſelf with unneceſſary grief. Which when they heard, they praiſed the wiſedome and conſideration of the King. After this he knew *Bethſabe* his wife, who became with child, and was brought abed of a ſonne, who (by *Nathans* direction) was called *Solomon*. Mean while *Joab* preſſed the Ammonites with a ſore ſiege, and cut off their water and other commodities and things neceſſary; ſo that they were well-nigh famiſhed for want of victuall and proviſion: for they drew their water from a little ſpring in ſuch ſort, that they feared leſt if they ſhould uſe it to their own contentment, it would be ſuddenly dry. He therefore wrote unto the King, and certified him of the eſtate of the City, and exhorted him to come in perſon, and be preſent at the ſurpriſall thereof, to the intent that the victory might be fained by his name.

v. 13, 14. David confeſſeth his ſinne, and obtaineth pardon at Gods hands.

v. 15, 16, 17, 18. David faſteth ſeven dayes, lamenting, and mourning for his ſonne.

v. 20, 21. David being certified that the child was dead, ariſeth, and waſhing taketh ſuſtenance.

v. 21, 22. David yieldeth a reaſon why during the childs life he faſted, and why being dead he took refection.

v. 24. Solomon was born by Bethſabe.

Joab by letters ſolliciteth the King, to come to the ſurpriſall of Rabatha.

v. 27. ad finem David ſurprizing Rabatha, by force giveth it for a prey to his ſouldiers.

The King underſtanding that which *Joab* had written, allowed of his readineſs, good-will, and faith, and taking with him all the forces which he had, he came to the taking in of Rabatha, which being by him forcibly ſurpriſed and given in pillage unto his ſouldiers, he

The year of the World, 2910. before Christs Nativity 1051.

Hegio & Rufinus, chap. 8

retained for himself the crown of the King of the Ammonites weighing a talent of gold, in the midst whereof was enchased a Sardonyx of great value, which *David* wore upon his head. He found likewise in that city divers spoils of great price: but as touching the inhabitants, he put them to the sword, and did the like in all the cities of the Ammonites which he took by force. But after that the King was returned unto Jerusalem, there fell a grievous accident in his family upon this occasion. He had a daughter at that time which was a virgin, faire and beautifull, and surpassed all other women in admirable perfections, whose name was *Thamar*, born by the same mother that *Absalon* was. Of her, *Amnon* the eldest sonne of *David* became enamoured: and for that he could not enjoy her at his pleasure (by reason of her virginity, and the hand that was had over her) he grew so melancholy that his body dried up, and his colour changed through the very grief that consumed him. A certain cousin and friend of his called *Jonathan* (a man of great reach and quick understanding) perceiving that his passion, and noting every day how *Amnons* beauty and strength decayed and wasted, came unto him and asked him the cause thereof, alledging that that indisposition of his seemed to proceed from some amorous affection. Which when *Amnon* confessed, and how he was grown passionate through the love he bare unto his sister by the fathers side, *Jonathan* suggested him both the means and invention to compass his desires: for he perswaded him to counterfeit himself to be sick, and that if his father came to visit him, he should desire him to send his sister to minister unto him, by which means he should easily and speedily be delivered of his sickness. This counsel of his was plausible in *Amnons* ears, who presently counterfeited sickness; and laid him down on his bed (according as *Jonathan* had advised him) and when *David* was come to visit him, he required him to send his sister unto him, which he did. She being arrived, he prayed her, that with her own hands, she would temper, and try some fritters for him, because they would the more content him, if they were of her own making: for which cause she in her brothers presence tempered the flower, and made certain cakes and fryed them in the frying-pan, and presented them unto him: but he tasted them not, but commanded all his servants to retyre themselves out of his lodging, because he intended to take his rest without noise or trouble. As soon as this commandment of his was performed, he prayed his sister to bring the meat into his most retired and privy chamber: whereunto the damosel condescended; whereupon he suddenly surprised her, and began to perswade her, to grant him her company. But the virgin exclaiming, said unto him: Forbear, my brother, forbear to offer me violence: for it is a hainous sinne to perpetrate so foule a fact. Give over this thy most hatefull concupiscence, which will breed nought else but disgrace and infamy to our whole family; or if thou hast not the power to resist the same, require me at my fathers hands, and extort not mine honour from me by force. But he inraged with love, neglected all these sayings, and wholly poisoned with the sting of disordinate passion, ravished and violated her, notwithstanding all her resist. And as soon as he had asslaked his lustfull desire, a certain hatred entred into his heart, which extorted from his mouth many injurious words against *Thamar*: so that he commanded her to arise and depart. She answered, that this second outrage was more hainous than the former; for that having violated her, he would not suffer her to remain there until night time, but thrust her out incontinently by day time, and during the light, to the end she might meet with such as might testifie her dishonour: notwithstanding all these just reasons of hers, he commanded his servant to drive her out of the doors. She strangely aggrieved at the outrage and violence that had been offered her, tore her garment (which was such as the noble and princely virgins were wont to weare) and strewed ashes on her head, running thorow the City with cries and lamentations, wherein she expressed what wrong had been done unto her. With her thus destracted, her brother *Absalon* met, enquiring of her what evill hap had befaln her. To whom she reported all the injury which her brother *Amnon* had done her: whereupon he exhorted her to pacifie her self, and to suffer moderately whatsoever had befallen her; and not to suppose herself to be indignified by any act of her brother. Whereupon she condescended, forbearing her exclaims, and surceasing to publish the injuries she had received in the ears of the people. And thus remained she a long time with her brother *Absalon* in the quality of a widow.

2 Sam. 13. 1, ad 19.

Jonathan counselled Amnon how he might enjoy his love.

v. 12, 13. Amnon perswadeth his sister to submit to his lust. Amnon notwithstanding his sisters resist violateth her.

v. 20, 21. Absalon comforteth his sister Thamar.

v. 24, ad 29. Absalon invited his father and brethren to his sheep-shearing, and commandeth his servants to kill Amnon, being overcharged with wine and sleep.

David having intelligence of that which had hapned was sore displeased, notwithstanding he loved *Amnon* very entirely, who was his eldest sonne, and would not disquiet him: but *Absalon* hated him extreamly, expecting (without any word speaking) for some fit opportunity, wherein he might revenge himself on the ravisher. Now when as two years were expired since his sister was both derided and deflowred, it chanced that *Absalon* intending a sheep-shearing in Belsephon, a City of the tribe of *Ephraim*, invited his father and brethren

to

A to come and banquet with him. But when the King refuſed to go, for fear leſt he might be chargeable unto him: *Abſolon* inſiſted and perſwaded him to ſend his brothers thither, which he granted. Hereupon *Abſolon* commanded his ſervants, that when they ſhould ſee *Amnon* charged with wine and ſleep, they ſhould ſuddenly (upon a ſign given by him unto them) kill him without fear or regard of any perſon.

The year of the World, 2912. before Chriſts Nativity, 1052

CHAP. VIII.

How through the Domeſtical diſcord *of his family,* David *was baniſhed by his ſon out of his Kingdome.*

B AFter that *Abſolons* ſervants had thus executed his commandment, a trouble and fear ſeized all the reſt of his brethren, inſomuch as they ſuſpected their own perſons: for which cauſe mounting themſelves on horſe-back, they poſted all in haſt towards their father. But a certain man out-ſtripping them in the way, reported unto *David* that *Abſolon* had ſlain all his ſonnes. Who ſurprized with a bitter and mortall fear, in ſuppoſing that ſuch a number of his children ſhould be ſlain, and that by their own brother, neither inquired the cauſe nor any thing elſe which might be ſifted out in ſo grievous an inconvenience that had happened, but gave himſelf over to extream and ſtrange diſcomforts, and renting his garments, laid him down on the earth, bewailing all his children, both thoſe that were ſlain, as him alſo that had ſlain them. But *Jonathan* C the ſonne of *Sama* his brother, exhorted him to moderate and bridle his paſſion, telling him that he could not be perſwaded that the reſt of his children were ſlain, in that he could conceive no probable cauſe of conjecture. But astouching *Amnon*, there needed no queſtion, for that it was very like that *Abſalon* (by reaſon of the injury which was offered unto his ſiſter *Thamar*) would hazard himſelf to kill him. Mean-while a great trample of horſes, and a confuſed troup of men break off their diſcourſe. Theſe were the Kings ſons, who returned in poſt from the banquet: Againſt theſe the father iſſued out, accompanying their doleful tears with a heavy and ſorrowfull countenance: And ſeeing (beyond all hope) how they, whom a little before he ſuppoſed to be loſt, returned in ſafety, they were all of them on every ſide given over to tears and lamentations; the brothers bewailed their mangled brother, the King his murthered ſonne. But *Abſalon* fled into Geſſur (unto his D Grandfather on the mothers ſide, and Lord of that place) and ſojourned with him three whole years: at the end whereof *David* determined to ſend for his ſonne *Abſalon*, not to the intent to puniſh him, but to retire him unto him (by reaſon that the indignation he had conceived againſt him, was at that time aſlacked) *Joab* alſo furthered this his reſolution by all means that were to him poſſible: For he cauſed a certain old woman attired in mourning habite, to preſent her ſelf before *David*, who ſaid unto him, "that betwixt her two ſonnes "that lived in the Countrey, there hapned ſuch a difference that falling to handy-ſtrokes, "they were ſo whet the one againſt the other, that not induring to be parted, the one of "them in ſuch ſort wounded the other that he died; and for that the kinſmen were ſore E "moved againſt the murtherer, and ſought without mercy to deprive him of life, ſhe humbly "beſought the King that he would give her her ſonnes life, and not deprive her of that hope "that remained her to ſuſtain her old years with; which he ſhould bring to paſs if ſo be he "prohibited thoſe that would kill her ſon from executing their intents: for that except it "were for fear which they had of him, they would by no means be with-drawn from their fa-"tal and bloudy reſolution. Now when the King had granted her requeſt, the woman be-"gan once more to break into theſe ſpeeches: I moſt humbly thank your Majeſty (ſaid ſhe) "who have had compaſſion of mine age, and do ſo providently foreſee that I be not depri-"ved of my ſon; but to the intent I may be the better aſſured of thy humanity, I beſeech "thee (O King) firſt of all pacifie thy diſpleaſure conceived againſt thy ſon, and be no more F "incenſed againſt him: For how can I perſwade my ſelf that you will do me this grace, if "you your ſelf even until this day continue your diſpleaſure conceived upon the like occa-"ſion againſt your ſon? For it is contrary to the rules of wiſedom, to adde to the remedileſs "loſs of one ſon, the hapleſs death of a fathers living hope. Upon theſe words the King be-"gan preſently to ſuſpect that *Joab* had ſuborned this woman, and underſtanding no leſs by "the old womans report, he ſent for *Joab*, and told him that he granted him that which he "deſired, commanding him to ſend for *Abſalon*, aſſuring him that his diſpleaſure was pacified, "and choler aſſwaged. *Joab* caſt himſelf down proſtrate before the King, and reverently re-"ceiving his word of reconciliation, went unto Geſſur and fet *Abſalon* from thence with him "and brought him to Jeruſalem. The King underſtanding that his ſon drew near, ſent

v. 30, 31. David is certified that all his ſonnes are ſlain by Abſalon.

v. 32, 33. Jonathan comforteth David, contradicting his fear in reſpect of all his ſons, and only upon juſt ſurmize ſuſpecting Ammons death.

Davids ſons reſort unto their father.

v. 34. Abſalon flieth to his grandfather.

2 Sam. 24. 1, ad 25. Abſalon by the ſubtilty of a woman, and the ſetting on of Ioab, is revoked from baniſhment unto Ieruſalem.

The year of the World, 2912. before Christs Nativity, 1052.

out a messenger to meet him, commanding that as yet he should not presume to press into his presence, because he was not disposed to behold him so suddenly. Who understanding the will of his father, forbore to shew himself unto him, and went and dwelt amongst his own familiars and household servants: Neither was his beauty any way decreased by the sorrow he had conceived, or for that his entertainment was far different from the bringing up and nourishing of a Princes sonne; but he rather exceeded and grew more famous thereby: so that for beauty and goodlinesse of personage, he excelled all those that lived more deliciously and daintily: his glibband or hair was so thick, that it could scarcely be powled in eighr dayes, and weighed two hundred sickles, which amount to five pound. He lived also two years in Jerusalem, and was the father of three sons, and one fair daughter, which *Roboam* the son of *Salomon* afterwards took to wife, of whom he begat a son called *Abia*. In process of time he sent messengers unto *Ioab*, that now at length he would pacifie his father, and beseech him to admit him to his presence, that he might both see and submit himself unto him. But because *Ioab* made small reckoning of these his motions, he sent of his servants, and commanded them to burn and spoil *Ioabs* possessions that abutted upon his: who hearing of that which had happened unto him, resorted unto *Absalon*, accusing him, and questioning with him for what cause he had done him this injury. To whom *Absalon* answered: I have (said he) invented this stratagem to make thee come unto me, seeing thou madest small account of my commissions, whereby I have charged thee to reconcile me unto my father. And at this present I beseech thee that thou wilt move my father in my behalf; otherwise, I shall think my return more greivous than my banishment hath been, if so be my father shall as yet continue his displeasure. *Ioab* was perswaded through the compassion he conceived of the necessity wherein he saw him, and went and solicited the King, with whom he so effectually debated, as touching *Absalon*, that altering his contrary disposition, he graciously and speedily sent and called for him. As soon as he came unto his presence, *Absalon* cast himself prostrate on the ground, demanding pardon for his offences: but *David* raised and lifted him up, and promised that from thence-forth he would no more upbraid him with those misdeeds. After all these things had thus fallen out, *Absalon* within a little space assembled a great number of horses and Chariots, and entertained fifty men for his guard, and every day early in the morning presented himself before the Kings Palace, and talked with those that resorted thither about the triall of their differences: and whereas some of them were condemned, he talked with them according as he found them affected, alledging that his father had no good counsellers, and that perhaps he himself had in some things judged amiss: and by these means endeavoured he to get the good will of all men, telling them that if he had the like authority, he would make them know by proof what his equity was. Having by these plausible perswasions drawn the hearts of the common people unto him, he thought himself already seized of their services in whatsoever he intended.

v. 24. Absalon revoked by his father, is commanded for a time to flie his presence.

v. 27, 28. Absalons children born in Jerusalem.

v. 30, 31, 32, 33. Joab urged by the burning of his houses, reconcileth Absalon to his father.

The year of the World, 2916. before Christs Nativity, 1048.

Hedio & Ruffinus, chap. 9.

2 Sam 15. 1, ad 6. Absalon subtilly affecteth his fathers Kingdom.

The year of the World, 2920. before Christs Nativity 1044

Some four years after his reconciliation, he came to his father *David*, requiring of him that he might go to Hebron and sacrifice unto God, according as he had vowed at such time as he fled from his presence. Which request of his when *David* had granted him, he resorted thither, being attended with great affluence and concourse of all the people (by reason he had appointed divers to meet him in that place, amongst whom was *Achitophel* the Gelmonite, one of *Davids* councellers, and 200. others of Jerusalem, who altogether ignorant of his enterprize assembled themselves in that place to be assistant to his sacrifice:) by all whom he was declared King, according as he himself had commanded them to do. When the news hereof came unto *Davids* ears, and he was throughly ascertained beyond all conceit, how his sonne had behaved himself; he suspected and doubted his impiety and arrogancy: wondring that he should so soon and so lewdly forget himself of the pardon, which he had obtained for his enormous and hainous crimes; and contrary to all law plunge himself and hazard his reputation in more grievous offences; as first of all, to pervert the estate of the kingdome which God had established; and secondly, in complotting to deprive and degrade his own father. For which cause he determined to fly to the other side of Jordan, conducting with him his most inward and hearty friends, to whom he reported the unbridled fury of his sonne, remitting all things unto God, who Judgeth all things; and leaving the government of his royall house to the disposition of his six concubines, he departed from Jerusalem. With him issued an affectionate and great number of people; besides those six hundred souldiers, who had followed him in his banishment during *Sauls* life time. And although the High-Priests *Abiathar* and *Sadoc* with all the Levites had concluded to depart with him, yet perswaded he them to abide with the Ark, assuring them that God would deliver them; yea, although the Ark were unremoved from his place. He commanded *Abiathar* likewise to send

v. 10, ad 14. Absalon proclaimed King.

v. 14. David departed out of Jerusalem.

v. 24, ad 30. David flying prohibiteth the High-Priests to follow him, to the intent to give him intelligence of that which did pass.

A send him private intelligence of each occurrent that should happen, reserving with him for intire and inward councellers *Achimaas* the son of *Sadoc*, and *Jonathan* the son of the above-said *Abiathar*.

The year of the world, 2920. before Christs Nativity, 1044

But *Ethæus* the Gittite by no perswasions of the King could be induced to stay, but contrary to his command followed him, whereby he more manifestly expressed his affection towards him. But as he mounted and ascended on his bare feet upon the mountain of Olivet, and all they of his train followed him (entermixing their travel with bitter tears) a certain messenger came and certified him that *Achitophel* was with *Absalon*, and held on his side. Which report aggravated and increased his grief: so that he besought God, that it might please him to alienate the affection of *Absalon* from *Achitophel*, for fear lest if he should give him some sinister counsel, he might easily be perswaded thereunto; because that *Achitophel* B was a man of ripe judgement, and ready execution in all that concerned him. As soon as he came unto the top of the mountain, he beheld the City: and as if he had utterly been banished from his kingdome, he began with abundant tears to call upon God. There met he with *Chusai* his sincere and unfained friend, whom when he beheld with his garments rent, with ashes on his head, and lamenting the unhappy change which he had beheld: *David* cheered him, and exhorted him to be no wayes discomforted; and finally, besought him to return unto *Absalon*, as under colour that he had forsaken his part, where diligently prying into his secrets, he might oppose himself against *Achitophels* counsels, because he might not so much pleasure him in keeping him company, as in staying with *Absalon*: *Chusai* being C after this manner perswaded by *David*, returned back to Jerusalem, where presently after he encountred with *Absalon*, who repaired thither. In the mean time *David* marching onward a little further, chanced to meet with *Siba*, *Mephibosheths* servant, and Purveyor of all those goods which *David* had given him (for that he was *Jonathans* son, who was the son of *Saul*.) This man drave before him two Asses loaden with victuals, which he presented to *David* and his company, to refresh themselves with; and being demanded where he had left *Mephibosheth*: In Jerusalem (said he) where he expecteth to be chosen King, through the occasion of those troubles that had hapned, and in memory of the benefits that divers men had received at *Sauls* hands. *David* displeased with that which he heard, gave *Siba* all those riches wherewith he had gratified *Mephibosheth* in times past, deeming him more worthy of the same than *Mephibosheth*. Wherewith *Siba* was very highly contented.

Ethæus departed with David.

v. 31. Achitophel revolteth from David, and followeth Absalon, whose counsels David striveth by prayer to make frustrate.

v. 32 &c. Chusai is perswaded to submit to Absalon, and to cross Achitophels counsels.

2 Sam. 16. 1, ad 5. Siba accusing his master wrongfully, is made owner of his riches.

D When *David* drew near unto a place which is called *Choran*, a certain cousin of *Sauls*, called *Simei*, the son of *Gera*, came out against him, and cast stones at him, and reviled him; and the more *Davids* friends invironed and defended him, the more obstinately perseveted he in his reproofs and scandalous railings: calling him murtherer, and Captain of the wicked, charging him like an impure and inexecrable man to get him out of the Kingdom, giving God thanks for that he had deprived him of his Kingdom, by the means of his own son, and in punishment of those crimes which he had committed against his own master. This his so cruel and unbridled liberty, moved all *Davids* followers to displeasure; so that all of them were prepared to revenge them on *Simei*; and amongst the rest *Abisai* would have slain him: but *David* pacified his displeasure, willing him to forbear, "for fear (said he) lest to our present mi- E "series we annex a further and new occasion. For in as much as concerneth my self, I set light "by this mad dog, and refer the matter to God, who is the cause that he is thus desperately "bent against us. Neither is it to be wondred at, that I suffer these outrages by him, sith mine "own son is so wicked, as he taketh a felicity to disdain me; but it may be that God will have "compassion on us; and if he please, we shall have the upper hand over our enemies. He therefore walked onward on his way, not caring what *Simei* said, who ran on the other side of the mountain, railing and reviling at him. When *David* was arrived on the bank of Jordan, he mustered and refreshed his army, who were sore wearied: mean while *Absalon* entring Jerusalem with *Achitophel* his counseller, was saluted and applauded by the whole concourse of the people; and amongst the rest, *Davids* friend came unto him, who prostrating himself before F *Absalons* feet, wishing him both prosperity and perpetuity in his Kingdom. Him did *Absalon* ask how it came to pass, that he who was reputed to be one of *Davids* most indeared friends, and esteemed alwayes to be most loyal and faithful unto him, should at that time (when most occasion was proferred him to express his loyalty) abandon him, and submit himself to his enemy? To whom *Chusai* answered both readily and wisely, that it became him to follow God and the good will of the people.

v. 5, ad 9. Simeis reviling of David.

v. 9, ad 15. David forbideth to kill Simei.

v. 16, 17, 18. Chusai under a colour offereth his service to Absalon.

Sith therefore (said he, my Soveraign) that both these are for you, it concerneth me to follow you, because you have received the Kingdom from God: If therefore you esteem me to be your faithful friend; I will approve unto you my loyalty and true affection in like

manner

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manner, as in your knowledge I have teſtified in effect unto your father, who ought not to be diſpleaſed at that which had hapned, ſince the Kingdome is not tranſported into another houſe, but remaineth in his own family, becauſe he who was his ſon received the ſame. By ſuch like words he reconciled himſelf to *Abſolon*, whereas before that time he was inwardly ſuſpected. Hereupon *Achitophel* was ſent for to conſult with him about their affairs in hand: who gave him counſel to abuſe all his fathers concubines; and make them his own. For, ſaid he, from that time forward, the people will believe that you and he will never be reconciled; and will be more ready to bear arms and invade your father for your ſake. For hitherto (ſaid he) they have unwillingly profeſſed themſelves to be his enemies, ſuſpecting leſt a peace ſhould be concluded betwixt the father and the ſon. *Abſolon* believing this advice of his, cauſed a Tent or royal Pavilion to be pitched in the ſight of all the people, whereinto he entred, and had the company of his fathers Concubines. All which fell out, according as the Prophet *Nathan* had fore-told, at ſuch time as he certified *David*, that his own ſon ſhould make war againſt him.

v. 20, 21, 22. Achitophel perſwadeth Abſalon to lie with his fathers concubines.

CHAP. IX.

Abſolons *war againſt his Father: his death, and the diſcomfiture of his Army.*

2 Sam. 17.v.1, ad 14. Achitophels counſel perſwading Abſalon to purſue David. Chuſais oppoſition.

WHen *Abſolon* had done that which *Achitophel* had inſtructed him in, he requeſted him once more to counſel him concerning that war which he had enterprized, againſt his father: who required ten thouſand choſen men at his hand, promiſing him to kill *David*, and to bring all the reſt that were in his conduct under his ſubjection: aſſuring him that *Abſolons* kingdom would be then eſtabliſhed: when *Davids* head were cut off from his ſhoulders. When this advice of his had highly contented him, he ſent for *Cuſai*, who was the chiefeſt amongſt *Davids* friends (for ſo *David* himſelf had termed him) to whom he diſcovered the advice which *Achitophel* had given him, and required him to give his opinion what he thought thereof: who knowing very well that if *Achitophe's* counſel were followed, *David* ſhould be in danger to be apprehended and ſlain, enforced all his arguments and counſels to the contrary. "For, ſaid he, my Liege, you are ſufficiently informed "both what your fathers valour is, and their vertue that accompany him? who hath fought "many battels, and hath had the upper hand over all his enemies. It is to be feared alſo leſt "he at this preſent be encamped in the field. For he is well exerciſed in leading armies, "to prevent any ſtratagems, whereby the enemy may invade him, and about the evening he "hath perhaps left his men hidden in ſome ſtreight, or in ambuſh behind ſome rock: "and if our men ſhall aſſail him, his ſouldiers will by little and little rettre, and afterward recovering courage, by reaſon that the King ſhall be near unto them, they will charge "us afreſh; and during their medley, your father will ſuddenly break out of his ambuſh, "and encourage his own men, and diſcomfort yours: wiſely therefore examine mine advice, and if you find that it be good, neglect that which *Achitophel* harh given you. Send "me thorow all the countrey of the Hebrews, commanding every one to take armes and "march out againſt your father: and when you have gathered together theſe forces, be your "ſelf in perſon the Generall of the army, and commit it not to another mans charge, and aſſuredly expect to have an eaſie victory over him, if you aſſail him in the open field, for that "he is accompanied with a very few men, and your ſelf are attended by many thouſands, who "at leaſt-wiſe if they love you, and will ſhew a good affection towards you, may eaſily rid "you of that enemy. And if ſo be your father ſhut himſelf up in any City, we will and may ſubvert the ſame by Mines and Engines. This advice of his ſeemed to be better than that of *Achitophels*, ſo that *Abſolon* preferred the ſame. For it was God that put this thought into his heart, to neglect *Achitophels*, and reſpect *Chuſai's* counſel.

v. 14. Cuſais counſel accepted: Achitophels rejected.

Now when *Chuſai* had thus prevailed, he preſently repaired to the High-Prieſts *Sadoc* and *Abiathar*, certifying them that *Achitophel* had complotted, and how he had contradicted him; finally, how his opinion had taken place, giving them in charge to ſend private intelligence unto *David* thereof, and to inform him of his ſons reſolution, wiſhing him with all ſpeed to paſs over the river of Jordan, for fear leſt *Abſalon* being informed of his abode in that place, ſhould make haſt and purſue him, and overtake him before he might recover a place of ſecurity.

v. 15, 16. Sadoc and Abiathars ſons ſent unto David.

Now had the High-Prieſts before-hand provided that their ſons ſhould lie hid without the City, of ſet purpoſe, to the end they might be ſent unto *David* to inform him how matters went. They therefore ſent a truſty ſervant unto theſe, who brought them news of *Abſolons* deliberations, with expreſs commandment to enform the King thereof with all ſpeed,

who

A who presently upon this intelligence, like good and faithful ministers, posted with all speed to report their fathers news unto the King.

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But scarcely had they travelled two furlongs, when certain horsemen discovered them, and brought news thereof unto *Absalon*, who presently sent out scouts to apprehend them: which when the children of the High-Priest perceived, they forsook the high-way, and incontinently retired themselves into a certain village near unto Jerusalem, which is called Bocchura, where they besought a certain woman to hide them, and shut them in some place of security; who let them down into a pit, and covered the mouth thereof with bundles of wooll. She being demanded by those that pursued them, whether she saw them, denied the same, saying, that as soon as she had given them drink, they departed from her presently; B assuring them that if they presently and speedily pursued them, they might easily apprehend them: but after they had long time followed and could not finde them, they returned from whence they came. The woman perceiving that they were departed, and that there was no cause of fear, left the young men should be surprized, she drew them out of the pit, and set them onward of their way: who, with as great speed as was possible resorted unto *David*, and declared unto him exactly what *Absalons* deliberation was. Hereupon *David* passed the flood Jordan presently with all his men, and although it were night, could not be withdrawn by reason of the darkness.

v. 17, 18. ad 22. The High-Priests sons being pursued are hidden by a woman in a pit.

v. 22. David informed of Absalons deliberation, passeth himself and his whole army over Jordan by night.

But *Achitophel*, seeing that his opinion had been reproved, took his horse and suddenly repaired unto his countrey of Gelmone: there calling together his houshold-servants be- C fore him, he discovered unto them what advice he had given *Absalon*; which since he had not accepted, he told them that shortly they should see him dead, alledging that *David* would have the upper hand in the war, and should return into his Kingdom. It is better therefore, said he, for me, with a great mind, and as it becometh a valiant man, to depart out of this life, then to submit my self to *Davids* punishment for partaking with *Absalon*, and giving him counsel. This said, he repaired himself into the most secret part of his house, and hung himself, being both his own Judge and executioner; after which, his kinsmen cut him down and buried him. But *David* (as we said) having past Jordan, came and encamped in a strong city, the most defenced in that Countrey: there was he entertained with great benevolence by all the noble men of that countrey, partly moved thereunto by the mans present neces- D sity, partly through the reverence of his former felicity. These were *Berzillai* the Galaadite, *Siphar* the Governour of the province of the Ammonites, and *Michir* the chief of the countrey of Galaad, who gave *David* and his whatsoever they wanted in aboundance: so that they lacked, neither beds, nor bread, nor flesh, but were plentifully stored with all things. They that were sick and wearied also, wanted nothing that either might serve for repose or refection. In this estate remained he But *Absalon* assembled a great multitude of people to make war upon his father, and after he had passed Jordan, he pitched his tents near unto his fathers, within the countrey of Galaad, and made *Amasa* Generall of his army, opposing him against *Joab* his cousin: for *Amasa*'s father was *Jethar*, and his sister was *Abigail*, sister to *Sarvia*, mother to *Joab*. when *David* had mustered and numbered his forces, and found that he had E fourty thousand fighting men, it was thought fit presently to hazard battel, and not to expect till *Absalon* should charge upon them.

v. 23. Achitophel perceiving his counsel was despised, hung himself.

v. 24, ad finem. David cometh to Mahanaim, where he is royally entertained by the Peers.

Hedio & Rufinus, chap. 10.

v. 24. Absalon passeth over Jordan.

He therefore ordained Colonels over thousands of his men, and divided them into three squadrons: the one of which he gave in charge to *Ioab*; the second to *Abisai* his brother; and the third to *Ethæus* his familiar friend (who was of the City of Geth.) In this battel his friends would not admit his presence (and that upon good and deep consideration) for they said, that if they should be defeated in his company they should utterly lose all good hope: but if one squadron should be overcome, the rest might have recourse unto him, who might assemble unto them and strengthen them with greater force; the rather for that the enemies would alwayes think it likely, that he had some other army with him. This counsel of F theirs seemed pleasing unto him, for which cause he remained within the City. But at such time as he sent out his friends unto the battel. He besought them (that in remembrance of all the benefits and favours he had bestowed on them) they would both shew themselves couragious and faithful men in the fight, and that having obtained the victory, they would spare his sonne, for fear left his death should increase, and redouble his discontents. Thus praying God to give them victory, he dismissed them to enter battel. But when as *Joab* had planted his army right over against the enemy, and had extended them on the Plain, having a wood upon their backs; *Absalon* also drew out his army against him. So that encountring, and valiantly fighting the one against the other, they performed many notable exploits on both parts: the one hazarding themselves in all dangers, and employing all their affections

2 Sam. 18. 1, 2. The division of Davids army.

v. 3. Davids friends dissuade his presence in the battel.

v. 4, 5. David commandeth them to spare his son.

v. 6, 7. The battel betwixt Joab and Absalon.

affections, to the intent that *David* might recover his Kingdom: the others neither refu- G
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sing to do or endure any thing, ſo that *Abſalon* might not be deprived, or expoſed to his fa-
thers puniſhment and diſpleaſure for his inſolent attempt. Beſides that, they held it an in-
dignity for them, that being ſo great in number as they were, they ſhould be ſurmounted by
ſuch a handful of people as followed *Joab*: deeming it to be an utter diſgrace unto them, that
being ſo many thouſands of them in arms, they ſhould be diſcomfited by *Davids* followers.

v. 8, 9. The night and overthrow of Abſalons army.

But *Joab* and his men being more skilful and trained in feats of arms than the reſt, diſcom-
fited and brake *Abſalons* army: ſo that they fled through woods and ſteep places. *Davids* ſoul-
diers purſuing after them, took ſome, and ſlew otherſome; ſo that both in flight and fight
a great number of them were put to the ſword: for there fell that day about twenty thouſand
men. But all *Davids* troopes freſhly ſet upon *Abſalon*, who was eaſily known by reaſon of his H
abſolute beauty, and high ſtature: he fearing to be ſurprized by his enemies, mounted upon
his royal mule, and fled in great haſte. And for that by ſwift motion of his body, his locks
were ſcattered abroad, his buſh of haire was intangled in a thick and branchy tree, where he
hang after a ſtrange manner, and his mule ran onward with great ſwiftneſs, as if ſhe had
as yet born her maſter on her back: but he hanging by the haire amidſt the branches, ſud-
denly fell into his enemies hands. This when a certain ſouldier perceived, he brought news
thereof unto *Joab*, who promiſed him to give him fifty ſicles, if he would kill him.

The ſouldier anſwered, that if he would give him two thouſand, he would not commit
ſuch a murther on the ſon of his Soveraign, the rather for that in the preſence of them all
David had requeſted them to ſpare him. Hereupon *Joab* commanded him to ſhew him the I
a v. 9, ad 15. Joab killeth Abſalon.
place where he had ſeen *Abſalon* hang: who had no ſooner diſcovered him, but thruſting a
Javelin to his heart, he ſlew him. That done, *Joabs* Eſquires arrounded the tree, took him
down; and caſting him into a deep and obſcure pit, they overwhelmed him with ſtones: ſo
that in appearance it ſeemed to be a tomb, or ſome great, high, and ſtately monument. Af-
ter this, when *Ioab* had ſounded the retreat, he withdrew his ſouldiers from purſuit, ſuppo-
ſing it to be an unnatural thing for one countrey-man to fleſh himſelf upon another. *Abſalon*

v. 17, 18. Abſalons marble pillar.
had erected in the royal valley two furlongs diſtant from Jeruſalem a Marble pillar, which
he had intituled by the name of *Abſalons* Hand; ſaying, that when his children ſhould be
dead, his name ſhould remain in that pillar. Now he had three ſons, and a daughter which
was called *Thamar*, as we have ſaid heretofore, who was married unto *Roboam*, *Davids* Ne-
phew, and had by him a ſon called *Abia*, who ſucceeded his father in the Kingdom: of whom K
we will ſpeak more conveniently in his place.

CHAP. X.

The happy eſtate of David *being reſtored unto his Kingdom.*

v. 21, ad 32. Chuſai ſent to certifie David of the victory.

AFter that *Abſalon* was ſlain, all the people returned privately to their own
houſes: but *Achimaas* the ſon of the High-Prieſt *Sadoc* drew near unto *Ioab*, re-
quiring his licence to repair unto *David*, and to certifie him of the victory, E
and how by Gods help and providence he had obtained the victory. This did L
the General deny him, telling him, that it was not convenient that he, who be-
fore-times was wont to bring joyful news, ſhould now certifie the King of his ſons death.
He therefore commanded him to ſtay, and calling *Chuſai* to his preſence, he gave him com-
miſſion to certifie the King of that which he had ſeen. *Achimaas* requeſted him the ſecond
time that he would ſuffer him to go, promiſing him that he would make no mention but of
the victory; and that as touching *Abſalons* death, he would not utter any thing: whereupon
he diſmiſſed him alſo, who chuſing the ſhorter way (which he onely knew) outſtripped
Chuſai. Now as *David* ſate in the gate of the City (expecting ſome meſſenger that might
certifie him of the ſucceſs of the battel) one of the ſentenels perceiving *Achimaas*, that
came running haſtily, and unable to diſcover who it was, told *David* that he ſaw a meſſen- M
ger coming towards him: who anſwered that it was ſome one that brought joyful news.
Anon after he told him that a certain other meſſenger followed: To whom *David* an-
ſwered likewiſe, that it was one that brought glad tidings. And when the watchman perce-
ived that it was *Achimaas*, *Sadoc* the High-Prieſts ſon, and that he was near at hand, he ran
firſt of all and certified *David*; who was very glad thereof, ſaying, that he brought ſome
good and deſired news as touching the event of the battel: and no ſooner had the King
ſpoken the word, but *Achimaas* entred and humbled himſelf upon his face before *David*, to
whom he reported that his Army had the victory. Being afterwards demanded what was
become

become of *Absalon*? He answered, that he incontinently departed from the Camp as soon as the enemies were put to flight, yet that he heard a certain cry of souldiers that pursued *Absalon*: and further then that he knew nothing, because by *Joabs* commandement he was speedily sent away to bring tidings of the victory. When *Chusai* was come and had humbled himself before the King, and had declared unto him the success of the battel, the question was asked how *Absalon* did? Whereunto he answered: The like fortune happen to thine enemies (O King) as hath hapned to *Absalon*. These words quite extinguished the delight and joy that *David* conceived in the victory, and wholly amated his faithful souldiers: for as touching the King, he ascending the highest part of the City, bewailed his sonne, beating his breast, tearing his haire, and afflicting himself in all kindes, and after such a sort as may not be expressed; and crying out in a mournfull manner: My son (said he) would God, my sonne, that I were dead with thee, that I might be with thee. For whereas of his own nature he was a very loving man, yet loved he *Absalon* above all other most tenderly.

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v. 33. David hearing of Absalons death by Chusai, grievously bewaileth him.

When the army and *Ioab* were informed that *David* lamented his sonne in this sort, they had this respect, that they would not enter the City after a triumphant and victorious manner: but they entred hanging their heads, and weeping all of them most tenderly, as if they had returned from some discomfiture. But when as the King having his head covered, persevered in his desire to bewaile his sonne, *Joab* entred in unto him, and said, "O King, you "consider not that in this behaviour of yours, you dishonour your self: for it is to be thought "that you hate those that love you, and expose themselves to all perils for your love; yea, that "you hate your self and your own succession: and that contrariwise, you love your most "mortall enemies most entirely, sith you bewaile them that were no less, and who are justly "deprived of their lives. For if *Absalon* had had the victory, and had possessed the Kingdome "in assurance, there had not any one of us been left alive that love you, but had all of us suffer-"ed a most hated death; nay, and in the first rank your self and your own children: neither "would they being our enemies have lamented, but laughed at our deaths; yea they would "punish them likewise who should have any compassion of our miseries: yet art thou not asha-"med to lament after this manner, for such a man as most extremely hated thee, who notwith-"standing he were thine own sonne, was so ungratefull and ungracious towards thee. Desist therefore from thy unjust lamentation, and offer thy selfe in presence to thy well-deserving souldiers, and give them thanks, that by their vertue have obtained thee this victory: otherwise if thou continue as thou hast begun, this day will I translate both the Kingdome and the army from thee, and give thee occasion more grievously and truely to lament thee of thy misfortunes than thou didst before. By these words *Joab* pacified and allayed the Kings lamentations, and drew him to the care of his common-weale: for clothing himself in a royall habit, whereby he might seem more gracious in the sight of his souldiers, he sate him down in the gate: so that all the people hearing thereof, flocked out to salute him.

2 Sam. 19. 1, 2, 3, 4. Joab and his army enter the city in mournfull manner.

v. 5, ad 8. David is taxed for lamenting his sonne, and upon Joabs perswasion presenteth himself unto the people.

Hedio & Rufinus, chap. 11.

Whilest these things past after this manner, they that remained alive of *Absalons* army, returning home unto their houses, sent their messengers to every corporation, advertising them how many benefits they had received at *Davids* hands, and how after many and grievous wars, he had brought them to a secure liberty, and how unjustly expelling him, they had committed a Kingdome unto another. For which cause it behooved them, sith he was dead whom they had chosen, to make their supplication and submission unto *David*, that dismissing his wrath, he would receive the people into his favour, and according as before-time, so now also he would vouchsafe them his pardon and protection. Of these things sundry intelligences came unto the Kings eare, so that by expres letters he commanded *Sadoc* and *Abiather* the chief Priests, that they would certifie the Princes of the tribe of *Juda*, that it should be a great indignity for them, that other tribes should prefer *David* to the Kingdome before them, especially sith he was both of their tribe, and their kinsman also. In like manner he commanded them to speak with *Amasa* the Generall, and expostulate with him, why he who was his Nephew by the fathers side, did not perswade the army to recommend the Kingdome to his hands: willing them to assure him that he was not onely to hope for pardon for that which had happened, but also for the government of the whole army, according as *Absalon* had granted him. Hereupon the High-Priest not onely conferred with the Princes aforesaid, but also informed *Amasa* what the King had promised in his behalfe, whereby they drew him to their faction. And first of all, those of his own tribe revoked *David* very instantly into the kingdome: the rest of the Israelites, by their example and *Amasa's* authority, did the like also; and these Ambassadours flocked unto him to receive him into Jerusalem. But wonderfull and praise-worthy was the diligence of the tribe of *Juda*, who went out as far as the bank of Jordan to meet with him: with these came

v. 8, 14. The Kingdome of Israel is once more offered unto David.

v. 13, 14. David not only giveth Amasa his pardon, but maketh him Generall also of the whole Army.

v. 15. The tribe of Juda cometh as far as Jordan to meet with David, and make a bridge over the floud,

Simei

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Simei the ſon of *Gera*, with a thouſand men, which he had brought with him of the Tribe of *Benjamin*; *Siba* likewiſe *Sauls* freeman came thither with his fifteen ſons, and twenty ſervants: who made a bridge over Jordan, that the King might the more eaſily paſs over, both himſelf and his Army. As ſoon as he came unto Jordan, he was ſaluted by the Tribe of *Juda*: and *Simei* marched onward on the bridge, and proſtrating himſelf at the Kings feet, asked pardon of his offences, and beſought him to remit his diſpleaſure: and that in recovering his authority, he would not firſt of all do juſtice on him, but that he ſhould remember this alſo, that he being reduced by the repentance of his errour, did with the formoſt march out to meet him upon his return. Whileſt thus he beſought and lamented, *Abiſai*, *Joabs* brother, ſpake after this manner: Why ſhould he not die that hath thus villanouſly outraged the King, whom God hath eſtabliſhed? But *David* turned back unto him, and ſaid: Ye ſons of *Servia*, will you never ceaſe to hatch new troubles; and to adde new diviſions to your former commotions? Know ye not that this is the firſt day of my reigne? For which cauſe I ſware an oath that I will pardon all them, that have committed any impiety againſt me, and that no one man ſhall depart from me in my diſfavour. For which cauſe be of good cheer *Simei*, and fear thou not that I will ſeek thy blood. Whereupon he adored the King, and marched onward before him. After this, *Mephiboſheth*, *Sauls* nephew, came out to meet him, cloathed in a deſolate and ſorry rayment, having his hairs hanging down in a neglected and ſorrowful manner. For ſince the time that *David* fled and forſook the City, he had been in ſuch ſort diſtreſſed, that he neither had trimmed his hair, nor changed or cleanſed his garment, ſuppoſing this calamity and diſpoſition to touch him as nearly, as it did the King: and further, in that by *Siba* his ſteward, he had been unjuſtly detracted and accuſed to the King. After he had proſtrated himſelf, and adored the King, *David* asked him for what cauſe he forſook him in his troubles? and offered himſelf to accompany him in his flight? Who anſwered, "That it was the wickedneſs of *Siba*, who was the cauſe "thereof: for he, ſaid he, being commanded to prepare my neceſſaries for that journey, neg- "lected the execution thereof, contemning both me and it, as if I had been ſome object "ſlave: Otherwiſe, had I had the uſe of my feet, and the means to have waited on thee in thy "journey, I had never endured to have forſaken thee. Neither was he contented (my Liege) "to hinder my devout ſervice toward thee, but furthermore, he hath malicioufly incenſed "your Majeſty againſt me: yet know I well, that your wiſedome will not admit to give cre- "dit to his detractions, both for that you are juſt, as alſo for that GOD and truth, which you "onely aſpire to, are onely beloved by you. For, whereas during my Grandfathers dayes, you "were alwayes converſant amongſt the moſt difficult dangers, and followed and attempted "by him; and whereas all our poſterity by that means deſerved to be utterly extinguiſhed, "yet have you uſed both moderation and meekneſs, eſpecially in forgetting thoſe indigni- "ties at ſuch time as the memory thereof afforded you means to puniſh them. And "notwithſtanding all theſe things, you have entertained me like your friend, feaſted me "at your dayly table, and dignified me with no leſs honours, than if I had been one of your "neareſt and deareſt kinſmen. When *David* had heard theſe things, he thought neither good to puniſh *Mephiboſheth*, neither to examine whether *Siba* had wrongfully accuſed him; but after he had certified him, that he had given *Siba* all his goods, yet did he pardon him, and promiſe him the reſtitution of half his poſſeſſions. Whereunto *Mephiboſheth* replied: Let *Siba* (ſaith he) poſſeſs the whole, it onely ſufficeth me that I ſee your Majeſty reſtored again into your kingdom. After this *David* invited *Berzillai* the Galaadite (a vertuous man, and of great authority, and by whoſe bounty, during the time of his war, he was aſſiſted, and who had attended him as far as Jordan) to accompany him unto Jeruſalem, promiſing him to make no leſs account of him than of his father, and aſſuring him liberally to allow him all things that concerned his honour and age. But he being deſirous to live in private, beſought his Majeſty to diſmiſs him from the Court, becauſe (as he ſaid) his age was ſo extreme, as it made him unapt for courtly pleaſures, conſidering that he had attained to the age of fourſcore years: alledging that it better became him to think of death, and the departure out of this world. For which cauſe he beſought *David* to favour him ſo much, as that he might govern himſelf according to his own deſire, becauſe that by reaſon of his age he neither knew how to ſavour meat nor drink; beſides, for that his hearing was loſt, ſo that he could not diſtinguiſh nor diſcern the ſound of inſtruments, wherein they who converſe in Kings Courts, do moſt uſually take ſuch delight.

Simei is pardoned. v. 22, 23.

a v. 24, ad 33. Mephiboſheth purgeth himſelf of Siba's ſlanders.

David pardoneth Mephiboſheth, and reſtoreth him to the half of his poſſeſſions. v. 31, ad 37. Berzillai excuſeth himſelf, and will not reſort to Jeruſalem.

To this *David* replied, Sith (ſaid he) thou doſt ſo inſtantly requeſt me to give thee leave to depart from me, I diſmiſs thee: but leave thou thy ſon *Achimaas* with me, who ſhall be maſter of my many favours. Hereupon *Berzillai* left his ſon with him, and taking leave of the

A King (with prayer that God would grant him the fulneſs of all his deſires) he returned to his own houſe. But *David* went unto Galgal (having already the half part of the people with him, and the whole tribe of *Juda*.) Thither reſorted then unto him the chief Governours of that countrey, attended by a great multitude of people, complaining unto the tribe of *Juda*, for that unwitting to the reſt they had reſorted to him, when as by a mutuall conſent they ſhould all of them have met him together. But the Princes of the tribe of *Juda* requeſted them in no ſort to miſconſtrue their prevention of them. For that by reaſon of their alliance they had done this office, whereby being tied unto him, they were bound with more fervent ſtudy to do him ſervice: for neither in reſpect of that diligence of theirs received they any rewards, whereby they that came after ſhould think themſelves prejudiced in profit. This B anſwer of theirs the Princes of the Tribes took not in good part, but thus they ſpake unto their brethren: We wonder (ſaid they) that you onely chalenge the King to be your kinſman, as if he were not to be accounted an allie unto us all, whom God hath equally placed to be Governour over us all; when as therefore the whole people conſiſteth of elevn parts, you onely are but one; beſides, we are your elders: ſo that you have not dealt uprightly, in that you have ſecretly and covertly ſought out the King. Whileſt the Governors in this ſort debated the matter with them, a certain wicked and ſeditious perſon called *Siba*, the ſon of *Bochri*, of the tribe of *Benjamin*, ſtanding up in the midſt of the people, began to cry out with a loud voice, and to exclaim after this manner: We have no part with *David*, nor inheritance with the ſon of *Jeſſe*. This ſaid, he ſounded a trumpet, and proclaimed war againſt the King, ſo that all men followed him, and forſook *David*. Onely the tribe of *Juda* remained with him, and C eſtabliſhed him in the royall Throne in Jeruſalem: where removing his concubines (which his ſon *Abſalon* had known) out of his Palace, he never after that time had any company with them. After this he declared *Amaſa* Generall of the army, and placed him in the ſame degree which *Joab* had, near unto the perſon of the King; commanding him that he ſhould aſſemble the greateſt forces that he might out of the tribe of *Juda*, and that within three dayes he ſhould return unto him, to the end that having delivered him both the army and the place of Generall, he might ſend him to make war upon the ſon of *Bochri*. After that *Amaſa* was departed, and employed his time in gathering up his army; the King ſeeing that he failed to return upon the third day, told *Joab* that it was not good to permit *Siba* to gather a greater D head by delay, and thereby breed us more trouble and moleſtation than *Abſalon* had done. For which cauſe (ſaid he) ſtay thou not, but take unto thee thoſe forces which thou haſt in readineſs, and my ſix hundred men, with thy brother *Abiſai*, and purſue thou the enemy, and in what place ſoever thou meeteſt him, by all means endeavour thy ſelf to give him the battel. Haſte thee therefore, and overtake him, for fear leſt he ſeize ſome of our ſtrongeſt cities, and thereby procure us much travel and labour. *Ioab* with all expedition obeyed his commandement, and took with him the foreſaid ſix hundred, with his brother *Abiſai*, and commanded all the forces that were in Jeruſalem to follow after him, and in his array iſſued he after *Siba*. Now when he came unto *Gabaon* (a borough, ſome forty furlongs diſtant from Jeruſalem) *Amaſa* came and met with him, and brought with him great forces. *Ioab* having his ſword girt by his ſide; and his curets on his back, whileſt *Amaſa* came onward to ſalute E him, ſubtilly and of ſet purpoſe let his ſword ſlip out of his ſheath, and taking it up from the ground with one hand, he drew near unto *Amaſa*, under pretence to kiſſe him on the chin, and ſuddenly thruſt the ſword that was in his other hand into his belly and ſlew him. Which action of his was both hainous and deteſtable, proceeding from a jealouſie he had conceived againſt a good young man and his couſin, who had in no ſort offended him, and onely by reaſon of the eſtate of Generall, which the King had given him; and becauſe *David* had equalled him in honour with him: for which very cauſe before that, he had ſlain *Abner*. Notwithſtanding this act of his ſeemed in ſome ſort pardonable, by reaſon of the pretext which he pretended of the wrong done unto his brother *Azael*, yet was not this a ſufficient colour F to excuſe the murther of *Amaſa*. When this was done, he purſued *Siba*, and left a certain man to wait upon the body of *Amaſa*, who had commandement given him to proclaim with a loud voice thorow the whole army, that he was juſtly and deſervedly ſlain, commanding thoſe that bare any favour to the Kings title, to follow their Generall *Joab* and his brother *Abiſai*; now whileſt his body lay thus in the way, and all the multitude (as it is uſuall in ſuch like accidents) flocked round about it, he that had the charge of the body took it up, and bare it into a certain place out of the way, and covered it with a garment: which done, all the people followed *Joab*.

Now whileſt he purſued *Siba* thorow all the region of the Iſraelites, a certain man told him that he had retired himſelf into a certain ſtrong city called *Abelmacha*; where he no ſooner

The year of the world, 2920. before Chriſts Nativity, 1044

v. 41, 42, 43. The tribe of Iudaes accuſation, and excuſe, for that without the knowledge of the other tribes they had gone out to meet the King. 2 Sam. 20. 1, and 8.

Siba a ſeditious perſon inceuſeth the people to rebell againſt the King.

Davids concubines, whom Abſalon had deflowred, are ſequeſtred from him.

Joab by reaſon of Amaſaes delay is ſent out againſt Siba by David.

v. 9, 10. Joab kill th Amaſa.

arrived,

The year of the world, 2920. *before the Nativity of Christ* 1044.

arrived, but that he begirt the city, and entrenched it round about, commanding his ſouldiers to undermine and overthrow the walls: for he was ſore diſpleaſed becauſe they had ſhut the gates againſt him. But a certain honeſt and prudent woman, ſeeing her countrey in extreme perill, aſcended the walls and called *Ioab* and his ſouldiers to a Parlee; who comming forth to confer with him, ſhe ſpake after this manner: God (ſaid ſhe) ordained Kings and Generals of armies, to the end they might deſtroy the enemies of the Hebrews, and plant amongſt them an univerſall and perpetuall peace; but you enforce your ſelves to deſtroy one of the mother cities of Iſrael, and that hath in no ſort offended you. *Ioab* prayed God to be favourable unto them, and ſaid that for his own part it was not his meaning that any one of the city ſhould die, neither his pretence to raze and deface ſo famous a city, his intent was onely, that if *Siba* the ſon of *Bochri*, and the Kings adverſary, was delivered into his hands to doe juſtice on him, he would levy the ſiege, and cauſe his army to retire from thence. When the woman had heard what *Ioab* had ſaid, ſhe prayed him to ſtay a little while, promiſing him incontinently to caſt his head over unto him. Whereupon ſhe came down amongſt the aſſembly of the Citizens, to whom ſhe ſpake after this manner: Wretched men that you are, will you miſerably ſuffer your wives and children to be ſlain for a wicked mans cauſe, and a ſtranger whom ye know not? will you admit him in place of *David* your King, from whoſe hands you have received ſo many benefits? think you that one onely City can reſiſt ſo huge an Army? After this manner perſwaded ſhe them to cut off *Sibas* head, and to caſt it into *Ioabs* camp: which done, *Ioab* commanded the retreat to be ſounded, and levied the ſiege; and returning back into Jeruſalem was once more declared Generall of all the people. The King alſo appointed *Benaja* Captain of his guards, and of ſix hundred ſouldiers. *Adoram* was made Treaſurer to gather in the tributes. *Sabath* and *Achilaus* had the charge of remembrancers. *Suſa* was made Secretary. *Sadoc* and *Abiathar* were made the High-Prieſts. After this it hapned that the Countrey was afflicted with a famine: For which cauſe *David* beſought God that he would have compaſſion on his people, and that it might pleaſe him to manifeſt not onely the cauſe, but alſo the remedy of that malady. The Prophets anſwered him, that God would be revenged of the wrong done to the Gabeonites whom King *Saul* had deceived and traiterouſly ſlain, without reſpect of the oath, which the Governour *Ioſuah* and the elders made unto them. If therefore he would ſuffer the Gabeonites to revenge the death of their ſlaughtered friends according to their deſire, God had promiſed to be appeaſed, and to deliver the people from their imminent and preſent evils. As ſoon as he underſtood by the Prophets what God required, he ſent for the Gabeonites, and asked them what it was which they required: who wiſhed him to deliver into their hands ſeven of *Sauls* ſonnes to take their revenge on them: whereupon the King made ſearch after them, onely ſparing and protecting *Mephiboſeth* the ſon of *Ionathan*. When the Gabeonites had laid hold of theſe ſeven, they executed them according to their pleaſures: and thereupon God incontinently ſent down raine, and diſpoſed the earth to beare fruit; moiſtning and allaying the drouth forepaſſed, ſo that the land of the Hebrews recovered again his priſtine fruitfulneſſe. Not long after, the King made warre upon the Philiſtines: and at ſuch time as the battel was ſtrucken, and the enemies turned their backs, it chanced that the King hotly purſuing the chaſe was left alone, and diſcovered in his wearineſſe by one of the enemies called *Acmon*, the ſon of *Araph* of the race of the Giants, who beſide his ſword had a javelin, the point whereof weighed three hundred ſicles, and a corſelet tiſſued with chaines, who returning back charged *David* very violently, with an intent to kill the King of his enemies, by reaſon that he ſaw him ſpent with travel. But about the ſame inſtant, *Abiſai*, *Ioabs* brother, arrived in the place, who ſtept between them and preſerved the King, and ſlew his enemy. The whole army for a little ſpace were grievouſly diſcomforted, in regard of the danger wherein the King had been, and the Governours ſwore that he ſhould never afterwards enter into battel with them, for fear leſt he might fall into ſome diſaſter, by reaſon of his readineſs and valour, and by that means ſhould deprive the people of thoſe gifts which were in him, which he had already made them feel; and whereof hereafter they ſhould be made partakers, if God ſhould vouchſafe him a long and bleſſed life. The King having intelligence that the Philiſtines were aſſembled in the City of Gazara, ſent out an Army againſt them, in which *Sabath* the Hittite, one of *Davids* redoubted and picked ſouldiers, behaved himſelf very valiantly, and gat great reputation: for he ſlew divers of them that vaunted themſelves to be of the race of the Giants, and that were very proud and puffed up with preſumption of their valour, and was chief authour of that victory which the Hebrews had.

After this laſt received loſſe, the Philiſtines once more hazarded their fortunes in warre againſt

Joab beſiegeth and ſhutteth up Siba within Abelmachæa.

v. 16. ad 22. A woman rebuketh Joab for ſeeking the ſubverſion of the city, which he rather ought to protect.

Joabs conditions of peace propoſed to the beſieged.

The puniſhment of Siba.

v. 23. ad finem. Officers diſtributed by David.

Hedio & Ruffinus, chap. 12. 2 Sam 21. 1. 2. A famine inflicted on the Iſraelites for breach of oath.

v. 7, 9. Seven men of Sauls kindred delivered to the Gabeonites to be puniſhed.

v. 16, 17. David in hazard of his life is delivered by Abiſai.

David perſwaded to abſtain from war.

v. 18, 19, 20. Davids valiant Captains, Sabath.

A againſt whom when *David* had ſent out an Army, *Nephanus* his kinſman ſhewed himſelf very valiant. For fighting hand to hand againſt him that was accounted the moſt valiant Champion amongſt all the Philiſtines, he ſlew him, and put the reſt to flight; of whom very many died in the battell alſo. In proceſſe of time they re-incamped near unto a City not far from the frontiers of the countrey of the Hebrews: In which army of theirs there was a man ſixe cubits high, who had on either foot and either hand a finger more than accuſtomed bequeſt of nature afforded him. Againſt whom *Jonathan* the ſonne of *Sama* (one of thoſe that were ſent by *David* in this army) fought hand to hand and ſlew him: ſo that approving himſelf to be the means of that victory, he bare away the honour of the battell, and praiſe of his valour: for this Philiſtine boaſted likewiſe that he was deſcended of the race of the Gyants. After this battell they warred no more on the Iſraelites. Hereupon *David*, deli-

B vered from warre and danger, and ever after enjoyning a perfect peace, compoſed Odes and Hymnes in praiſe of God, in divers kinds of verſe: for ſome are of three, otherſome are of five meaſures. He made inſtruments alſo, and taught the Levites to praiſe God upon them, on the Sabbath dayes and other feaſts. The form of theſe inſtruments was after this manner. The Cennare is compoſed of ten ſtrings, and is plaid upon with a bow. The Nable containeth twelve ſounds of cords and is ſtricken with the fingers. The Cymbals were large and great, and made of braſſe, of which it ſufficeth in this ſort to make ſome mention, leſt the nature of thoſe inſtruments ſhould wholly be unknown. Now all thoſe that were about the King were valiant men: but amongſt all the reſt, there were eight moſt notable and he-

C roick men. The noble actions of five of which I will declare, becauſe they might ſuffice to exemplifie the vertues that were in the other that remained; for they were capable to govern a countrey and to conquer divers nations. The firſt of them was *Eſſemus* the ſon of *Achemaus*, who having very oftentimes thruſt himſelf into the midſt of his diſordered enemies, never gave over fighting till he had ſlain nine hundred of them. After him was *Eleazar* the ſon of *Dodeias*, who had accompanied the King in Sarphat: He in a certain battell (whereon through the huge multitude of the enemies, the Iſraelites were affrighted and put to flight) onely kept his place and affronted the enemy, and ruſhing in among them made a great ſlaughter of them, ſo that thorow the great quantity of blood which he ſhed, his ſword ſtuck faſt to his hand; and the Iſraelites ſeeing the Philiſtines put to flight by him, came down and ran upon them and obtained a marvellous and great victory over them. For *Elea-*

D *zar* ſlaughtered thoſe that fled, and the reſt of the army followed and ſpoiled thoſe that were ſlain. The third was the ſon of *Ilus* called *Sebas*, who fighting againſt the Philiſtines, in a place called the Jaw (and ſeeing the Hebrews to be afraid of their power, and almoſt out of heart) reſiſted them alone, as if he had been an arraunged army, and ſlew ſome of them, and purſued and put the reſt to flight, in that they were unable to ſuſtain his force and violence. Theſe three exploited with their own hands theſe executions of war. About that time that the King lived in Jeruſalem, the army of the Philiſtines came out to make war upon him, and *David* as we have declared heretofore) was gone up into the higher City to ask counſell of God, what the event of that war ſhould be; and the enemies being encamped in that valley (that extendeth it ſelf as far as Bethleem, a City ſome twenty furlongs diſtant ſtom Jeru-

E ſalem) *David* ſaid to his companions: There is very good water in the place where I was borne, and eſpecially that which is in the pit, which is near unto the gate, if any one will bring me of that water to drink, I ſhall eſteem it more than if he gave me great riches. Theſe three men hearing theſe words, inſtantly ran out, and paſt thorow the enemies camp, and went to Bethleem; where having drawn water, they returned back unto the King, ſallying thorow the midſt of their enemies, bringing news that the Philiſtines being afraid of their hardineſſe, and great courage, kept themſelves upon their guard, not daring to charge them; notwithſtanding their ſmall number. But the King taſted not of this water which they brought him, ſaying that it was bought with the danger of mens lives, and therefore that it was no reaſon that he ſhould drink thereof, but he powred it out as an oblation unto God,

F giving him thanks becauſe he had delivered his ſervants; After theſe three followed *Abiſai Joas* brother, who ſlew ſix hundred of the enemy in one day. The fifth was *Banaja* of the race of the Levites, who being defied by certain brothers, famous amongſt the Moabites for their vertue, overcame them. Moreover, a certain Egyptian of a wonderfull ſtature, having defied him (notwithſtanding the ſaid *Banaja* was naked and the other armed) yet charged he him, and took away his javelin and ſlew him. To theſe foreſaid acts of his, a man may annex this as the moſt valiant, or very nearly equalling the reſt. For it came to paſſe, that after a certain ſnow, a Lyon toſſing amidſt the flakes thereof fell into a pit (whoſe mouth was ſo narrow, that a man could not diſcern where it was,

The year of the world, 2924. before Chriſts Nativity 1400.

Nephanus.

Jonathan.

2 Sam. 22. per totum. David a Poet

Davids inſtruſtruments of Muſick.

2 Sam. 23. 8. 9. Davids thirty eight champions.

Iſſemus.

Eleazar.

Sebas.

v. 13. ad 16. Three Champions paſſe thorow the enemies camp, and drew water in Bethleem, and brought it unto David.

Abiſai.

Banaja.

v. 18. Banaja ſlew an Egyptian with his own ſpear.

The year of the World, 2924. *before Christs Nativity*, 1040.

especially for that at the same time it was covered with snow) where being inclosed, and seeing no means to escape, he roared out amain: which when *Banaja* who passed that way heard, he followed the voyce, and drew near unto the place; and afterwards went down into the pit, where with a staffe he bare in his hand, he fought with, overcame and slew the Lyon. The thirty three other were of like valour and vertue. But King *David* being desirous to know how many thousands of men he could number amongst the people, and forgetting the commandement ordained by *Moses* (who had given order that if the people had been numbred, there should be paid unto God for every head half a sicle) he commanded *Joab* to go and number all the people: and although *Joab* had manifestly proved unto him that it was a thing no wayes necessary; yet could he not perswade him, but that he enjoyned him with all expedition, to set forward on his way, and muster the people of the Hebrews.

v. 24. Banaja slew a Lyon. Hedio & Ruffinn, chap. 13. 2 Sam. 24. 1, ad 10.

David sendeth Joab to muster the people.

Hereupon *Joab* took with him the principals of the Tribes and Scribes, and after circuited all the Countrey of the Hebrews, to know how many men there were; and at the end of nine moneths and twenty dayes, he returned to Jerusalem to the King, and presented him with the list of the People, the tribe of *Benjamin* onely excepted (for he neither numbred that tribe, nor the tribe of *Levi*.) This done, the King perceiving that he had displeased God, was very sorrowfull and pensive. The rout of the other Israelites was of 900. thousand men able to bear arms, and to follow the warre, besides that the only tribe of *Juda* contained 400. thousand men. When the Prophets had certified *David* how God was displeased with him, he began to pray and beseech him, that it might please him to appease his wrath, and to pardon his offence. Hereupon God sent the Prophet *Gad* unto him, who brought him the choyce of three things, willing him to make election which of the three he would endure: either that famine for seven years space should reign in his Countreys; or that warre for three moneths space should afflict the same, wherein he should have the worst; or that the plague and pestilence should for three dayes space range amongst the Hebrews. Being thus distraught and troubled by reason of his difficult election, amongst these imminent miseries; and the Prophet urging him to return a short answer, whereby God might be satisfied: the King bethinking him that if he should ask famine, he should rather seem to respect his own securitie, than the Common-weale, in that no danger might by that means touch him, for that he had great store of corn in his barn, and they unfurnished; and for three moneths he should make choyce to be overcome by the enemy, in that case also he might seem to have care of himself, in that he had many strong Castles, and a valiant guard of men, to attend his person; he therefore made choyce of a plague, that was both as incident to the Prince, as the Subject; wherein each man was touched with equal and eminent fear: saying, That it was better to fall into the hands of God, than into the hands of his Enemies. When the Prophet had received this answer from him, he reported it unto God; who sent a plague and mortality amongst the Hebrews, whereby they died after divers manners: so that it was very hard to discern the malady; which being but one kinde, yet notwithstanding seized the people by ten thousand causes, and unknown occasions. For one of them died after another, and the sickness surpassing them at unawares, brought a sudden dissolution of the spirits, and swouning upon them; so that some of them gave up the ghost with grievous torments, and most strange dolors. Others were presently parched up through the burning agonies they endured, and (unrecoverable by any counsel or remedie) consumed away amidst their languishing fits and tortures. Others died strangled, having their eyes suddenly darkned and blinded. Othersome giving order for the buryal of their household-servants, died before they were thorowly interred; and from the day-break (at which time the pestilent mortalitie began to rage) untill dinner time, there died seventie thousand persons. And now had the Angel of God stretched out his hand over Jerusalem, ready to inflict punishment thereon, when as the King put on sackcloath and prostrated himself on the ground, beseeching and praying God that it would please him to surcease his wrath, and be pacified with the number of those that were already consumed by the pestilence. Whilest thus he prayed, lifting up his eyes, he beheld the Angel of God hovering in the air over Jerusalem, with his naked sword: whereupon he besought God and said, That it was he that was the shepheard, who had deserved to be punished, and not his flock; who ought to be favoured in that they had not any wayes offended, praying him to satisfie his displeasure upon him and his posterity, and to spare the people.

v. 9, 10. The summe of the Israelites that were numbred.

v. 12, 13, 14. David having election of three sorts of punishments, chose the plague.

v. 15, 16. A huge slaughter of those that died of the pestilence, that was inflicted by God.

v. 17. David prayed for the innocent people.

Hereupon God accepting his prayer, surceased the plague, and sent the Prophet *Gad* unto him, commanding him that he should presently repaire to the threshing-floore of *Oronna* the Jebusite, and there build an Altar, on which he should offer sacrifice unto God.

v. 18. A commandement to build an Altar.

Which

A Which when *David* underſtood, he neglected not this Ordinance, but went preſently to the appointed place. When *Oronna* (who threſhed his corn) ſaw the King accompanied by his ſonnes) coming towards him, he ranne out to meet him, and humbled himſelf before him. This man was by Nation a Jebuſite, and one of the greateſt friends that *David* had (by means whereof he left him unſpoiled at ſuch time as the fortreſs of the Jebuſites was taken, as we have heretofore declared.) *Oronna* asked him for what cauſe his Lord came thus unto him, who was his ſervant? *David* anſwered, that it was to this intent, that he might purchaſe this threſhing-floor, to the intent that he might build an Altar in that place, and offer ſacrifice unto God. *Oronna* replied, that both his Floor, Chariots, and Oxen were the Kings to offer up for a burnt-ſacrifice, beſeeching God that he would graciouſly accept that B offering. To this the King anſwered, that he highly eſteemed his ſimplicity and magnanimity, and that he favourably reſpected the offer he had made him, yet that it was his pleaſure that he ſhould receive the price of the ſame, becauſe he held it inconvenient to offer ſacrifice unto God upon other mens charges. To this *Oronna* anſwered, that his Majeſtie might do as beſt pleaſed him. Hereupon he bought the foreſaid floor of him for fiftie ſicles. Then erected he an Altar in this place, and offer ſacrifice thereon, as well burnt-offerings as other ſacrifices for proſperity: and by this meanes the Divine Majeſtie was appeaſed, and ever after ſhewed himſelf favourable. (Now this place was the very ſame, whereto *Abraham* in times paſt had brought his ſonne *Iſaac* to offer up for a burnt-ſacrifice unto God; and as he was about to ſacrifice him, a Wether upon the inſtant preſented it ſelf C unto the Altar, which *Abraham* offered up in ſtead of his ſonne, as we have heretofore made manifeſt) *David* ſeeing that God had heard his prayer, and favourably accepted his ſacrifice, decreed that in that place the general Altar of the people ſhould ſtand, and that on the very ſame floore he would build a Temple unto God: which words of his, God afterwards ratified. For ſending his Prophet unto him, he certified him that his ſonne that ſhould ſucceed him, ſhould build a Temple. After this Prophetical declaration, the King commanded to number the Inhabitants of Jeruſalem, and it was found that there were one hundred and fourſcore thouſand men: of which number he appointed eighty thouſand to intend the hewing of ſtones; and ordered that the reſt of the common people ſhould bear ſtones unto them: and he appointed three thouſand and five hundred, who ſhould govern D them, and have the overſeeing of the works. He gathered alſo a great quantity of iron and braſſe, to work upon, with ſtore of huge and mighty Cedar-trees which they of Tyre and Sidon ſent him, whom he had put in truſt to furniſh him therewith; telling his friends that he made that preparation at that time, to the intent that when his ſonne ſhould fortune to govern after him, he might have ſtuff in a readineſs for the building of the Temple: and to the intent that he being as yet young and unexperimented, ſhould not be troubled with the gathering thereof, but having all things in a readineſſe, might finiſh the building of the Temple.

The year of the World, 2930. before Chriſts Nativity, 1034.

v. 20, 21. Oronna the Jebuſite. *Supra, l. 7. c. 2.* called Orphona

v. 22, 23. Oronna giveth David his floor.

The ſumme that was paid for the threſhing floor.

The place of the Altar that was built. Gen. 22. *Supra l. 1. c. 13.*

Hedio & Ruffinus, chap. 14.

The workmen allotted for the building of the Temple. 1 Chron. 22. à 1, ad 5. and v. 14.

David gathereth great ſtore of iron, braſs and wood.

CHAP. XI.

DAVID *during his life time, ſurrendreth the Kingdom to* SOLOMON.

THEN calling unto him his ſonne *Solomon*, he charged him that after his deceaſe, and his inſtallment in the kingdome, he ſhould build a Temple unto God: telling him that though he had both a will and intent to perform the ſame; yet that he was contradicted by God, for that he had been ſoyled with ſlaughters, and brought up in warre. Adding further, that it was fore-propheſied unto him, that the finiſhing of that Edifice was by Gods Ordinance reſerved to his younger ſonne that ſhould be F called *Solomon*, whom God ſhould not leſſe tender and care for, than the father doth his ſonne: and how the whole land of the Hebrews ſhould be made happy under this Prince; and among all other benefits, that they ſhould have peace (which is an eſpecial prerogative and bleſſing) and not onely be freed from forreign wars, but alſo from civil diſſentions. For which cauſe (ſaid he) ſince by God thou wert appointed King before thou waſt born, endeavour thy ſelf to be capable and worthy to be conducted by his providence, by honouring piety, juſtice and fortitude, and keeping thoſe his Ordinances and Laws, which he gave us by *Moſes*, and not permitting others to tranſgreſſe the ſame. And as touching the temple (which he will that thou ſhalt build when thou ſhalt obtain the kingdom) enforce thy ſelf to diſcharge that duty towards God: neither be thou diſmaid or afraid at the greatneſs of the work. For

v 5, 6. The building of Solomons Temple is commanded.

v. 7, ad finem. David counſelleth Solomon to honour God.

before I shall depart out of this world, I will set all things in a readiness for thee. Know therefore that I have already gathered ten thousand talents of gold, and an hundred thousand talents of silver; of brass and iron there is as much, which is a thing innumerable; of stone and of wood, a matter most incredible. Moreover thou shalt have many thousands of Masons and Carpenters; and if ought be defective besides these, thou shalt thy self make provision thereof: when thou hast performed this, thou shalt be gracious in Gods sight, who shall be thy soveraign and safe conductor. He exhorted also the governours of the people to set to their helping hand, and yeeld their assistance to his sonne in finishing this work, and in furthering the service of God without suspition of any inconvenience; assuring them that they should enjoy a firm peace, and a flourishing estate (such blessings as God bestoweth upon those that study after piety and justice.) Moreover he charged him to place the Ark within the Temple at such time as it should be finished, with all other sacred utensils, for the receit whereof the Temple should long since have been builded, hath not their fore-fathers neglected Gods command, who had enjoyned them, that at such time as they should possess their enemies land, they should build him a Temple. These were *Davids* exhortations, not onely unto his sonne, but also to the other Princes.

The year of the World, 2930 before the Nativity of Christ, 1034.

A v. 1, ad 5. The treasure that was gathered towards the building of the Temple. The Assistants that Solomon had in building the Temple. The commandement as touching the Ark, and laying up all other sacred uteusils within the Temple. Hedio & Ruffinus, chap 15. 1 King. 1. 1, 2, 3, 4.

Now when *David* was very old, so that by reason of his years his body was cold and benum'd, that notwithstanding the many coverings and clothes they laid upon him, yet could he not be het or warmed: his Physicians assembled themselves together and consulted, and at last concluded, that one of the faireſt virgins that was in the Countrey, might be chosen out to lie with the King: because by this means she might warm his chill limbes, and comfort his decaying heat. Whereupon after search made, they found out a Damosell called *Abisace*, which surpassed all other in beauty, who slept with him and warmed him: for by reason of his age, he was unable to have the use of a woman. But of this Virgin hereafter we shall make further mention.

David groweth old and numbe. Abisace warmeth him.

v. 5. Adonias affecteth the kingdom.

The fourth son of *David* was a goodly tall young man, called *Adonias*, the son of *Aegistha*, who (resembling *Absalon* in complexion and ambition) began to usurpe, with a deliberation to make himself King: and amongst his ordinary discourses which he used to his friends, he said that it behooved him to take possession of the kingdome. To this intent he prepared many chariots and horses, and fifty men to attend him for his guard. His father certified of these his proceedings, reprooved him not, neither crossed this his deliberation; neither demanded of him likewise, wherefore he presumed to attempt such unseemly actions. Of this his revolt he had for his coadjutors *Joab* the General, and the high Priest *Abiathar*: but they that contradicted him, were the high Priest *Sadoc*, and the Prophet *Nathan*, and *Benaja* the Captaine of the guard, with *Simei*, *Davids* friend: besides all other the valiant men at arms. Whereas therefore *Adonias* made a banquet out of the City, and in the suburbs neere unto the fountain of the Park royall, he invited all his brethren unto the same, except *Solomon*; and took with him *Joab* and *Abiathar*, with the Governours of the tribe of *Juda*: but as touching *Sadoc*, the Prophet *Nathan*, *Benaja*, and the rest of the contrary party, he called them not unto the banquet. This did the Prophet *Nathan* tell to *Bethsabe*, *Solomons* mother, certifying her that *Adonias* was made King without the knowledge of *David*, advising her both to have care of her own security, and the estate and Majesty of her sonne (who by reason of *Adonias* usurpation was like to be supplanted) wishing her in person to certify the King thereof: and further promising, that while she debated these things with the King, he would come in the meane while and confirme that which he had said. *Bethsabe* being thus perswaded by *Nathan*, came unto the King, and humbling herself before him (and afterwards requiring licence to speak unto him) she certified him of all those things that had hapned, according as she had been advised by the Prophet: particularly deciphering unto him what banquet *Adonias* had made, and what guests he had invited (namely *Abiathar* and *Joab*, with the rest of his sonnes, except *Solomon* and his particular friends) urging this furthermore, that the people expected who it should be, whom *David* would nominate to succeed him: for which cause she earnestly besought *David*, that he would provide and foresee, that he who should succeed him in the government, should neither seek her bloud, nor the death of her sonne *Solomon*. Whilest *Bethsabe* discoursed after this manner, the Chamberlaines gave the King to understand that *Nathan* attended to speak with him. Whereupon, *David* commanded that he should be called in, and as soon as he was entred, he asked the King if that day he had appointed *Adonias* to govern and succeed in the kingdom after him? for that (said he) he had made a sumptuous feast, whereunto he had invited all thy sonnes, but *Solomon*, thither also had he called *Joab*: where, after the great cheere and banquetting, they have proclaimed and cried, Long live the king *Adonias*. Furthermore (said he) he hath neither

The year of the World, 2971. before Christs Nativity, 1033.

v. 11, ad 29. Bathsabe by Nathans perswasion certifieth David of Adonias usurpation.

invited

A invited me, nor the High-Prieſt *Sadoc*, nor the Captain of the guard *Banaia*. It therefore behooveth thee to let us know, if this be done by thy approbation and allowance.

The year of the world, 2931. *before Chriſts Nativity*, 1033.

As ſoon as *Nathan* had made an end of his ſpeech, *David* commanded that *Bethſabe* ſhould be called in (who had retired herſelf out of the Kings chamber, at ſuch time as the Prophet entred into the ſame.) As ſoon as *Bethſabe* re-entred the chamber, *David* ſaid unto her, I ſwear unto thee by that great God, that thy ſonne *Solomon* ſhall raign after me, according as before this time I have already ſworn unto thee, and he it is that ſhall ſit upon my throne, yea even this preſent day. Upon theſe words *Bethſabe* humbled herſelf, and beſought God to grant the King long life. Whereupon he called for *Sadoc* the High Prieſt, and *Banaia* Captain of the guard, and gave them in charge to take the Prophet *Nathan* with them, and all

v. 30. The kingdom is confirmed to Solomon by an oath.

B the men at armes that attended him in Court; charging them to mount his ſonne *Solomon* upon the Royal Mule, and to conduct him out of the City near unto the fountain of Gehon: in which place (after they had annointed him with holy oyle) he willed them to proclaim *Solomon* King, commanding the High prieſt *Sadoc*, and the Prophet *Nathan* to ſee his will performed; charging thoſe that followed him thorow the City, with ſound of trumpet and a loud voyce to cry out, that *Solomon* was ſeated for ever on his Fathers Throne, to the intent that all the people might underſtand, that by his Fathers conſent he was declared King. But as touching *Solomon*, he gave him inſtructions how he ought to behave himſelf with piety and juſtice, in the government of all the people of the Hebrews, and of the Tribe of *Juda*. After this, *Banaia* beſought God that it would pleaſe him to be favourable unto *Solomon*; and

v. 33, ad 40. Solomon is annointed

C with all expedition *Solomon* was mounted upon the Kings Mule, and conducted out of the City near unto the fountain; where (after he had been annointed with oyle) they brought him back again into the City with joy and applauſe, wiſhing him a long and proſperous government: then reconducting him to the Kings Palace, they placed him in his Throne; and on the inſtant all the people began to celebrate banquets and feaſts, and to diſport and rejoyce themſelves with dances and inſtruments of muſick: ſo that by reaſon of the multitude of inſtruments, both the earth and the aire reſounded therewith. So that *Adonias* and they that banquetted with him, hearing the noyce, were all of them ſore troubled; and *Joab* in particular ſaid, that thoſe tunes and trumpettings did no wayes content him.

king, and placed in his fathers throne.

Whileſt thus they ſate at the banquet, and every man thorow amaſe forbore to eate his

D meat (being diſtracted thorow variety of thoughts) *Jonathin* the ſonne of *Abiathar* came haſtily in amongſt them. This young man did *Adonias* moſt willingly behold, and ſaid that he was a meſſenger of ſome glad tydings: but contrariwiſe he recited unto them all that which had befallen *Solomon*, or had been decreed by *David*. Whereupon *Adonias*, and all his gueſts forſook the banquet, and ſuddenly fled every man unto his own houſe. But *Adonias* fearing the Kings diſpleaſure (by reaſon of his ambition and arrogancy) ran unto the Altar, and laying hold of it after the manner of a ſuppliant, hung thereon, according as he in reaſon had cauſe to doe.

v. 40. 41, ad 50. Adonias, for fear of the kings diſpleaſure, flyeth from his banquet, and taketh hold of the hornes of the Altar.

Now when theſe tydings were brought unto *Solomon*, and what he had done, and how he required that *Solomon* would aſſure him, that he would nevermore call to memory that which

E had happened, but pardon his offence: *Salomon* anſwered him graciouſly and moderately, and pardoned him that fault; notwithſtanding with this caution, that if hereafter it ſhould appear that he intended or acted any rebellion, it ſhould be *Adonias* himſelf, who ſhould be the author of his miſchief: with this anſwer he ſent ſome to deliver him from the Altar.

When as therefore he came into *Solomons* preſence, and had ſaluted him, he was commanded to repair home unto his houſe, without ſuſpect of any inconvenience: yet by the way was he admoniſhed to behave himſelf uprightly for the time to come, if in any ſort he either reſpected his credit or profit.

But *David* willing that his ſonne ſhould be accepted for their known and annointed King

1 Chro. 23. 3. 4. David numbreth the Levites, and diſtributeth their offices.

amongſt the people, aſſembled the Governors in Ieruſalem, with the Prieſts and Levites;

F and firſt of all taking the number of them, he found thirty three thouſand men that were above thirty three years old; 23000. of which, he appointed to take charge of the building of the temple, ſix thouſand to be Iudges and Scribes, with the like number of Muſicians to play upon inſtruments, who were furniſhed by *David* (as we have heretofore declared) and diſtributed by him according to their families. So that ſeparating the Prieſts from the reſt of their tribe, he found four and twenty families of them; ſixteen of the houſe of *Eleazar*, and

1 Chron. 23. 6, ad 24. The diviſion of the Prieſts into 24. kindreds.

eight of the houſe of *Ithamar*, giving order that one onely family ſhould for the ſpace of eight dayes perform Gods ſervice. And thus were all the families diſtributed by lot in the preſence of *David*, of the High Prieſts *Sadoc* and *Abiathar*, and of all the Governors. The firſt family that aſcended the Temple was written firſt, the ſecond next, and ſo ſucceſſively the

2 Chron. 24. 5, 27.

reſt,

The year of the World, 2931. before christs Nativity, 1073

He devided the Levites into 24. parts.

v. 13. 14 Moses past forty appointed to keep the divine treasure.

1 Chron 26 1, ad 12. The army divided into 12. parts.

1 Paral. 27. David assembling the governors of the Tribes, commendeth his son Solomon to them.

1 Chron. 28. ad finem.

rest to the number of four and twenty (and this law remaineth in the same sort even unto this day.) He made also twenty and four divisions of the Tribe of *Levi* (who ascended according as they were chosen by lot, in the same manner as did the Priests, every eighth day.) He honoured in particular those of *Moses* posterity; for he appointed them to be keepers of Gods treasury, and of those presents which the Kings should offer. He enacted also, that all (as well Levites as Priests) should serve God day and night, according as they were commanded by *Moses*. That done, he distributed his whole army into twelve companies, with their Governours, Centurions, and Conductors: every squadron contained four and twenty thousand men, whom he appointed to guard and attend King *Solomon*, for the space of thirty dayes continuing from the first unto the last, with their Captains over thousands, and Centurions.) He likewise established those men in office and authority over every squadron, whom he knew to be most resolute and vertuous. He appointed also Surveyors, who should have the charge of the treasure, of the burroughs and fields, and of the cattell (whose names in mine opinion it were unnecessary to declare.) After that every one of these things were in this manner disposed, he summoned all the Governours of the Hebrews (and in general, all those that had any commission over the affairs or demains of the Kings) to a general assembly, and setting himself in a high erected Throne, he spake after this manner: "My brethren and countreymen, I am desirous that you should know, that having determined with "my self to build a Temple unto God, I have made provision of a great quantity of gold and "silver, the summe whereof amounteth to a hundred thousand talents: but God by the Pro- "phet *Nathan* hath forbidden me to build the same, by reason of your warres, and for that my "hand hath been soyled with the slaughter of enemies, and hath commanded that my sonne "(who shall succeed me in my Kingdom) shall erect a Temple unto him. Now therefore, "sith you are ascertained, that amongst the twelve sons of *Jacob*, *Juda*, by the general con- "sent of them all, obtained the principality; and that I amongst my six brethren have been "preferred and placed by God in the kingdom, and notwithstanding no one of them suppo- "seth himself to be injured: so do I also request that *Solomon* having obtained the Empire, my "other sonnes, neither in respect of him, nor amongst themselves nourish any unnatural ha- "treds and seditions, but knowing that he is chosen by God they may willingly subject them- "selves to his dominion. For whereas if God so pleaseth, it is not to be misliked to submit "your selves to forrain subjection; how much more are ye bound to congratulate and favour "your brother no otherwise, than if you were partakers of the same honors with him? Truly, "I desire nothing more than that Gods promises may be brought to effect, and that the fe- "licity which attendeth this Region (under the government of *Solomon*) may presently be "dispersed, and perpetually endure in this Countrey. Which without doubt will so fall out, "and all things shall happily succeed, if thou my sonne be a maintainer of piety and justice, "and the antient laws and ordinances of thy progenitors: otherwise if these be neglected, "there is no other thing to be expected, but mortality and misery. After he had finished these

à v. 11, ad 19 David giveth his sonne the model of the Temple.

"sayings, he gave his sonne the plot and model of the building of the Temple, with all the "foundations both of the houses and chambers, together with the number, height and breadth "of the same. He also limitted the weight of those vessels that were to be fashioned either of "gold or of silver, exhorting him to imploy all his care and diligence in performance of the "same. He encouraged likewise the Governors and the tribe of *Levi* to assist him, both for "that his years had not as yet obtained their ripe maturity, as also for that by Gods divine "providence he was admitted and elected King, and was appointed to build the Temple, assu- "ring them that the building would be very easie, and no wayes laborious; considering that "he had prepared a great number of talents of gold, and far more of silver, and wood, be- "sides a great multitude of Carpenters, and hewers of stone, a great quantity likewise of "Emeraulds, and other sorts of precious stones. Lastly, he told them, that now also for the

1 Chron. 29. 5, ad 9. The Princes of the people gave a huge sum of gold, silver, brass, and precious stone towards the building of the Temple.

"present he would bestow on them to that use, other three thousand talents of pure gold, out "of his own treasury to adorn the holy place, and the Chariot of God, and the Cherubins, that "should stand upon the Ark, and cover it with their wings.

Now, when the King had spoken after this manner, all the Governours, Priests and Levites according together, shewed a greater readiness, and made many signal and heroical offers. For they tied themselves to bring five thousand talents of gold, and ten thousand stateres, of silver a hundred thousand, and of iron many thousand talents; and if any one of them had a precious stone, he brought it and delivered it to the Treasurers custody, who was called *Jalus*, being one of *Moses* posterity. This thing highly contented all the people, and *David* (seeing the affection and readiness of the Governours and Priests, and in general of all the rest) began to blesse God with a loud voyce, calling him the Creator and Father of

this

A this whole world, the faſhioner both of divine and humane things, and the Preſident and Governour of the Hebrews, and their felicity and the Kingdome by him committed unto him. After this, he prayed for all the people that they might be bountifully bleſſed, and privately he beſought God to give his ſon a good and juſt mind, furniſhed and adorned with all vertue. He commanded the people likewiſe to ſing praiſes unto God: which they performed, and proſtrated themſelves upon the earth, and afterwards gave thanks unto *David*, for all thoſe benefits they had received, during the time of his government. The next day, in way of ſacrifice unto God, they offered up a thouſand calves, a thouſand rams, and a thouſand lambs for ſacrifice and a burnt-offering: in way of peace-offerings alſo, they ſlew many thouſand other beaſts. The King celebrated a feaſt all that day with the whole people, and *Solomon* was anointed with oyl the ſecond time, and proclaimed King. *Sadoc* alſo was eſtabliſhed high
B Prieſt of all the people, and *Solomon* was conducted into the Kings houſe, and placed in his fathers Throne, and from that day forward they obeyed him.

The year of the world, 2931. before Chriſts Nativity, 1033.

1 Paral. 29 The ſacrifices and feſtivall ſolemnized upon Solomons coronation.

CHAP. XII.

The death of David, *and how much he left his ſon towards the building of the Temple.*

C NOT long time after this, *David* fell ſick through age: and knowing that he ſhould depart out of this world, he called for *Solomon* his ſonne, and ſpake unto him after this manner following; "My ſonne I muſt now depart and ſleep with my fathers, "and enter the common way, which both they that now live, and thoſe which "come after ſhall tract; from whence we may not return, neither behold and reviſit thoſe "things that are done in this life. For which cauſe, whileſt I yet live and draw onward to my "death, I earneſtly exhort thee (as heretofore I have counſelled thee) that thou behave thy "ſelf juſtly towards thy ſubjects, and devoutly towards God, that hath honoured thee with "this kingdom; charging thee to keep his precepts and laws, which he hath given us by *Mo-*"*ſes*, and to take heed leſt either ſurprized by flattery, or miſ-led by favour, or ſeduced by co-"vetouſneſſe, or any other ſiniſter affection, thou be drawn to neglect and forſake the ſame:
D "for thou canſt by no means continue in Gods favour, except thou keep his laws, for other-"wiſe he will withdraw his providence from thee. But if in ſuch ſort as it becometh thee, and "we wiſh, thou behaveſt thy ſelf towards him, thou ſhalt continue the kingdom in our family; "and no other houſe at any time but our own, ſhall obtain the dominion over the Hebrews. "Remember likewiſe the iniquity of *Joab*, who through emulation ſlew two good and juſt "Generals, *Abner* the ſonne of *Ner*, and *Amaſa* the ſon of *Jethram*; puniſh him according as "thou thinkeſt meet, for that hitherto he hath eſcaped puniſhment, by reaſon he was ſtronger "and more powerfull than my ſelf. I commend alſo unto thee the ſons of *Berzillai* the Ga-"laadite, whom for my ſake advance to honour, and adorn with dignities: not in beſtowing "any benefits on them, but in repaying thoſe courteſies I have received, which their father
E "with a liberal hand beſtowed upon me during the time of my baniſhment, and for which he "made us indebted to him. As touching *Simei* the ſon of *Gera*, of the Tribe of *Benjamin*, who "during the time of my flight, and at ſuch time as I retired my ſelf into my camp, injured me "with great outrages, and afterwards came out to me neer unto Jordan, and took aſſurance of "me, that for that time I ſhould not puniſh him; at this preſent ſeek you after him, and do ju-"ſtice upon him.

Hedio & Ruffinus, chap. 18. 1 King. 2. 1. ad 4. Davids laſt counſell to Solomon.

v. 5. David willeth Solomon to puniſh Joab.

v. 7. David commendeth Berzillai's ſons to Solomon.

v. 8. How Simei ſhould be puniſhed.

After he had thus exhorted his ſon, and had communicated with him all his affairs, both as touching his friends, as thoſe alſo whom he thought worthy of puniſhment, he gave up the ghoſt (after he had lived ſeventy years, and raigned in Hebron a City of Juda for the ſpace of ſeven years and a half, and thirty three in Jeruſalem over the whole Nation.) He was a juſt man, adorned with all vertue, requiſite in a King that ſhould have the government of ſo many Nations. For he was valiant beyond compariſon, and in thoſe battels which
F he fought for his Subjects, he was the firſt that thruſt himſelf into danger, and exhorted his ſouldiers to behave themſelves valiantly, not commanding them like their Governour, but travelling and fighting with them as their fellow-ſouldier. He was ſufficient both in knowledge and foreſight, both how to except of the preſent, and how to manage his future occaſions: he was moderate and juſt, courteous and favourable to thoſe that were afflicted, and both juſt and gentle, which are thoſe ornaments wherewith Princes ought to be beautified: and in this great authority wherein he ws placed, he ſtepped not any ways awry, but in reſpect of *Uria's* wife. He left as much or rather more riches behind him, than any other King of the Hebrews, or other Nations had done. His ſonne *Solomon* buried him moſt royally in Jeruſalem,

v. 10, 11. The yeers of the age and raign, together with the vertues of David.

The year of the world, 2923. *before Christs Nativity*, 1033.

The sumptuous sepulchre of David.

Hircanus taketh a huge sum of money out of Davids Tombe.

Herod spoileth Davids sepulchre.

Jeruſalem, with all thoſe ceremonies which were accuſtomed in royall obſequies, and amongſt other things, he buried a great and huge value of riches with him: the incredible eſtimate whereof may be conjectured by that which followeth. For one thouſand three hundred years after, the high Prieſt *Hircanus* being beſieged by *Antiochus* ſurnamed the wicked (who was *Demetrius* ſon) and willing to gratifie him with ſome ſumme of money (to the intent he might levy the ſiege, and tranſport his Army ſome other wayes) and unable to levy money by any other means, he opened one Cabinet of the monuments of *David*, from whence he drew three thouſand talents, which he delivered to *Antiochus*, and by this means delivered the City from the ſiege (as we have declared in another place.) And again a long time after this, *Herod* alſo opened another Cabinet, from whence he took out a great ſumme. And as touching the Tombes of Princes, no man defaced them, becauſe they were moſt magnificently builded, for fear leſt they ſhould be eſteemed deſtroyers of Monuments. But for the preſent it ſufficeth that I have certified thus much.

The Eighth Book of the Antiquities of the Jews.

Written by *Flavius Joſephus*.

The Contents of the Chapters of the Eighth Book.

1. *How* Solomon *obtaining the kingdome, expelled his enemies.*
2. *Of the riches, prudence and wiſedome of* Solomon. *and how firſt of all he builded the Temple in Jeruſalem,*
3. *How* Solomon *being dead, the people revolted from* Roboam *his ſon, and made* Hieroboam *King of the ten Tribes.*
4. *How* Suſac *King of the Egyptians ſacking Jeruſalem, carried away the riches of that City into Egypt.*
5. *The war of* Hieroboam *againſt* Abiam, Robohams *ſon, and the ſlaughter of his Army, and how* Baſanes *the rooter out of* Hierobohams *poſterity, occupied the kingdome.*
6. *The irruption of the Ethiopians into the land of the Hebrews under* Aſa, *and the overthrow of their Army.*
7. Baſanes *ſtock being wholly rooted out amongſt the Iſraelites,* Zamri *ruled in Iſrael with his ſon* Achab.
8. Adad *King of Damaſco and Syria, encamping and fighting two ſeverall times againſt* Achab, *is overthrown.*
9. *Of* Joſaphat *King of Jeruſalem.*
10. Achab *being provoked to war by the Syrians, is overcome and ſlain in battell.*

CHAP. I.

How Solomon *obtaining the Kingdome, expulſed his enemies.*

The year of the world, 2931. *before Christs Nativity*, 1033.

1 King. 2. Solomon king of Iſrael after Davids death.

WE have declared in the former Book what *David* was, how great his vertue hath been, what profits and benefits thoſe of his Nation received by him, what warres and battels he worthily exploited, and how happily at laſt (through extremity of age) he departed out of this life. But after that *Solomon* his ſonne being at that time very young) had obtained the kingdome, and was placed in his Fathers Throne (according as *David* had determined, and the divine power had decreed) the whole people (according to the common courſe in the election of new Princes) with happy acclamations wiſhed him perpetuall felicity in all his affairs, and after his well governed eſtate, and royalty, long, many and proſperous years. But *Adonias*, who during his Fathers life time, thought to poſſeſſe and ſeize himſelf of the royall eſtate, came unto the Kings mother, and with all humility and reverence ſaluted her. To whom *Bethſabe* ſaid, that if there were any thing wherein

ſhe

A she might stead him, he should manifest it unto her, and that she would grant it him willingly. Whereupon he began to say, that it was a thing very well known, that the kingdom appertained unto him, both in regard of his age, as also in respect of the favour and good liking of the people: but since that it had been transferred unto *Solomon*, her sonne, by the will of God, he was content therewith, and would be his servant, being very glad of the fortunate successe of his affairs. He therefore besought her that she would sollicite *Solomon* in his behalf, and perswade him to give him *Abisace* to wife, who had slept with *David*, for that he had not any carnal company with her by reason of his age, and that as yet she was fully possessed of her virginity.

The year of the world, 2931. before Christs Nativity, 1033.

v. 17, ad 24. Adonias requireth Abisace to wife.

Bethsabe promised him to further his suite to the uttermost of her power, and willingly to imploy herself toward the accomplishment of the marriage, both for that the king was willing to gratifie her in whatsoever she should desire, as also for that she would instantly intreat him: so that he departed from her with assured hope of good successe in respect of his marriage. Hereupon presently did *Bethsabe* address her self to the King, intending to certifie him both what *Adonias* had requested, and what she had granted. When tydings came to *Solomon* that his Mother came to visite him, he went out to meet her, and embraced her, and afterwards conducting her into the place where the Royal Treasure was, he sate him down, and commanded his servants to place a seat on his right hand, for his Mother: who settled by him, spake unto him after this manner: My sonne, vouchsafe me one favour that I shall request at thy hands, and send me not hence discontented, and confused through thy refusall. *Solomon* answered her, that she should command him, by reason that Duty tyed him to the satisfaction and favour of his Mothers suits; reproving her for that insinuation she had used, by reason that thereby she evidently expressed that she was not thorowly assured to obtain her demand; but that she feared the refusal and repulse in the same: she therefore required him to give the damosel *Abisace* for wife to *Adonias* his brother. The King displeased at this her suit, dismissed his Mother, alledging that *Adonias* hammered high thoughts in his head, and that he wondered that in requiring *Abisace* to wife, he had not requested *Solomon* likewise to give him place in the kingdom: for *Adonias* was elder than he, and had more mighty friends than he had; namely, the General *Joab*, and the High Priest *Abiathar*. For which cause he incontinently sent *Benaia*, Captain of his Guard, to kill *Adonias* his brother. Then calling unto him the High Priest *Abiathar*: The pains (said he) that thou hast endured by accompanying my Father *David*, and attending and bearing the Ark with him, make thee escape from death; yet notwithstanding, for that thou hast been assistant to *Adonias*, and followed his faction, I condemn thee to depart from my presence, charging thee not to see my face any more, but to retire thy self to thine own house, and there to live in thy Countrey untill thou hast ended thy dayes: for having in this sort neglected me, it is not convenient that thou shouldest be in honour with me. For this cause was the house of *Ithamar* deprived of the Priestly dignity (according as God had fore-prophecied to *Eli*, one of the Ancestors of *Abiathar*) and translated to the race of *Phinees*, and established in *Sadoc*. Those of the race of *Phinees*, who lead a private life all that time that the Priesthood remained in the family of *Ithamar* (whereof *Eli* was the first) were these: *Boccias*, the sonne of *Joseph*; *Joathan*, the sonne of *Boccias*; *Mareoth*, the sonne of *Joatham*; *Aropha*, the sonne of *Mareoth*; *Achitob*, the sonne of *Aropha*; *Sadoc*, the son of *Achitob*, who was the first High Priest under King *David*.

v. 25. Adonias is slain.

v. 26, 27. Abiathar is dispossessed of the Priesthood.

v. 35. The genealogy of the High Priest Sadoc.

Joab having heard tydings of the death of *Adonias*, was seized with sudden and extreme fear; for he loved him more than King *Solomon*, and by reason of that friendship which he bare unto him, he justly and upon good grounds apprehended his own danger, and in this respect he fled unto the Altar, hoping in that place to be secured, in regard of that reverence which the King bare unto God. But when *Joabs* resolution was made known unto the King, he sent *Benaia* unto him with commission to bring him from the Altar, and to conduct him to the Judgement seat, that he might in that place justifie his actions: but *Joab* said, that he would never abandon the Temple, but that he had rather dye in that place than in another. When *Benaia* had certified the King of this his answer, he commanded him to cut off his head in the same place, according as he required, and that in that sort he should be punished by reason of the two murthers, which he had cursedly committed upon the persons of *Abner* and *Amasa*: commanding that his body should be buried in the same place, to the end that his sinnes should never depart from his race, and that both *David* and *Solomon* might be held guiltless of the death of *Joab*. This command of his *Benaia* executed, and was afterward made Generall of the men of Warre. Moreover, the King established *Sadoc* solely in the place of *Abiathar* whom he had deposed. He commanded *Simei* also to build him an House in

v. 38, ad 33. Joab is slain. Benaia is substituted in his place.

in Jeruſalem, to keep himſelf therein, without paſſing the flood of Cedron: for if he chanced to break that commandment, the penalty which he ſhould encurre, ſhould be no leſs than death; and to the more ſerious performance of this his injunction, he tied him by a ſolemn oath. *Simei* thanked *Solomon* for the charge he had impoſed on him, and ſwore that he would fulfill the ſame: ſo that forſaking his own countrey he came and dwelt in Jeruſalem, where after he had ſojourned for the ſpace of three years, it happened that he had news that two of his fugitive ſlaves had fled, and retired themſelves into Geth: whereupon he went to find them out, and no ſooner returned he back again with them, but that the King had intelligence that he had neglected his commandment; and that which is more, that he had broken that oath which he made unto God: wherewith he was wroth. For which cauſe calling him unto him, he ſpake after this manner; "Haſt thou not ſworn (ſaid he) that thou "wilt no wayes abandon or iſſue out of this City to depart into another? Truly thou ſhalt "not eſcape the penalty of thy perjury, but I will ſee juſtice done upon thee for the ſame, "and for thoſe outrages thou didſt offer unto my father during his flight, at which time thou "didſt ſhew thy ſelf to be a wicked man in all things: to the end that thou mayſt underſtand "that the wicked receive no priviledge, although that their puniſhments be for the preſent "deferred, but at ſuch time as they ſuppoſe themſelves to be aſſured (becauſe they have ſuf- "fered no puniſhment) their puniſhment is augmented and made more grievous, than it had "been, if they had preſently been executed for their offences. Whereupon *Benaia* ſlew *Simei*, according as he was commanded. From that day forward *Solomon* had his royall eſtate ſecured; and after that his enemies had received condigne puniſhment, he took to wife the daughter of *Pharaoh* King of Ægypt, and afterwards builded the walls of Jeruſalem, far greater and more ſtronger than they were before: and all the reſt of his life, he governed his Common-weal in peace; ſo that his youthfull years hindred him not from the obſervation of juſtice, and the maintenance of laws, neither excluded the remembrance of that which his father had charged him at the hour of his death: but behaving himſelf in all things exactly, he executed the affairs of his kingdome with that circumſpection, that ſuch as excelled him in years, and were advanced in prudence, could not ſurpaſſe him.

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v. 35. Sadoc obtaineth Abiathars place in the Prieſthood. Simei's puniſhment and death.

v. 38. ad finem

Hedio & Ruffinus, chap. 2. 1 King. 3. 1. ad 4. Solomon marrieth the King of Egypts daughter, and eſtabliſheth the Kingdome.

CHAP. II.

Of the wiſedome, prudence, and riches of Solomon, *and how firſt of all he builded the Temple in Jeruſalem.*

v. 5. ad 8. God appeareth to Solomon by night in a dream, and willeth him to aſk that which moſt of all he deſired.

AS ſoon as he came to Hebron, he determined to pay his vows unto God, on that brazen Altar which was erected by *Moſes*, and ſacrificed thereon in burnt-offerings a thouſand head of cattel; which honourable devotion of his was moſt acceptable unto God. For the very ſame night, after he had appeared unto him in a dream, he commanded him to aſk whatſoever bleſſing (as he imagined) ſufficient to recompence this his piety. But *Solomon* required a moſt high and excellent thing, which God doth moſt liberally beſtow, and men in like ſort very happily receive. For he demanded neitheir gold nor ſilver, nor any other kind of riches (ſuch as a youthfull man would require) for theſe are onely affected by the common ſort, when the other are onely worthy of the divine magnificence: But give me (ſaid he) O Lord, a ripe judgement, and a good underſtanding, to the intent that by theſe means, I may adminiſter juſtice to this people with truth and equity. With this demand of his God was greatly delighted, and promiſed him to give him all other things whereof he had made no mention, namely, riches and glory, and above all theſe, ſuch an underſtanding and wiſedome, as no one man either King or private hath had before him. Moreover, that he would continue the kingdome in his family for many ages, if ſo be that he continued in the wayes of juſtice, and obeyed God in all things, and walked in his fathers wayes in imitating his chiefeſt vertues.

v. 9. ad 15. Solomon requireth wiſedome at Gods hands, who with it giveth him riches and honours alſo.

After that *Solomon* had received theſe bleſſings from God, and was made happy by theſe promiſes, he forſook his bed, and worſhipping God returned unto Jeruſalem, where he offered great ſacrifices before the Tabernacle; and magnifically feaſted all thoſe of his houſhold. About the ſame time a very difficult judgement was brought him to decide; the reſolution whereof was very hard to be diſcovered. And I have thought it neceſſary to declare the occaſions whereon at that preſent the debate was grounded, to the end that the Readers may underſtand the difficulty of the cauſe in queſtion, and that if they happen at any time to be aſſiſtant in ſuch like affairs, they might draw as it were from the counterfeit of this

this Kings wiſedome, a perfect model, whereby they may directly ſhape and anſwer to ſuch demands as ſhall be offered them. Two women of looſe and luſtful converſation came unto him, one of the which (who ſeemed to have ſuffered the injury) began after this manner:

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Two women accuſe one another, for exchange of their children.

à v. 16, ad finem.

I, O King (ſaid ſhe) and this woman dwell together in one chamber; but ſo it fortuned that both of us on one day, and at the ſame houre, bare each of us a ſonne: ſome three dayes after we were brought abed, this woman lying by her infant, had in ſleep overlaid it, and ſtifled it, and hath taken my child from between my knees and laid it by her, and ſetled the dead childe, whileſt I ſlept, in my boſome. Now on the morrow, when I thought to offer the teat unto mine infant, I found not mine own, but perceived that her child lay dead by me: for I knew it, becauſe I had exactly marked it. This my child I have demanded at her hands, and becauſe I could not recover it, I have made my recourſe unto your Majeſties juſtice, O King: for in that we are ſole women, and ſhe is obſtinate, and feareth not to be convicted by any, ſhe perſiſted in her obſtinate deniall of the ſame.

After the King had heard this her demand, he inquired of the other if ſhe had any thing to anſwer to his accuſation. But ſhe denying the act, and averring that the Childe which remained alive, was hers; and that the dead one appertained to the other: and beſides that, ſince no man appeared that might determine the controverſie, but all the aſſiſtants were amazed at the obſcuritie and difficultie of the debate; the King at laſt bethought him of this policy: He commanded that both the children ſhould be brought before his preſence, as well the living as the dead; and calling one of his Guard unto him, he commanded him with his naked Sword, to cut both the children into two parts, to the intent that both of them might take the half of the living, and the other, half of the dead childe. This ſentence of his was ſecretly condemned by all the people, accounting it very childiſh. In the mean time the true mother began to exclaim, and deſire that the matter might not paſs ſo far, but rather that they ſhould give the whole childe, that was alive, unto the other: for that it ſufficed her, ſo as ſhe might ſee him alive, though he might be ſuppoſed to be anothers. The adverſe part offered her ſelf to behold the diviſion of the infant: and moreover required that the true mother ſhould be puniſhed. But the King conjecturing by the diſcourſe, both of the one, and of the other, which of their meanings was moſt unfained: adjudged the infant unto her that cried firſt (for that in equitie ſhe was the true mother) and condemned the wickedneſs of the other, who had murthered her own childe, and laboured as much as in her lay, to procure the death of her companions innocent infant. All the people tookt his judgement for an aſſured proof and ſign of the Kings prudence and wiſedome; and from that time forwards, they reſpected and honoured him as one that was endowed with a Divine Spirit. The chieftains and governors under him thorow all the Kingdome, were theſe: *Uri* governed the Countrey of Ephraim, wherein was compriſed the rule of Bethlehem, *Aminadab* commanded over the quarter of Dura, and the Sea coaſt, and had eſpouſed the daughter of *Solomon*. The great Plain was ſubjected to *Banaia* the ſon of *Achila*, who governed likewiſe all the Countrey that extended towards Jordan. *Gaber* commanded the Galaadites, and Gaulonites, as far as the mountain Libanus, and had under him ſixtie great Cities, and Forts. *Achinadab* governed all Galilee as far as Sadon, and had eſpouſed alſo one of *Solomons* daughters called *Baſima*: *Banacat* had the Countrey that confineth the Sea near to the City of Arce: *Saphat*, the mountains Itabyr, and Carmel, and the land of Galilee as far as Jordan: *Sonbeta* governed the whole land of the Benjamites: *Tabar* had all the government on the other ſide of Jordan, and was elected governour General over them all. Thus about this time did the Hebrewes wonderfully increaſe in riches, and the Tribe of *Juda* waxed opulent, by reaſon that the people addicted themſelves wholly to the tilling and manuring of their lands. For their peace was under ſuch aſſurance, that being diſtracted by no warlike tumults, and beſides that fruitfully enjoying a moſt deſired liberty, they eſpecially intended this thing onely, to increaſe their private and particular eſtates. The King alſo had other Governours who ruled the Syrians, and commanded other ſtrange Nations, which are extended from Euphrates as far as Egypt, who gathered the tribute of thoſe Nations for the King. Theſe Barbarians every day furniſhed the King for his own Table, and the maintenance of his houſhold, with thirty Cores of fine floure, and ſixtie of the courſer: ten fat Oxen, and twentie graſs beeves, with an hundred fat lambs. All which things, beſides veniſon and buffalles taken in chaſe, birds, and fiſh, were furniſhed dayly by the Barbarians to ſerve the Kings houſhold. He had likewiſe a great number of Chariots, ſo that he had fourtie thouſand mangers wherein his Coach-horſes fed; and beſides theſe he had twelve thouſand horſemen, half whereof kept alwayes about the King in Jeruſalem, the reſt were billetted in divers villages belonging to the King, and remained there. And they that had

v. 24, 25. Solomon commandeth both the children to be divided into two parts.

v. 27. Solomon by the ſpeech and geſture of the women diſcovereth the true mother.

Solomons governours and captains. 1 Reg. 4. 1, 7 ad 21.

The happie peace of the Iſraelites in Solomons time.

v. 23. Solomons dayly expences.

v. 26. Solomons chariots and horſemen.

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had the charge to furnish the Kings expences, provided likewise necessary provender for the horses, conveying it to that place whereſoever the King ſojourned. But ſo great was the wiſedom and prudence which God had beſtowed upon *Solomon*, that he ſurpaſſed all his progenitors: and the Egyptians likewiſe, who are eſteemed the wiſeſt of all men, were far behind him in wit. For he excelled all thoſe that in that time were in the greateſt account amongſt the Hebrews, whoſe names I will not omit; and theſe they were, *Ethan*, *Eman*, *Chalt*, and *Dodan* the Son of *Imaon*. He compoſed alſo 1500. Books of Odes and Canticles, and 30000. Books of Parables and Similitudes; for to every kind of Plant he alluded the parable from Hyſſope, unto the Cedar. The like did he of all living creatures that feed on the earth, ſwim in the waters, or flie in the aire; for none of their natures was he ignorant of: neither had he omitted to ſearch their faculties in particular, but examined and diſcourſed on them all, and had an inward ſpeculation and knowledge of their ſeveral and ſecret properties. He obtained alſo by inſpiration the Art of Magick, for the profit and health of men, and the exorciſing and caſting out of devils; for he deviſed certain incantations, whereby the diſeaſed are cured, and left the method of conjuration in writing, whereby the devils are enchanted and expelled; ſo that never more they dare return: And this kind of healing to this day, is very uſual amongſt thoſe of our Nation. For I ſaw a certain popular and private man amongſt the Hebrews, in the preſence of *Veſpaſian*, his Sons, tribunes, and other ſouldiers, that cured divers that were poſſeſſed. And the manner of his cure was this: He applied to the noſe of the Demoniack a Ring; under the ſeal whereof, was a root of thoſe things that *Solomon* had declared, which drew the devil out of the noſtrils of the ſick, as ſoon as he ſmelled the root: and as ſoon as the man was falne, he adjured him never more to return, intermixing ſome mention of *Solomon*, and rehearſing thoſe incantations that were invented by him.

Solomons prudence and wiſedome.

Solomons method in conjuration, whereby he caſt out devils.

The Author in this place abuſeth the gifts of God beſtowed on Solomon in extending them to thoſe Arts which are forbidden by the expreſs word of God.

A Jew caſteth out devils.

After this, the ſaid *Eleazar* being deſirous to ſhew unto them that were preſent, the efficacie of his Art, he ſet a pot or pitcher of water not far from the place where the poſſeſſed ſtood, and commanded the devil at ſuch time as he forſook the man, to overturn the pot, and thereby to give a ſign unto the aſſiſtants, that he had forſaken the poſſeſſed: which act of his manifeſtly declareth how great the ſcience and wiſedome of *Solomon* was. For which cauſe I thought good in this place to make mention thereof, that the worthy nature of this King might be known unto all men; and how beloved of God he was, and how ſurpaſſing in all kinds of vertue. When *Hiram* King of Tyre underſtood that *Solomon* ſucceeded his father in the kingdome, he was glad thereof, (for he was *Davids* friend) for which cauſe he ſent meſſengers unto him to ſalute him, and to congratulate with him of that good which had hapned to him: by whom *Solomon* returned an anſwer in theſe tearms:

1 King. 5. 1, ad 12. Hirams Embaſſadours to Solomon.

Solomon *to* Hiram *the King*: *Know thou that my father having a will to build a Temple unto God, hath been withdrawn from the performance thereof, by the continual Wars and troubles he hath had: for he never took reſt before he either had defeated his enemies, or made them tributaries unto him. For mine own part, I thank God for the peace which I poſſeſs, and for that by the means thereof, I have opportunitie (according to mine own deſire) to build a Temple unto God: for he it is that foretold my father that his houſe ſhould be builded during my reign. For which cauſe I pray you ſend ſome one of your skilfulleſt men with my ſervants to the wood Libanus, to hew down trees in that place: for the Macedonians are more skilfull in hewing and preparing timber then our people are, and I will pay the cleavers of wood according to your direction.* When *Hiram* had read this Letter, he was very glad to peruſe the Contents of the ſame, and wrote back again unto him to this effect:

v. 6. Solomon requireth Carpenters and workmen from Hiram.

The King *Hiram* unto King *Solomon*: *Thou haſt cauſe to thank God, in that he had delivered thy fathers kingdome into thy hands, to thee I ſay, who art a man wiſe and full of vertue. For which cauſe ſince no news can come unto me more gracious, nor office of love, more eſteemed then this, I will accompliſh all that thou requeſteſt: for after I have cauſed a great quantitie of Cedar and Cyprus wood to be cut down, I will ſend it thee by Sea by my ſervants, whom I will command (and furniſh with convenient veſſels of burthen) to the end they may deliver the ſame, in what place of thy Kingdome it ſhall beſt pleaſe thee, that afterwards thy ſubjects may tranſport them to Jeruſalem. Tou ſhall provide to furniſh us with Corn, whereof we ſtand in need, becauſe we inhabite an Iſland.*

v. 7. ad 10. Hiram promiſeth Solomons wood, and inſtead thereof requireth corn.

The Copies are yet at this day kept, not only by thoſe of *that Nation*, but alſo by the *Tyrians*: ſo that if any man deſire exactly to know what they be, let him ſearch the publick Records of the Tyrians, and he ſhall find in them matters accordant to that we have ſaid. All which I ſay, to the end the Readers might be aſſured, that I outſtrip not the truth in any ſort, and that I inſert not in this Hiſtory matters that are meerly apparent and deceitful, and onely faſhioned for delight; neither fear I that any man ſhall examine my writtings; neither

deſire

A desire I likewise that every man give credit at the first sight to the same, or that I be held blameless in suffering my self any wayes to vary or improperly dilate ought in this history: but contrariwise, if I cannot approve the truth by demonstration, and sufficient testimonies, I desire not to be allowed. As soon as *Solomon* had received these letters from the King of the *Tyrians*, he praised his facility and benevolence, and presently sent him that which he demanded: every year therefore he sent him two thousand Cores of wheat, and the like number of Bads of oyl (this Bad containeth seventy and two sextaries.) He gave him also the like measure of wine. From that time forward the friendship betwixt *Hiram* and *Solomon* increased more and more, so that both of them protested that it should continue for ever. The King imposed on his people the tribute of thirty thousand workmen, whom he gave in charge to travel continually, and distributed them very discreetly. He ordained that ten thou-
B sand of them should cut wood in Lebanus for the space of one moneth; and that then they should rest two moneths, returning every man unto his own dwelling place: until such time as the 20 thousand had in their turn accomplished the task in the time that was prefixed unto them, and then the first 10000 renued their work, and followed the same in the fourth moneth. *Adoram* was constituted superintendent over this tribute. Besides these, there were 70000 men appointed to carry stones and wood, who were the inhabitants of that Countrey, which *David* had left. There were fourscore thousand hewers of stone, over which were 3200 commissaries; these had the King commanded to cut the greatest stones, to make the foundations of the Temple: which after they had hewed and prepared in the mountain, he commanded should be drawn and brought into the City, and not only commanded he his
C Countrey-men to perform this, but those workmen also that were sent him by *Hiram*.

Solomon began this building in the fourth year of his reign, in the second moneth, which the Macedonians call Artemisium, and the Hebrews Jar; five hundred ninety and two years after the departure of the Israelites out of Egypt, one thousand and twenty years, since the arrival of *Abraham* in Mesopotamia; one thousand four hundred and fourty years, after the Deluge: And since *Adam* the first man until *Solomon* (who builded the Temple) all the years that are passed, have been three thousand one hundred and two. But the beginning of the building of the Temple hapned in the eleventh year of the reign of *Hiram*, who governed
D in Tyre: and since the first time that Tyre began to be inhabited, until the said building of the Temple, there passed two hundred and fourty years. The King therefore laid the foundations of the Temple, and made a most deep trench, and fortified it with most strong stones, which might be able to resist all the injuries of time. These stones were so closely joyned the one unto the other, that for the strength of the foundations; they might serve to make the base and ground, both to fortifie the work, as also to sustain that which should be builded thereupon, either for embellishment or weight of the charge: neither could the foundations be of less strength and hugeness, which were to sustaine a sumptuous pile of that height, greatness, magnificence and ornament. The walls were made of white stone, and continued of the same matter even until the roof. The height of the Temple was sixty cubits, and the length as much, and the breadth twenty. Over that was another edifice, having the like dimensions; so that the whole height of the Temple was sixscore cubits: and the entry thereof was to the East-ward. The porch that gave entry thereinto, had twenty cubits in length (which was the breadth of the Temple) and in breadth ten cubits: and the height thereof was of sixscore cubits. About the Temple was builded thirty Cels, which invironed the circuit of the same on the outside, and served to sustain all the edifice; for that they were of that number, and possible the one into the other. The entries were made after the same manner, from whence a man might easily pass from the one to the other. Every one of these Cels had twenty and five cubits in breadth, and as many in length, and twenty in height: and above them there were others builded: and others likewise above these of like number, and dimension: so that they were almost as high as the other buildings. Over these there were no buildings; only this, they were covered with Cedar: Every Cell had his cover apart, and had no dependence on the other roofs. The rest of the building of the Temple was covered with long beams, mortized the one within the other, which sustained the whole: so that the walls being in this manner fastned the one unto the other, were the more stronger. To these beams were there fastned certain roofs of the same stuff, which were curiously polished, carved and gilded. The walls on the inside were covered with Cedar plants intermixed with gold: so that all the Temple shined, and the burnisht gold lightned, and dazeled their eyes that entred into the Temple. All the whole building of the Temple was most artificially made of stones most exactly carved, and most closely and cunningly joyned together: so that they that curiously pried into the same, could not any wayes observe the stroke of any hammer,

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The truth of Iosephus history.

v. 11. The king sendeth Hiram a great quantity of wheat, oyl, and wine.

v. 14. The order of the Carpenters in Lebanus.

v. 15. ad finem. The order of the Masons and other workmen.

Hedio & Ruffinus, chap. 9. 1 King. 6. 1. &c.

When the building of the Temple began.

The depth of the foundations of the Temple, v. 2.

v. 2, 3, 4, 5. The height, length and breadth of the Temple.

The porch before the Temple.

The Cels which were builded in the circuit of Temple.

v. 22, &c. The beams and wals beautified with gold.

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nor other workmans tool, but all the whole mass seemed to be a natural and no artificial frame; and rather gathered in that place of it self, then garnished by the hands of cunning workmen. As touching the ascent into the highest part of the Temple, the King in that sort devised it, that in the thickness of the wall he included a pair of winding stairs to that purpose. This part had not a great gate towards the Eastward, as the lower had, but in the sides there were little doors made: All the whole Temple both within and without was covered with Cedar-planks, tied together with strong chains to fortifie and strengthen the same. The Temple inwardly was divided into two parts, the one whereof contained the *Sanctum sanctorum*, of twenty cubits (which was unaccessible) the rest of the space of fourty cubits was consecrated to the use of the Priests. And in the midst of the wall made he two gates of Cedar, inriched with store of gold, and divers curious carved works, and hung them with tipestrie: wherein were embroidered divers flowers of hyacinth, purple, and scarlet entermingled with most pure, white, and delicate linen. He placed also upon the holy of holiest (which was twenty cubits broad, and as many long) two Cherubins of massie gold, each one five cubits high, and each of them had two wings that were spread five cubits broad, by which means they were not far distant the one from the other, but that the one of their wings touched the Southern wall of the sacred place, and the other the Northern wall: the other wings that touched one another, served for a cover for the Ark which was placed between them both. But what the figure of the Cherubins was, it is impossible to express: he made the pavement of the Temple also, of plates of beaten gold. To the gate of the Temple he also fastned convenient doors twenty cubits high, answerable in height to the wall, and covered with plates of gold. In a word, he left not one place either within or without the Temple, that was not garnished with gold: he likewise adorned the outside of the gates as he had done the inside. But the gate of the porch had no such ornament. After this, *Solomon* sent unto *Hiram* King of Tyre for one who was a cunning workman, called *Uram*, the Son of a woman of the line of *Nephtali*, and of *Urias* the Israelite. This man had great knowledge in all kind of works, but his especial excellency was in working gold, silver and brass, who made all that which covered the Temple according as the King commanded. He made two pillars of brass, four fingers thick, and eighteen cubits high, and twelve in the circumference; on the chapters of each of them, he planted a founded lilly, of five cubits in height, which he invironed with certain grates made of brass after the manner of enterlaced nets which covered the lillies on each side, on which there hung down two hundred Pomegranats in two ranks. These pillars placed he in the entrance of the porch, the one on the right hand called Jachin, the other on the left called Boz. He founded also the brazen Sea made after the manner of a Hemisphear, and this vessel was called the Sea, by reason of the hugeness thereof. For it was a laver that by measured line was ten cubits broad, the thickness of a hand; the midst thereof was sustained with a pillar ten times twisted, whose bigness was a cubit. This laver was sustained by 12 heifers, which by three and three were placed directly opposite against the quarters of the four winds: and the hindermost part of these heifers were set somewhat stooping, to the end that this round and ample vessel might be the more surely supported by them. This sea contained three thousand Bads. He made also ten brazen bases four square, for the lavers, each one in length five cubits, in breadth four, in height three; thus were the parts of this work severally fashioned. There were four little pillars square, and erected at every corner one, in which the sides of the bases were adjoyned, and divided into three sorts, according to the place distinguished between the joynts; with Images, here a Lion, there a Bull, and in another place an Eagle. The pillars likewise were adorned with the same ingraving: and all this whole work hung upon four wheels, which were made of cast work, which had certain naves or spoaks a cubit and a half in the Diameter: and it was a wonderful thing to see the circumferences of them, how cunningly they were wrought, and properly setled to the sides of the bases by their naves, or strakes. They were thus made: the corners or angles on the upper part were sustained by certain shoulders made after the manner of extended hands, on which was there placed a spire, to which the laver was fastned, being upheld by the paws of a Lion, and an Eagle, which were fashioned and so properly united, that they that beheld them, would have supposed them rather to be natural creatures then otherwise: and betwixt them also there were certain Palm-trees figured. Such was the composition of the ten lavers. Moreover, he made ten other brazen lavers after the manner of a round cockle shell, each of which contained fourty Choes: for they were in height four cubits, and from brim to brim, there were likewise four cubits: which lavers he placed upon ten bases or feet called Meconoth, five of which stood on the left side of the Temple, that extended to the Northward, the other five on the right hand toward the Southward; yet so as they affronted the East. Here likewise placed he the Sea full of water, to the intent that the

Winding stairs.

The Temple divided into two parts.

v. 22. ad 24. Two Cherubins.

The pavement, gates, and all other things in the Temple beautified with gold.

Solomon sendeth to Hiram for Uram a cunning workman.

2 Chron. 4. 2. A vessel called the brazen sea.

1 King. 7. 27. Ten brazen bases of the laver.

v 37, 38. Ten round laves.

A Priests entring into the Temple, might wash their hands and feet before they went up unto the Altar. The other lavers served to wash the inwards and feet of those beasts that were sacrificed. He builded likewise a brasen Altar of twenty cubits long, and as many in breadth, and ten in height, to offer burnt offerings thereon. He made likewise all the vessels that belonged thereunto of brass: as kettles, water-pots, hooks, and forks, and such like, that in brightness equalled the pure gold. The King also dedicated many tables, and amongst these, one great one of gold (on which the sacred bread was laid) the rest not far inferiour, yet made after divers manners; held ewers and platters of gold, to the number of twenty thousand, and of silver fourty thousand. He made likewise ten thousand Candlestick, (according as *Moses* had commanded) whereof one he dedicated in the Temple, that according to B the law it might give light there in the day time. He made a table also, on which the loaves of bread were laid, on the North side of the Temple, hard by the Candlesticks, which was placed towards the Southward. The Altar of gold was planted betwixt them both. All which things were inclosed in that part of the Temple that contained fourty cubits, before the tapestry of the holy of holiest, where the Ark should be placed. The King also caused fourscore thousand pots, and a thousand hundred of ewers of gold, and twice as many of silver, to be made; and fourscore thousand plates of gold, and twice so many of silver, to offer the kneaded flower in them upon the Altar; and threescore thousand cups of gold, and twice so many of silver, to lay the flower mingled with oyl thereon; and two thousand measures of gold, and twenty thousand of silver, resembling a Hin or an Epha of *Moses*. Twenty thousand of Censers also of gold, C wherein the perfume was burnt, to hallow the temple; and others censers likewise in which they carried fire from the great Altar, and laid it on the lesser, which was within the Temple, to the number of fifty thousand, he prepared also a thousand vestments for the use of the Priests, with their surcots, heads, pectorals, and with their precious ouches, notwithstanding there was but one Crown wherein *Moses* had written the name of God, which hath continued even untill this day. He made also ten thousand stoales for the Priests of fine linnen, with scarlet girdles, for every on of them; two hundred thousand trumpets according to the ordinance of *Moses*, and fourty thousand instruments of Musick to record and praise God with (as the Psaltery and harp of a mixt matter, the fifth part gold, and the fourth part silver.) All which *Solomon* most magnificently prepared for the service of God, sparing no cost, but imploying himself to the uttermost of his power, toward the ornament of the Temple: which he beautified and endowed with all these treasures. He environed the Temple likewise with a certain wall some three cubits high, which in our tongue we call Gison, to exclude the prophane multitude, and admit none but the Priests only. Without this wall there stood a Temple four-square with great and broad Ies, which opened with very great gates, every one according to the quarter of the wind; and the doors thereof were covered with gold. Into this place all the people that were purified might enter, and they likewise that kept the ordinances of *Moses*. It may not be spoken or scarcely believed, although it were seen, how admirable that exteriour Temple was: for he filled huge trenches, which by reason of their unmeasurable depth, could not be lookt down into without vehement apprehension of fear (for they were four hundred cubits deep) yet notwithstanding he filled them, and raised them to the height of the hill, whereon the Temple was built; and by this means it came to pass, that the walk without the Temple was equalled with the foundation of the same. This did he begirt with double porches, sustained by pillars of rich stone; the roof whereof were of polished Cedar, and the gates were of massive silver.

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The use of the Sea, and the other ten lavers.

The Altar and vessels appertaining to the same.

The Table of sacred bread.

The Candlestick.

The cups and vials.

The bowls, the censers.

Priests garments.

Instruments of Musick.

The inclosure before the Temple.

The Fane.

The huge trenches, wherein the foundation of the Temple was laid, filled.

After that King *Solomon* had in seven years finished these so huge, fair, and magnificent buildings, and all the other necessaries which he had bestowed upon the Temple, and declared thereby his great riches, and confirmed his readiness to be such, that that which at the first sight might require a mans whole life to finish, he accomplished in few years, in respect of the greatness of the Temple: He wrote unto the Governours and Elders of the Hebrews, commanding them to assemble all the people in Jerusalem to behold the Temple, and to bring in the Ark of God: and although this assembly was publickly proclaimed, yet scarcely did the people make their appearance in Jerusalem before the seventh moneth which we call Thuri, and the Macedonians Hyperberete. About this time fell the feast of Tabernacles, which the Hebrews most religiously observe and honour with great festivals. They therefore took the Ark and Tabernacle that *Moses* had beforetime made, with all those necessaries which appertained to the Divine service, and bare them into the Temple. The King and all the people, with the Levites marched before, having their cattel ready to sacrifice, and filling the way with offerings, and the blood of divers slaughtered beasts, burning an infinite quantity of perfumes, wherewith the air was filled round about, the sent

Hedio & Rufinus, chap. 4: 1 Reg. 8. 5.

Solomons Temple was consecrated in the moneth of October.

v. 1, ad 4: The *Ark* is carried into the Temple.

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whereof diſperſed it ſelf far and near, to make it known that God would be preſent in that new builded and conſecrated place (if we may ſo ſpeak of divine things after a humane manner.) Thus ceaſed they not to ſing and dance untill they came unto the Temple: and after this ſort conducted they the Ark. But when it was to be carried into the holy of holies, the reſt of the multitude departed, and the Prieſt only placed it under the two Cherubims, who imbraced it with their wings, as if it had been covered with a pavillion or ſome canopie: for they had been expreſly faſhioned after that manner by the workmen. The Ark contained nought elſe but the two tables of ſtone, in which were kept in writing the ten commandements pronounced by God on the mount Sinai. For as touching the Candleſtick, and the Table, and Altar of gold, he placed them in the Temple before the moſt holy of holies, in places correſpondent to thoſe where they ſtood, when they were in the Tabernacle. Then offered they the ordinary ſacrifices, and placed the brazen Altar before the Temple near unto the gate: ſo that when it was opened, the other ſtood in ſight, and a man might ſee the ſervice and magnificence, that was uſed in the ſacrifices. And as touching the other utenſils, he gathered them all together, and placed them in the Temple. But after the Prieſts (having given order for all things about the Ark) were departed from thence, ſuddenly there fell amidſt the ſanctuary a thick cloud, not pitchy, nor ſuch as reſembleth winter clouds loaden with rain; but defuſed and temperate, which darkned the ſight of the Prieſts, ſo that they ſaw not one another. But thereby every mans mind was eaſily induced, and his opinion confirmed, that God was deſcended into the Temple, and willingly dwelled, in the ſame: In effect all men had no other opinion: But King *Solomon* ariſing from his throne wherein he was ſeated; addreſſed his prayers unto God, in ſuch words as he thought both to be agreeable to the divine nature, and convenient for him to uſe: O Lord (ſaid he) thou haſt an eternal houſe, neither are we ignorant that thou haſt builded this whole maſs of the Univerſe for thy ſelf, which conſiſteth of heaven, earth, air and ſeas: which thou altogether filleſt, yet art thou not contained by them. But therefore have we adorned and erected this Temple to thy Name, to the end that we might offer up our ſacrifices and prayers in the ſame, and ſend them up to heaven (as a ſweet ſacrifice) to obtain thy favour, aſſuriug our "ſelves that thou art here preſent alſo, and wilt never be abſent from this place. For whereas "thou ſeeſt all things, heareſt all things, yet forſakeſt thou not us at all: neither doeſt thou "abandon the place where thou doeſt worthily inhabit: but rather thou art alwayes near unto "all men, but in eſpecial preſent with thoſe that think on thee day and night. Theſe words "ſpake he, looking upwards towards God, and afterwards addreſſing himſelf unto the people, "he ſpake unto them as touching his power and providence, how he had foretold his father "*David* of all that which ſhould happen: the greater part whereof was already accompliſhed, "and the reſt was ſhortly to ſucceed. Furthermore, he declared how God himſelf had given "him his name before he was born, and that it was known how he ſhould be called: and how "at ſuch time as he ſhould be King after the deceaſe of his father, he ſhould build him a Tem-"ple; which things they ſaw brought to paſs according as they were foretold; for which they "ought to give God thanks, and not to loſe any hope of any of thoſe things that had been "promiſed them in regard of their happineſs, having occaſion of belief by the ſight of thoſe "things which they then beheld.

v. 4. The Prieſts place the Ark of God in the Sanctuary, and in it the Tables of ſtone, wherein the ten Commandements were written. The Candleſtick, Table, and Altar of gold. The brazen Altar. A cloud in the Tabernacle.

v. 22, ad 54. Solomons prayer unto God. God immeaſurable. The cauſes why the Temple was builded. God is true in his promiſes.

When the King had ſpoken after this manner unto the people, he turned again and beheld the Temple, and lifting up his hands towards the people, he began thus: It is impoſſible (ſaid he) for men to yeeld effectual thanks unto God for thoſe benefits they have received of him: for God (who is more abundant then all men) hath no need of them: But (O Lord) it behoveth us, that ſince of thy grace thou haſt made us more excellent then other living creatures, we ſhould bleſs and give thanks unto thy Majeſty, and in eſpecial it concerneth us to honour thee for the benefits thou haſt beſtowed on our family, and all the "Hebrew Nation. But with what other means then ought we to appeaſe thee when thou art "diſpleaſed, and when we are to entertain thy mercy, then by that voice which we draw from "the air, and which as we know mounteth back again into the air? I ought therefore firſt "of all to give thee thanks in reſpect of my father, whom from obſcurity thou haſt raiſed to "high majeſty: next, for that thou haſt fulfilled all thoſe things which thou haſt fore-prophe-"ſied of me, until this preſent day; I beſeech thee for the time to come to furniſh me with "thoſe things, that thou mayeſt give unto men that are dear unto thee, which is, that thou in-"creaſe our houſe every way, according as thou haſt promiſed my father *David* to perform "during his life, and at ſuch time as he was near unto his death, namely: that the Kingdome "ſhould continue in our familie, and that his race ſhould multiply in innumerable ſucceſſi-"ons. Beſtow thou this benefit upon us, and bequeath unto all mine, that vertue wherein thou

v. 55, 56, &c. Solomons prayer wherein he thanks God for his benefits, and beſeecheth his future protection.

A thou takeſt delight. Moreover, I beſeech thee that a portion of thy Spirit may come and dwell in the Temple, to the intent that we may underſtand that thou dwelleſt upon earth; for not only this Temple, but the whole Heaven, and the depth of things that are under the ſame, are too little for thy habitation. I beſeech thee therefore that it may pleaſe thee to continue it for thine own, to the end it may never be deſtroyed by the enemy, but that thou wilt alwaies have care of it, as of thine own peculiar inheritance. And if it ſhall ſo fall out that thy people run aſtray, and that afterwards being puniſhed by thee, by ſome puniſhment of death, peſtilence or any ſuch chaſtiſement (by which thou reclaimeſt thoſe that offend thee, to the obſervation of thy laws) they have recourſe unto this Temple, aſſembling, beſeeching, and requiring of thee mercy; hear them I beſeech thee, as being preſent in this place, and have compaſſion on them, and deliver them from their adverſities.

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Solomon humbly beſeecheth God, that he will protect this Temple as his own houſe.

B Neither do I only intreat thee for the Hebrews when they ſhall have offended thee: but if it happen that any one arrive here from any part of the world, of what countrey ſoever he be, to demand and require the fruition of this mercy, hear thou him, I pray thee, and grant his requeſt: For by this means all men ſhall know, that it is thy will that thy houſe ſhould be builded in this place, and that we are not inhumane by nature, but that we have deſired that thy help and the communication of thy bleſſings ſhould be beſtowed, not only on thoſe of our nation, but alſo on all the world. This ſaid, he caſt himſelf flat upon his face, and continued in prayer a long time, and afterwards riſing again, he offered ſacrifices upon the Altar; and having filled the Temple with entire offerings, he knew moſt evidently that God C did gratefully account and except of his oblations; for a fire trilling thorow the aire, and lighting upon the Altar in the ſight of all men, conſumed and devoured the ſacrifice. When this viſion had hapned, the people manifeſtly conjectured that Gods abode ſhould be in that Temple, and with great joy humbled themſelves on their faces, and lay proſtrate on the pavement. But the King began to praiſe God, and incited the people to do the like, conſidering they had already received the teſtimonies of his mercy, exhorting them to pray that he would be alwaies merciful unto them, and that he would keep them for ever in cleanneſs and uncorrupt minds, and that they might juſtly and religiouſly lead their lives in obſerving thoſe Commandments which he had given them by *Moſes*. For in ſo doing, the peo- D ple of the Hebrews ſhould proſper and grow more happy, then all the nations of the world. Moreover, he exhotted them to keep in their remembrance thoſe means, by which the benefits they poſſeſſed had been gotten; aſſuring them that by the ſame they ſhould retain continuance, increaſe, and multiplication thereof. For they ought to think that they received them not, but for their piety and Juſtice; and that it was all one for men to get that which they wanted, as to keep that which was gotten, without defaulting in any thing. When the King had ſpoken after this manner unto the people, he diſmiſſed the aſſembly (having firſt of all accompliſhed the ſacrifices both for himſelf and the people, by offering up twelve thouſand Oxen, and ſixſcore thouſand ſheep.) For then firſt of all was the Temple embrewed with the blood of the ſlaughtered ſacrifices, and all the Hebrews with their wives and chil- E dren, were banquetted therein. The King alſo feaſting with the whole people, celebrated the ſolemnity of the Tabernacles for the ſpace of fourteen dayes in great pomp and magnificence. And when as all things were ſufficiently performed, and nothing was deficient that concerned the ſervice of God, every one (diſmiſſed by the King) departed to his own dwelling place, giving him hearty thanks for the care he had of them, and for the works he had done for them, praying God that it might pleaſe him to grant their King *Solomon* a long life. And thus they returned home with joy, prayſing and ſinging hymnes unto God, ſo that they rid their way, and returned to their families with great treaſure, and without any travel.

v. 41. He prayeth that ſtrangers may be heard alſo in this place.

2 Chron. 7. 1. A fire from heaven conſumeth Solomons ſacrifice.

Solomon exhorteth the people to praiſe God, and to give him thanks, and to pray unt. him.

1 King 8. 62, 63. Solomons ſacrifices in the dedication of the Temple.

The feaſt of Tabernacles. v 66.

The King diſmiſſeth the people.

1 King. 9, 1, 2. God appeareth again to Solomon, and promiſeth him all bleſſings, if he ſwerved not from his fathers precepts; v. 6, 7, 8, 9. A grievous commination againſt the Iſraelites, if they fall from the way of righteouſneſs.

After then that they had conducted the Ark into the Temple, and had beheld the greatneſs and beauty of the ſame, and had celebrated moſt excellent ſacrifices, and made great ſolemnities, they returned every one unto his City. But a viſion that night appeared unto the King during his ſleep, which gave him aſſurance that God had heard his prayer, and that F he would keep his Temple and dwell in the ſame for ever (if ſo be his poſterity and all the people addicted themſelves to live vertuouſly:) promiſing himſelf in eſpecial, that if he continued in the obſervation of thoſe advertiſements which his father had preſcribed him, he would raiſe him to the full infinity of felicity, and thoſe of his poſterity ſhould obtain the royalty over all the Countrey, and over the tribe of *Juda*: but if he forgot the exerciſes of piety, and exchanged them for the ſervice of ſtrange gods, he would pluck him up by the roots, without leaving any remainder here to raign after him; neither ſhould the people of Iſrael remain unpuniſhed, but ſhould be exterminate by infinite Wars and adverſities, and be caſt out of the Countrey which he had given unto their anceſtors; and become

baniſht

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banisht men, and runnagates in a forraign land. And as concerning the Temple which is builded at this present, I will (said he) deliver it to the enemies to ransack and burn it, and the City shall be destroyed by the hands of the enemies: and their miseries shall be so notorious thorow the world, and to such extremity shall they be driven, as it shall hardly be beleeved: so as their neighbours round about them, hearing tidings of their calamities, shall be astonished, and shall seek out the cause why the Hebrews are thus hated by God, who beforetime have been so advanced by him in riches and honours: and they shall understand thereof by those that survive, in hearing them confess their sins; and the transgressions they have committed against the ordinance of their fore-fathers. These things that were declared unto him in a dream, are registred in the sacred Letters.

1 King 7. 1. Hedio & Rufinus, chap. 5. Solomons Palace finished in thirteen years.

Seven years after the Temple had been thus builded (as it hath been heretofore declared) he began the building of his Palace, which he scarcely finished in thirteen years space (for he was not so intent and earnest in building thereof, as he was in the structure of the Temple.) For although the Temple was very great, and of incredible and marvellous magnificence, yet so it is, that God (for whom it was made) assisting the workmen, it was thorowly finished within the term of the years aforesaid. But the royal Palaces, being far lesser then was the temple, were builded more slowly, because the stuffe had not been prepared so long time before, neither with so great affection; and the rather, because the Palaces that were builded, were not for God, but for Kings: Notwithstanding, this house was builded very magnificently, according as the wealth of the Countrey and the power of the Hebrew King required. But it shall not be amisse if I declare all the order and disposition of the same house, that by the description thereof the Reader may both gather and consider the whole amplitude thereof: It was a great and goodly lodging, sustained by divers pillars, prepared to receive and contain much people at the time of their assemblies, wherein they intreated of affairs, and held pleas. It was a hundred cubits in length, and in breadth fifty, and in height thirty, comprized under sixteen square pillars covered with Corinthian work, with stairs of the like measure, and carved gates, both pleasant for sight, and fit for fortification.

v. 8. The Hall. The Tribunal.

In the midst of this space, and hard by the Temple, there was another square Pavillion thirty cubits large, sustained with strong pillars, within which there was another magnificent Tribunal, on which the King sate to give judgement; unto which there was annexed another Palace prepared for the Queen. All the Chambers, as well those that were ordinarily in use, as those for recreation after he had retired himself from publick affairs, were adorned with planks of carved Cedar, and were builded partly of stone tenne cubits square, partly of curious marble, and very rarely and cunningly wrought (such as are wont to adorn Temples and Palaces) and are found out by the most curious and cunning Masons. And that which made it more beautifull, were three panes of Tapistry, and the fourth admirable for the artificial engravings: for the workmen had made therein trees and plants of divers sorts, shadowed with their branches and leaves, hanging in such sort, that to behold them, a man would have thought that they shook, the workmanship was so exquisite and curious that covered the stone. The rest, as far as the roofe, was enchased, and flourished with divers antiques and pictures. Furthermore, he builded other places of pleasure, with very long porches to beautifie the Palace; amongst which, there was one most magnificent to make banquets and feasts in, which altogether was adorned with gold: and all the necessaries belonging thereto, and to the entertainment of those that banqueted, were of gold. It is a great matter to number the hugeness and variety of these royal lodgings, both greater and lesser; of those that were hidden under the earth, as of those which being lifted up in the air, did most apparently manifest their beauty: the pleasant arbors likewise delightful to behold, and most contenting in summer, for that they were covered and warranted from the heat. To speak in a word, all the building was made of white marble, of Cedar, of Gold, and of Silver: the floores and walls were figured with diversity of flowers and of precious stones, inchased in gold, after the manner of the Temple of God, which shined with such like ornaments. There was likewise erected a most mighty Throne, made in form of a Tribunall, with six steps of pure Ivory: on each side of which there stood two ramping Lions, and the like number were placed above. The stage of the Throne was after the form of hands, that laid hold on the King: and he sate upon a half Oxe looking backwards: and this Throne was all invironed with gold.

v. 8. The Queens house, and other Palaces of pleasure.

v. 9, &c. The ornaments of Solomons Palace. Chambers of pleasure, with houshold-stuffe of gold.

1 King. 10.

Solomons Throne made of Ivory. 3 Reg. 5.

Solomon builded all this that hath been spoken of, in the space of twenty years, being furnished by *Hiram* King of the Tyrians for these his buildings, with great sums of gold, and far more greater of silver, besides a quantity of Cedar and Pine-trees. *Solomon* also remunerated him,

A him, and gave him great presents, and sent him every year sufficient of corn, wine and oyle (as we have heretofore declared) whereof he stood in great need, by reason that his Countrey was an Island. And besides that, he gave him twenty Cities in Galilee, not far distant from Tyre. *Hiram* having visited them, and not well pleased with them, sent unto *Solomon* to certifie him thereof, that he had no use for his Cities: and from that time forward they were called the Countrey of *Chebal*, which is as much to say in the Phœnician tongue, as unpleasant. *Hiram* likewise sent unto *Solomon* certain mysteries, and difficult questions, requiring him to decide the same, and to dissolve those doubts and difficulties that occurred in his demands. *Solomon* being a man of ripe judgement and understanding, pretermitted none of them; but after he had attained their resolution in his own opinion, and had gathered the sense, he expressed and opened the same. Of these two Kings, *Menander* (who translated the B Antiquities of the Tyrians out of the Phœnician tongue into Greek) maketh mention, speaking after this manner: "after the decease of *Abibale*, *Hiram* his sonne succeeded him in "the kingdome, who lived fifty and three years, and reigned thirty and four. He annexed "the field with his called Ample, unto the Island, and dedicated a golden pillar in *Jupiters* "Temple. He also caused a great quantity of wood to be hewed down in the mountain Liba- "nus, to make covers and roofes for Temples. For having pulled down some ancient Tem- "ples, he builded that of Hercules, and that of Astrate, and made his first building of Her- "cules in the moneth of Peritien, and made war against the Eucecans who refused to pay their "tributes: and after he had once again brought them under his subjection, he returned to C "his own Palace. In his time lived the young sonne of *Abdimon*, who alwaies resolved those "questions which *Solomon* King of Jerusalem proposed. *Dius* also maketh mention of him in "these tearmes: After the decease of *Abibale*, his son *Hiram* raigned: he it was that fortified "the quarter of the City to the Eastward, and enlarged the same, and conjoyned the Temple "of Olympian *Jupiter* to the City, which before that time was in another place, and filled all "the place between them with earth, and adorned it with pendants of gold; and afterwards "going up to Libanus, he hewed down timber to build temples withall. He said also, that "*Solomon* raigning at that time in Jerusalem, sent unto *Hiram* certain subtil questions, deman- "ding the exposition thereof under this condition, that if he declared them not, in way of pe- D "nalty he should pay a great summe of money; and afterwards that a certain Tyrian called "*Abdimon*, expounded that which had been proposed, and in lieu thereof proposed certain "others, which *Solomon* could not expound, and for that occasion he paid a great summe of "money unto *Hiram*. This is it that *Dius* writeth.

The year of the world, 2941. before Christs Nativity, 1023.

v. 11, 12. Solomons gratuitie to Hiram for the benefits he received. 1 King. 9. 4 King. 5.

Solomon interpreteth certain hidden questions sent unto him by Hiram.

Menander the Historiographer maketh mention of Hiram and Solomon.

Dius maketh mention of Hiram.

Dius of Solomon.

The King seeing that the City wanted both bulwarks and towers to secure the same, and that the strength of the same was no way answerable to the dignity thereof, he repaired the walls, and erected great towers on the same. Moreover he builded certain Cities, which deserve to be memorized amongst the most renowned, namely, Ascor and Magedon, and for the third, the City of Gaza in the Countrey of the Philistines: against which *Pharao* King of Egypt led out his army, and took it by force, and after he had put all the inhabitants thereof E to the Sword, he destroyed the same, and afterwards he gave it in dower unto his daughter which married with *Solomon*. For which cause the King fortified it. Seeing it to be already sufficiently fenced by nature, and that it stood very commodiously for the War. and to hinder the invasions of the enemy that might happen. Not far from thence he fortified two other Cities, whereof one was called Betachor, and the other Baleth. Besides these he builded others, which were Cities of recreation and pleasure, by reason of the good temperature of the aire, and the pleasantness of the fruits, and in especially the sweet streamy rivers wherewith they were watered. Afterwards entering into the desart that is above Syria, and conquering the same, he builded another great City two dayes journey distant from the higher Syria, a dayes journey from Euphrates, and six from the great Babilon. The cause why this City was inhabited far from the civil and peopled quarters of Syria, was, because in no place of the lower Countrey there was water to be found, and in this City onely there were fountains and springs. He therefore builded this City, and begirt it with strong walls F and called it Thadamor (which is the name which the Syrians term it by, even at this day and amongst the Greeks is called Palmyra.) And these were *Solomons* works in that time. But for that there are divers that demand the question how it commeth to pass, that all the Kings of Egypt that have been since *Mineus* the founder of Memphis, and who raigned divers years before our great ancestor *Abraham*, who (I say) have been till *Solomons* time, for the space of more then thirteen hundred years, have been called *Pharaohs*, deriving that name from one that raigned in the mid-time between both: I have thought it requisite to manifest the same to the intent to resolve that doubt, and express the cause of that name.

Solomon repaireth the walls of Jerusalem, and erecteth towers. Hedio & Rosinus, chap. 6.

Solomon buildeth certain Cities Azor, Magedon, Gaza, Betachor, Baleth.

Thadamor, or Palmyra.

Why the Egyptian Kings were called Pharaohs.

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The year of the world, 2953. *before Christs Nativity*, 1011.

name. The name of *Pharao* amongst the Egyptians, signifieth as much, as *King*. But I think that from their childhood they had other distinct names, and that afterward when they are created Kings, they take upon them that name, which in their mother tongue signifieth no less, then *Authority*. (For the Kings of Alexandria having been before-time called by other names, at such time as they are introduced into the Kingdome, they are called *Ptolomies*, by the name of their first King.) The Roman Emperours likewise, notwithstanding they have other names, at the time of their birth, yet are they called *Cæsars*; because the *soveraignty* and *honour* whereunto they are raised, imposeth that title on them: and the name that was given them by their fathers, is no more retained. For this cause it is (as I think) that although *Herodotus* of *Halicarnassæus*, saith, that since *Minos* the founder of *Memphis*, there have been three hundred and thirty Kings of Egypt; yet declareth he not their names, because they were called *Pharaobs*. For when after these a woman had obtained the Kingdome, he called her by her own proper name, *Nicaule*: Whence it appeareth that the men who have been Kings, were usually called by this name, and that it had not been communicated unto this woman: for which cause it was necessary to declare her own first name. For mine own part, I have found in the Books of our nation, that since *Pharao*, who was father-in-law to *Solomon*, no one of the Kings of Egypt have been called by that name: and that some little while after, the aforenamed woman came unto *Solomon*, who raigned in Egypt and Ethiopia: of whom a little after we will make some discourse. And at this present I have made mention of it, to make it known that our records, and the Chronicles of the Egyptians, accord in many things.

The Egyptian Kings called Pharaohs. Ptolomei. Cæsars.

Herodotus writeth not the names of the Egyptian Kings.

Nicaule Queen of Egypt and Ethiope commeth to Solomon.

1 King. 9. 16, ad 21. Solomon compelleth the remainder of the Canaanites to pay tribute. The thraldome of the Canaanites.

But King *Solomon* conquered the *Chanaanites* (which till that time were not under his subjection) and those that inhabited the mountain *Libanus*, as far as the City of *Amath*, and made them tributaries, and chose out amongst them every year such, as he might employ in servile actions, and in domestical business, and tillage of the land. For no one Hebrew was a slave: neither was it convenient, that since God had subjected divers nations under them (whom they might make slavers of) that they should tie those of their own nation to that bondage; who were all of them employed in arms, and rather took delight to mount Chariots, and to ride horses, then to drudge like slaves. Over the Chanaanites (whom he employed in his service) he appointed five hundred and fifty Commissaries, who had their charge and authority from the King, and tasked them to those works and handy labours wherein they imployed them. He builded a Navy also in the gulfe of Egypt, in a certain place of the red Sea called Asiongaber, which is named Berenice, not far from the City of Elana (which Countrey in times past appertained to the Jewes.) And toward the building of his Navy, he obtained of *Hiram* King of Tyre, a very convenient furtherance: for he sent him modules of ships, and men that were skilfull in Navigation, whom he charged to saile with his procurers and factors, to the Countrey at that time called Ophir, and at this present the Land of Gold, in the Countrey of India, to bring Gold from thence: who returned back again unto the King, after they had gathered about four hundred talents.

1 King. 10. 1, ad 18. The Queen of Egypt and Ethiope resorteth to Solomon.

About this time the Queen of Egypt and Ethiopia (a woman adorned with wisdome, and admirable in all other things) having heard of the renowned vertue and prudence of *Solomon*, was touched with a desire both to see him, as them also that were reported daily to attend him: and for that cause, came in person unto the King, under purpose to confirme her belief by experience, and not by hear-say. For oftentimes report is no other thing, but a false opinion, which is believed by one or other, and is but only grounded on relation. She therefore resolved to come and see him, and especially to make trial of his wisdome: which she narrowly sifted, by proposing certain difficult questions unto him, which she had conceived in her mind. She therefore repaired unto Jerusalem with great pomp, glory, and riches; for she brought with her certain Camels charged with gold, odours, and precious stones of great value. After that the King had graciously entertained her, and honoured her in all things, he easily comprehended in his mind those doubts which she had proposed unto him, and gave her a more speedy solution of the same, then might be expected: so that she was ravished with the incredible wisdome of *Solomon*; knowing by effect that it exceeded the report which she had heard of him. But in special she wondred at his Palace, considering the greatness and beauty thereof; and above all, at the rich furniture and curious architecture of the same; wherein she perceived the great wisdome of the King: but above all, the house, called Liban, and the magnificence of his ordinary table, and the apparel and service of the same, made her astonished. The attire of his servants likewise, and the goodly order which they observed in their service; Moreover the sacrifices that

v. 6, 7. The Queen of Ethiope wondreth at Solomons wisdome.

were

were every day offered up unto God, and the care and diligence of the Priests in discharging their offices, ravished her more then all the rest, when she observed them dayly: and not able to contain her self within the termes of astonishment at that she saw, she manifestly expressed how wonderfully she was affected, expressing to the King in her plain and publicke discourse, that she knew not what to think of those things which she had beheld. "O King "(said she) all that which a man knoweth by heare-say may be mis-believed. But the renown "which is come unto our eares as touching your riches, both those which you have in your "self (I mean your wisedome and prudence) as those also which your Kingdom hath brought "you, is neither false nor fained; which notwithstanding, yet doth it make your felicity far "less then that which I see before mine eyes: for report dependeth only on heare-say, nei-"ther giveth it so certain a notice of things, as the sight discovereth and representeth, when "one is near unto the same. For mine own part, in that I gave no credit to the greatness and "multitude of that I have heard, I have seen far more then I could expect, and repute the "people of the Hebrews to be most happy; and your servants & friends most blessed, who are "continual witnesses and hearers of your wisedome. And each one of you ought to give God "thanks, that he hath so much loved this region and the inhabitants thereof, that he hath "established you in the royal seat. I will discover likewise, how besides her words she expressed her affection she bare unto the King, in testifying the same by divers presents which she offered unto him. For she gave him twenty talents of gold, and an innumerable quantity of sweet odours and precious stones. It is said likewise, that we have that plant that distilleth balme, and which our Countrey bringeth forth at this day, by the gift of this Princess. *Solomon* for his part requited her bountiful presents with the like, which she made choice of according to her own liking, for there was nothing which she could require, which he granted not unto her: shewing himself most ready to give her satisfaction with a liberal and royal heart. When the Queen of Egypt and Ethiopia had received these favours at the Kings hands (according as it hath been spoken) and he likewise had magnificently requited her, she returned back again into her own Countrey.

The year of the world, 2953. before the Nativity of Christ. 1011.

v. 4, 5 6, 7, 8. The Queen of Ethiopia praiseth Solomons wisedome.

v. 10, 11, 12. The Queen giveth Solomon many sumptuous Presents.

v. 13. Solomon remunerateth the Queens bounty. Hedio & Ruffinus, chap. 7.

About the same time there was brought unto the King from the Countrey called the Region of gold, a quantity of precious stones, and of Pine-trees. This wood was imployed to make supporters in the Temple, and in the Kings house, and to make instruments of musick likewise, as Harpes and Cymbals, on which the Levites might praise God. Amongst all the gifts that were ever presented unto *Solomon*, that which was given him at that time, was most excellent in greatness and beauty. But let no man think, that the Pine-wood (which we speak of) had any resemblance with that which we call by that name at this day, or which the merchants, to delude their chapmen, sell for the same. For they are like unto fig-trees, but that they are more white and clearer: which I thought good to manifest in this place, lest any man should be deceived thorow ignorance, in discerning the one from the other: because the affairs of *Solomon* have drawn us to make mention of this matter. The weight of gold which this Navy brought unto the King, was six hundred, sixty and six talents: beside that which the merchants bought themselves, or that which the Kings and Princes of Arabia had sent unto him in way of present. This gold caused he to be molten down, and made thereof two hundred targets, each one weighing six hundred sicles; and three hundred bucklers, each one of them weighing three mines of gold, and placed and hung them in the lodging of the wood of Libanus. He caused also divers vessels of gold and precious stones to be made for the use of his table, laboured with as curious conceit as might be; the rest of his necessaries also were of gold: for nothing was either bought or sold for silver. For the King had many ships upon the Sea called Tharsis, which upon his command carried divers merchandize into the remote Countries, by vent whereof they brought him home much gold and silver, and much Ivory and Ethiopian Moores and Apes; and this Navigation in saying to and fro, was finished in three years. The renown and fame also of *Solomons* vertues and wisedome spred far and near throughout all Nations: so that the Kings of what Countrey soever they were, had a desire to see his presence, because they beleeved not the report, and desired to manifest their affection to him by magnificent presents. They therefore sent him vessels of gold and of silver, scarlet robes, and all sort of aromatique drugges, horses and chariots, mules and sumpter-horses, wherein (as it was reported unto them) the King took pleasure, by reason of their force and beauty: so that to the number of horses and chariots which he had before, there were annexed four hundred more, which had been sent him in way of present. For before that, he had a thousand chariots, and twenty thousand goodly horse, excellent for shape and swiftness: so that the like were not to be found, that were comparable with them for beauty and pace. And that which gave them the greater

v. 14, ad finem. The precious timber that was brought to Solomon.

Solomons ships spent three years in their journey.

Many Kings present Solomon with sundry presents.

The horses and other gifts presented to Solomon.

The year of the world, 2953. before Christs Nativity, 1011.

greater grace was, that they had Squires to back them, who were in their pride of youth, of goodly perſonage to behold, and ſurpaſſing all other in heighth, having long locks which they dayly intermixed with wires of gold, that when as the ſunne did reverberate his beames upon their heads, they ſhould be more glorious and bright. The King mounted on his Chariot, and apparelled in a white raiment, was accuſtomed to ride abroad about the ſun-riſe, invironed with theſe young armed men, having bowes and quivers.

Ittan.

There was a certain place called Ittan, ſome eight leagues diſtant off of Jeruſalem, delightfull and enriched with gardens and pleaſant fountains of water, whither he uſually and willingly retired himſelfe for his pleaſure, uſing in all things a moſt admirable providence and promptitude, and taking pleaſure in thoſe things that were well contrived. He forgot not likewiſe to make cauſeys, but cauſed the highwayes that led to Jeruſalem (where he made his aboade) to be paved with black ſtone, both to the intent to make them more acceſſible for thoſe that travelled to and fro, as to ſhew the magnificence and riches of his government. He then divided his Chariots, and placed them in ſuch ſort, that in every City there was a prefixed number, and ſome few he kept about himſelf, and thoſe Cities he called the Cities of Chariots: he ſtored Jeruſalem alſo with aboundance of ſilver, ſo that it was as plentiful as ſtones; and with Cedar-wood (whereof before that time there was no quantity) he ſtored the Countrey, that it was as plentiful to be had as wilde fig-trees. He commanded the Merchants of Egypt alſo, to buy him certain chariots drawn by two horſes, for the price of ſix hundred drachmes of ſilver which he ſent unto the Kings of Syria, and to thoſe on the other ſide of Euphrates.

The wayes about Jeruſalem paved with flint.

The Cities of Chariots. v. 27, 28.

The aboundance of Silver in Solomons time.

29. Ægyptian horſes.

Now although he were the moſt magnificent and entirely beloved of God, ſurpaſſing both in prudence and riches all thoſe that before him had the government of the Hebrews; yet continued he not in this eſtate until the end. For, forſaking the obſervation of the ordinances of his Fathers, his latter years were not correſpondent to his former converſation, which heretofore we have declared: for he grew altogether diſſolute and immoderately given over to women, and was not content only with thoſe of his own Countrey, but took alſo ſtrange women for his wives, as Sidonians, Tyrians, Ammonites, and Idumæans, whereby he tranſgreſſed the laws of marriage inſtituted by *Moſes*, who inhibited to marry with thoſe of forraine nations. Afterwards he began to honour their gods alſo, to gratifie and expreſs the love which he bare unto them: which thing the Law-maker foreſeeing, he had forbidden the Iſraelites to marrie with thoſe that were not of their own nation, for fear leſt conforming themſelves unto forrain faſhions, they ſhould fall and tranſgreſs the ordinances of their forefathers: and undertake to honour thoſe Gods, and forſake and forget the honour due unto the trne God. But *Solomon* tranſported with theſe brutiſh pleaſures, made no account of theſe things, but took him wives of the daughters of Princes and Nobles, to the number of 700. and three hundred concubines, beſides the daughter of *Pharao* King of Egypt: by which means he was exceſſively overcome by them, inſomuch as he followed their examples, and was forced to give a teſtimony of the good will and extreme affection that he bare them, in ordering his life according to the faſhion of their Countries. As therefore he increaſed in years, and his judgement grew weak, he was in ſuch ſort miſ-led, that he could not retain in memory the cuſtomes of his Countrey, but grew more and more in neglect of God, and continued the worſhip of thoſe Gods which were introduced by his wives. Before all this he changed to ſinne and default in the obſervation of the law, at ſuch time as he made the ſimilitudes of beaſts of braſs to underprop the veſſel called the great Sea, and thoſe of Lions which he cauſed to be ſet unto his Throne: for that action of his ill beſeemed him, who had a moſt excellent and domeſtical example of vertue in the perſon of his father, beſides the glory that he had left him, by being a faithful ſervant of God; whence it came to paſs, that by neglecting to follow his ſteps (notwithſtanding that God had exhorted him thereunto by appearing unto him at two ſeveral times) he died moſt ignominiouſly. There came therefore unto him a Prophet ſent from God, telling him that his ſins were manifeſt and notorious in Gods ſight, threatning him that ere long he ſhould repent the wickedneſs he had committed. Yet notwithſtanding, the Realme ſhould not be taken from him during his life, becauſe God had promiſed *David* that he ſhould be his ſucceſſour in the ſame: but after his deceaſe his ſonne ſhould beare the penalty of the ſame; not ſo as all the people ſhould revolt, but that he would give ten tribes unto his ſervant, and leave two unto the grand-childe of *David*, becauſe he had loved God, and by reaſon of the City of Jeruſalem, where it pleaſed him to make his habitation.

1 King. 11. 1, ad 13. Solomon marrying ſtrange women, is ſeduced by them.

The year of the world, 2964. before Chriſts Nativity, 1000.

v. 14, &c. 23. The pun ſhment inflicted on Solomon, for honouring ſtrange Gods.

When *Solomon* heard theſe things, he ſorrowed, and was ſore troubled in that all his felicity (for which he to-fore-time was admired) began to decline. Neither paſſed there long

time

A time after this denunciation of the Prophet, but that (God ſo pleſing) there roſe up an enemy againſt him, who was called *Ader*, by nation an Idumæan, and of the princely ſtock, who upon this occaſion grounded his rebellion and inſurrection. For at ſuch time as *Joab* General of *Davids* army, had conquered Idumæa, and in the ſpace of ſix moneths defeated all the youth, and thoſe that were capable to bear arms, he fled unto *Pharaoh* King of Egypt who entertained him very courteouſly, and gave him an houſe, and lands for his maintenance, and loved him dearly when he came to mans eſtate; ſo that he married him with *Taphines* his wifes ſiſter, on whom he begat a Son, who was brought up with the Kings Children: who having intelligence in Egypt of *David* and *Joabs* death, addreſſed himſelf unto *Pharaoh*, and beſought him to give him leave to repair into his own Countrey.

The year of the world, 2964. before Chriſts Nativity, 1000

v. 14, ad 22. Ader, enemy to Solomon. Ader fled into Egypt. Ader beſeecheth Pharaoh to diſmiſs him that he might return into his Countrey.

B The King asked him what he wanted; or what the cauſe was that moved him to be ſo haſty to forſake him? Notwithſtanding therefore that he importuned and requeſted him divers times, yet prevailed he nothing with him for that time. But when *Solomons* fortunes began to decline (by reaſon of his iniquities above mentioned, and the wrath of God provoked againſt him) *Ader* by Gods permiſſion came into Idumæa, after he was licenced by *Pharaoh* to depart. But being unable to move the people to revolt from *Solomon*, by reaſon of the ſtrong garriſons he held, and knowing that without hazard of his own perſon, he could move no alterations or innovation in that place, he departed from thence, and went into Syria: where confederating himſelf with a certain man called *Raas* (who was fled from his Maſter *Adarezer*, King of Sophone; and lived like an outlaw in that Region) he contracted

Ader returneth into Idumæa, and from thence departeth into Syria. Raas and Ader enemies to Solomon.

C friendſhip with him, and a great ſort of outlawes, and theeves that were his followers, and went into Syria, and taking ſeizure of that Countrey, proclaimed himſelf King thereof. From whence making excurſions into the lands of the Iſraelites, he ſpoiled and pillaged the ſame, during *Solomons* life time. Thus were the Hebrews enforced to ſuſtaine thoſe outrages at *Aders* hands.

Moreover, a certain man called *Jeroboam* the ſon of *Nebat*, by nation a Jew, rebelled againſt *Solomon*, and raiſed his hopes above his eſtate, perſwaded thereunto by a Propheſie that concerned him, and incited him unto the action. For being left very young by his father, and

v. 26, ad 35. Jeroboam rebelleth againſt Solomon.

D carefully inſtructed by his mother, as ſoon as *Solomon* perceived him to be of a noble and couragious ſpirit, he made him Commiſſary over the building of the walls, at ſuch time as he immured and fortified Jeruſalem. In this office he behaved himſelf ſo well, that the King thought very well thereof, and in way of recompence, gave him the eſtate of General over the tribe of *Joſeph*. Towards which, whileſt he travelled from Jeruſalem, a certain Prophet met him upon the way (who was of the City of Silo, called *Achias*) who approaching near unto him, and ſaluting him, drew him out of the way into a place, where none but themſelves were preſent, and there renting the garment which he wore upon his back in twelve pieces, he commanded *Jeroboam* to take ten, telling him that God had ſo decreed, and how he would rent the government from *Solomon*, and reſerve only one tribe unto his ſon, with that other which was annexed unto it, by reaſon of the promiſe made to *David*; and to thee

v. 30. Achias the Prophet foretelleth that he ſhould be King over the ten tribes.

E (ſaid he) he giveth the other ten, becauſe *Solomon* hath offended God, and addicted himſelf to the love of ſtrange women, and the ſervice of forraign gods.

Now ſith thou knoweſt the cauſe wherefore God hath alienated the Kingdome from *Solomon*, be thou juſt, and obſerve thou the lawes; for if thou behaveſt thy ſelf in ſuch ſort as thou knoweſt *David* did, a great reward of thy piety, and recompence of thy obſervance attendeth thee, ſo that thou ſhalt become as mighty as *David* hath been before thee. *Jeroboam* confirmed in great hopes by theſe words of the Prophet, being by nature haughty, in years young, and beſides that, deſirous of authority: he took no reſt, but being poſſeſſed of the place of General, and remembring himſelf of that which had been told him by *Achias*,

v. 40. Jeroboam flyeth into Egypt and remaineth there until Solomons death.

he preſently began to perſwade the people to revolt from *Solomon*, and to chuſe him for their King. *Solomon* hearing newes of this his deliberation and enterprize, ſought the means to lay hands on him, and to put him to death: but *Jeroboam* preventing him, fled unto

F *Suſac* King of Egypt, with whom he remained untill the death of *Solomon*. And thus for that time ſcaped he puniſhment: and thus was he reſerved to the fortune of a Kingdom.

CHAP. III.

After the death of Solomon *the people revolt from* Roboam *his ſonne, and proclaime* Jeroboam *King of the ten Tribes.*

The year of the world, 2964. before Chriſts Nativity, 1000.

The death of Solomon. Hedio & Ruffinus, chap. 8. al. 4. 1 Reg. 12. 1, ad 11.

BUt when *Solomon* was very old, he died after he had raigned fourſcore years, and lived ninety four, and was buried in Jeruſalem; of all Kings the moſt happy, rich, and prudent, (except that ſin whereunto he was drawn by women in his old age) of whom, and thoſe calamities that preſently after befell the Hebrews, we have ſufficiently ſpoken. After the death of *Solomon*, as ſoon as his ſonne *Roboam* (whom he begat upon an Ammonitiſh woman, called *Nooma*) ſucceeded him in the Kingdome, the Governours of the people ſent certain meſſengers into Egypt, to recall *Jeroboam*: who arriving in the City of *Sichem*, *Roboam* came thither alſo, reſolving himſelf in that aſſembly of the Iſraelites, to take the Kingdome upon him by the peoples conſent. To him therefore the Princes of the people reſorted with *Jeroboam*, beſeeching him that he would remit ſomewhat of their ſervitude, and ſhew himſelf more merciful then his father had been: for that under his government they had been ſorely oppreſſed, aſſuring him that by that meanes his Kingdome ſhould be the more aſſured, if ſo be he had rather be beloved then feared. He ſome three dayes after promiſed them to return an anſwer to their demands, and by that meanes drew them into ſuſpition, that upon the motion he miſliked of the offers they had propoſed: for they thought it became his years to be affable and ready to deſerve well, yet remained there ſome hope in them, that they had not preſently ſuffered the repulſe. Mean while, he calling about him his fathers friends, conſulted upon the matter, what anſwer he ſhould give the people: Who, for that they wiſhed his welfare, and knew the nature of the people very well, perſwaded him to ſpeak familiarly unto the people, and remitting a little of his kingly auſterity, to apply himſelf to the favour and good liking of the multitude: for that by this his affability he might the more eaſily draw their hearts unto him, becauſe that by a natural inclination, ſubjects take delight in thoſe Kings that are courteous, who with a certain decent familiarity, entertain themſelves amongſt them. But *Roboam* rejected this counſel of theirs (which was both good and profitable in all occaſions, but eſpecially at ſuch time, when it is upon the point to be inſeated in a Kingdom) and that not without Gods providence, ſince contrary to all reaſon he neglected the right courſe, and followed the perverſe: ſo that calling unto him certain young men of his own humour and diſpoſition, he certified them what the Elders had counſelled him, and willed them to diſcover their opinion in that matter: but neither their age, nor Gods "permiſſion ſuffered them to know that which was expedient. For which cauſe they coun- "ſelled him to anſwer the people, that his little finger was more great then the loynes of his "father, and that if they had experimented and endured grievances under him, that he "would be far more rigorous; and that if his father had chaſtiſed them with the ſtroke of the "whip, that they ſhould expect to be puniſhed by him with rude torments. The King delighted herewith, ſuppoſed the anſwer to be anſwerable to the dignity of his Empire. When as therefore the people were aſſembled on the third day to hear his reſolution, and all of them were in ſuſpence, expecting and deſirous to hear him ſpeak, from whom they hoped nought elſe but ſweetneſs: *Roboam* contemning the counſel of his friends, propoſed unto himſelf that of the young men. All which hapned by the will of God, to the end that that which *Achias* had propheſied might be fulfilled.

The people require Roboam to mitigate their burthen.

v 6, 7, 8. The wholeſom advice of the Elders.

The year of the World, 2971. before the Nativity of Chriſt, 993.

v. 8, ad 11. Roboam rejecteth the advice of the Elders, and followeth the counſel of the younger.

They touched by theſe his anſwers, no leſs then if they had been wounded with the ſword, conceived a moſt hearty grief, and were diſpleaſed with him, and no leſs moved, then if they had already felt the miſchief that was threatned: ſo that they began all of them to cry with a loud voyce, that from that time forward, they had nothing to do with *Davids* alliance, neither with his ſucceſſion, telling him that they would only leave the Temple his father had builded, unto his charge, and threatning him to abandon him. Furthermore, they were ſo hainouſly and grievouſly incenſed, (that *Roboam* having ſent unto them *Adoram* the Superintendent of the tribes to pacifie their wrath, and to perſwade them to pardon his youth, if he had ſpoken any thing lightly, and unreſpectively unto them) they could not endure to hear him ſpeak, but ſlew and well-nigh overwhelmed him with ſtones. Which when *Roboam* perceived (ſuppoſing that it was himſelf, who in the perſon of his officer was put to death, and ſtoned by the people) he feared leſt in effect his life, and the fortune of his Kingdome ſhould fall into the like diſaſter. For which cauſe he ſuddenly aſcended his chariot, and fled to Jeruſalem, where the tribe of *Juda*, and that of *Benjamin* (by their common

v. 18, &c. The Iſraelites moved with their repulſe, revolt from Roboam.

A mon ſuffrages) made him King. But as touching the reſt of the people, from that day forward they revolted from the ſucceſſors of *David*, and proclaimed *Jeroboam* King of their eſtates. *Roboam* the ſon of *Solomon* being ſore diſpleaſed herewith, aſſembled the two Tribes of his obeiſance, with an intent to muſter one hundred and fourſcore thouſand choſen men, to make War on *Jeroboam* and his people, and to inforce them by War to acknowledge him for their Soveraign. But God reſtrained him by the means of a Prophet, who forbad him to make War, ſaying: that it was ill befitting that War ſhould be waged betwixt two parties of one Nation, and the rather for that this their revolt had hapned by the will of God: by which means and perſwaſion he diſmiſſed his army. But firſt of all I will rehearſe that which *Jeroboam* King of Iſrael did, and afterwards ſubſequently I will declare the acts B of *Roboam* King of the two Tribes, and thus ſhall the courſe of the Hiſtory continue in due order every wayes.

The year of the world, 2971. before Chriſts Nativity, 993.

v. 21, 22. Roboam intending to make war on thoſe tribes that revolted, is inhibited.

After that *Jeroboam* had planted his royal Court in the City of Sichem, he made his ordinary aboad in that place, except that ſometimes he ſojourned in the City of Phanuel. Not long after this, the feaſt of tabernacles being at hand, *Jeroboam* (ſuppoſing that if he permitted the people to go up and worſhip God in Jeruſalem, and ſolemnize the feaſt in that place, they might either repent themſelves of the revolt, or being retained and withdrawn by the Temple and ſervice that was celebrated therein, they might be perſwaded to forſake him, and ſubmit themſelves to their firſt King, and by that means he might be drawn into danger of his life) practized and plotted this invention. He cauſed two golden calves to be C caſt, and builded two ſeveral Temples, the one in Bethel, and the other in Dan (which is ſcituate near unto the ſource of little Jordan.) In each of the chappels of theſe two Towns, he placed one of theſe calves, and afterwards aſſembling the ten tribes that were under his ſubjection, he ſpake unto them in manner following:

The Court and Palace of Jeroboam.

v. 26, 27, 28 Why Jeroboams Calves were made.

My friends and Countrey-men, I know that you are not ignorant how God is in all places, and that there cannot be any place wherein he aſſiſteth not, nor time wherein he heareth and beholdeth them not, that ſerve him with true affection: For which cauſe I think it not convenient, that you go up unto Jeruſalem *at that time, which is a City enemy unto us; neither that you make ſo long a journey in way of devotion: for it was a man that builded that temple, even as I have conſecrated two golden Calves, the one in* Bethel, *and the other in* Dan, *to the end that every one of you that inhabite near unto theſe Cities, tranſporting your ſelves to the ſame, may adore God. Neither ſhall you want Prieſts* D *and Levites: for I will elect ſome ſuch among you to the intent you have no more need of the tribe of* Levi, *or the ſons of* Aaron. *Whoſoever therefore amongſt you would be a Prieſt, let him offer Calves and Muttons unto God: which, as it is reported,* Aaron *the firſt Prieſt did.*

Jeroboam perſwadeth the people to Idolatry.

By ſuch like ſpeeches ſeduced he the people, and cauſed them to fall from their fore-fathers religion, and tranſgreſs the ordinances of their Countrey: and this was the beginning of all thoſe miſchiefs that afterwards fell upon the Hebrews: by which means being overcome in War, they fell into captivity and ſubjection of ſtrangers (whereof we will intreat further in place convenient.) Now when the feaſt of Tabernacles (which hapned in the ſeventh moneth) was at hand, he himſelf intended to celebrate in Bethel after the ſame manner, as E the two other Tribes had feaſted in Jeruſalem, and erected an Altar before the Calfe, and was himſelf the High Prieſt, aſcending up to the Altar being aſſiſted by the Prieſts.

The neglect of Gods ſervice, is the cauſe of all evil.

Now at ſuch time as he was about to ſacrifice, and to offer up burnt-offerings in the ſight of the people, there came a Prophet and ſtood by him called *Jadon* (ſent from Jeruſalem by the commandement of God) who ſtanding up in the midſt of the people, and in the hearing of the King, turned himſelf towards the Altar, and ſpake after this manner: Thou Altar, Thou Altar, thus ſaith the Lord, there ſhall a man riſe of the tribe of *David*, called *Joſias*, he ſhall kill upon thee the falſe Prophets of his time, and ſhall burn the bones of the deceivers and ſeducers upon thee: And to the intent that each man may believe that this prophecy is true, it ſhall be confirmed by a prodigie. This Altar ſhall ſuddenly break, and the fat of the F ſacrifices that are laid thereon, ſhall be poured on the ground. *Jeroboam* diſpleaſed with theſe words of the Prophet, ſtretched out his hand, commanding them to lay hold on him. But the hand that he ſtretched out, became inſtantly withered, ſo that he could no more draw it back again to himſelf, but held it hanging down aſtoniſhed and mortified. On the other ſide the Altar cleft in twain, and all that was thereon fell down (according as the Prophet had foretold.) The King perceiving that the man had a true and divine ſpirit of prophecy, beſought him to pray unto God, that his hand might be reſtored him again in his full ſtrength and vigor, which he performed: ſo that his hand recovered again his natural ability; wherewith *Jeroboam* was very much contented, and invited the Prophet to dine with him. But *Iadon*

1 Reg. 13. 1, 2, 3. The prophecy againſt the Altar in Bethel.

The prophecy is confirmed by a miracle.

v. 4. Jeroboams withered hand reſtored.

The year of the world, 2971. before Christs Nativity, 993.

answer'd him and said, that he neither might enter into his house, nor taste any bread or water within the City, because God had prohibited him: furthermore he told him, that it was not lawful for him to return the same way that he came. But the King admiring at the continencie of the man, began the more seriously to suspect his estate, and (conjecturing by those things which he had both seen and heard) he divined the assured disaster of his estate and fortunes. There dwelt in that City a certain false Prophet, whom *Jeroboam* held in great honour, (in that he soothed him up in whatsoever was best pleasing to his eares) This man at that time lay sick upon his bed, being faint through age, and when he was informed by his son that there was a Prophet come from Jerusalem, and what wonders he had wrought, and how *Jeroboam* by his prayers recovered again his withered hand; he fearing lest the King should make more account of this stranger, then of himself, commanded his sons presently to saddle his Ass, and to have him in a readiness against his departure. Which when they had hastily performed, he mounted thereon, and went after the Prophet, whom he overtook, where he rested himself under a thick shadowie Oak; and upon the first encounter, saluted him, and afterwards expostulated with him, for that he had not visited him, neither accepted of that hospitality which he willingly would have afforded him. *Jadon* answered him, that God had interdicted and charged him not to taste any kinde of sustenance in any mans house that dwelt within the City. Truly, said the other, with me thou mightest eat, for I also am a Prophet, and honour the same God that thou doest: and now also come I unto thee by his commandement, to conduct thee back again into my house, and to entertain thee with a friendly dinner. These words of the false Prophet made *Jadon* credulous, so that he turned back again with him. But as they sate at their banquet, and were making merry together, God appeared unto *Jadon*, and said unto him, that since he had broken his commandement, he should suffer punishment for the same: and withal expressed unto him the manner: which was, that in his return homewards, he should be torn in pieces by a Lion; and that he should not be buried in the monument of his fathers. This thing hapned in my opinion by the will of God, to the intent that *Jeroboam* should not respect *Jadons* words, who had been found a lyer. As therefore *Jadon* returned back to Jerusalem, a Lion met him on the way, and tore him in pieces from his Ass and slew him, yet offered he no violence to the Ass that bare him, which he preserved with the body of the Prophet, standing fast by the same, until such time as certain passengers beholding the spectacle, brought news thereof into the Town unto the false Prophet, who sent his sonnes to bring back the body: which by their assistance he honourably buried, charging them that after his death they should bury his body by him, assuring them that all that which he had prophecied against that City, against the Altar, the Priests, and false Prophets was very true. And as touching himself, he commanded that after his decease they should bury him by him, because that being buried with him, there might no difference be made betwixt their bones, and his tomb might be the more honoured. When as therefore he had interred the Prophet and given his son these things in charge (being other wayes a most wicked and impious man) he addressed himself unto *Jeroboam*, and said unto him: Why art thou troubled at the words of this mad man? "The King told him all that which had hapned about the Altar, and his "hand, and assured him that he accounted him a true and divine Prophet, and one sent by "God. But the false prophet began most maliciously to overthrow his opinion, and disguise "the truth of that which hapned, by his perswasive words. For he inforced himself to infer, "that his hand was astonished through the travel he had taken in bearing the sacrifices, and "after that he had a little rested, that it came into his own natural estate again: and that the "Altar being freshly built, and divers great sacrifices loaded thereupon, it cleft in twain, and "fell down through the weightiness of the charge. Consequently he declared unto him the "death of him, that had foretold these signs that were to come, and how he had been slain "by a Lion: for which cause he perswaded him to think that he in no sort was a Prophet, "neither any wayes pertaking with the truth of prophecy. By such like allegations he made the King believe that which he said; and having wholly distracted his thoughts from God and good works, and observation of Gods laws, he drew him to all wickedness and impiety: by which act of his he outraged God, and offended his laws, and sought daily after no other thing, then to invent some new and cursed wickedness that was far more hainous then all that which beforetime he had attempted. This is all that at this time we have to write, as concerning *Jeroboam*.

Hedio & Rufinus, chap. 9.

v. 7, ad 10. The Prophet is brought back by the subtilty and fraud of the false Prophet.

v. 19, ad 23. The disobedience of the Prophet, his punishment and burial.

Jadons prophecy is detracted to Jeroboam by the false prophet.

Hedio & Rufinus, chap. 10. Roboams defenced Cities. 2 Chron. 11. 5.

As touching *Roboam*, *Solomons* son (who was King of the two Tribes, as we have before this declared) he builded these great and strong Cities, Bethleem, Itama, Thecos, Bethsor, Socoth, Odolam, Epan, Maresa, Zipha, Adoraim, Lachis, Zipha, Saraim, Elon, and

and Hebron, which being within the confines of Juda, he builded first. He builded also other great Cities in the Countrey of the Benjamites, which he walled, and placed Garrisons and Governours in every one of them, and great store of corn, wine, and oyle: and generally in every City he made a great store-house with all sorts of provision, and victuals, with an infinite number of targets and launces. To him the Priests and Levites annexed themselves, who were dispersed thorow Israel, who came and dwelt in Jerusalem. For they took no pleasure to adore by compulsion those calves that *Ieroboam* had erected; and during the terme of three years, they increased the kingdom of *Roboam*: who being married to one of his own line, had three children, and was afterwards married also with *Maacha* the daughter of *Thamar* daughter to *Absalon*, who was of his parentage likewise, of whom he begat his son called *Abiah*. He had also divers other children by other women; but above all the rest, he loved *Maacha* most intirely. He had eighteen legitimate wives married unto him according to the law, and thirty concubines; he had eight and twenty sonnes and threescore daughters, and declared for his successour in the kingdome *Abiah* the sonne of *Maacha*, and committed all this treasures and strong Forts unto his hands. But mortal men most usually are corrupted by the untoward flatteries of wavering fortune, as appeareth by this King. For *Roboam* seeing his kingdom thus increased; he bent himself to all unjust and impious actions, and contemned the service of God: the people also conformed themselves to his impieties. For the life of the subject is oftentimes perverted, by reason of the corrupt and dissolute life of their Princes; and those that are inferiours, beholding the riot of their superiours, will easily be withdrawn from all modesty, and follow those vices they profess, as if they had been their professed vertues: for should they do the contrary, they should seem to disannul and mis-like the actions of their Princes: As it hapned under the government of *Roboam*, where the subjects addicted themselves to impiety and all errours: for they would not make profession of honesty, for fear lest they should seem to study the means to be offensive unto the King.

The year of the world, 2971. before christs Nativity, 993.

2 Chron. 11. 13. The godly Israelites returne to Roboam.

v. 18, 19, 20. Roboams wives and children.

Regis ad exemplum totus componitur orbis.

CHAP. IV.

Susac *King of Egypt, after the spoile of Ierusalem, transporteth the riches of that City into Egypt.*

BUt God sent *Susac* King of Egypt to take vengeance for that excess, which was committed against his Majesty by *Roboam* (whose actions *Herodotus* wrongfully ascribeth to *Sesostris.*) For this *Susac* in the fifth year of *Roboams* raign assembled a huge army of divers thousands of men, and brought them out against *Roboam*: wherein it is reported that he had twelve hundred Chariots, threescore thousand horsemen, and foure hundred thousand foot-men. The greater part of these were Lybians, and Ethiopians: breaking therefore into the Hebrews Countrey with this power, without stroke striking he seized the strongest places of the kingdom of *Roboam*, and fortified them, and at last came and emcamped before Jerusalem. But *Roboam* and his associates, seeing themselves begirt with a strong siege on every side by *Susacs* army; at last had his recourse unto prayers: yet could he not move God to incline and favour him with the victory. For the Prophet *Samæas* threatned and told him, that God would abandon both him and his, in like sort, as they had forsaken him and his service. Which when they heard, they suddenly lost their hearts, and seeing no meanes to escape, they all of them began to confess that God had justly forsaken them, because they had shewed their impiety against him, and had perverted all his lawes. But God seeing them thus disposed, and making confession of their sins, said unto the Prophet, that he would not utterly destroy them: yet notwithstanding that he would deliver them into the hands of the Egyptians, to the end that they might learn whether it were more difficult to serve God, or men. When as therefore King *Susac* had without bloodshed or resistance taken and surprised the City, and was received into the same by discomforted *Roboam*; he kept not those covenants that were made betwixt them, but spoyled the Temple, and took away with him those treasures that were dedicated unto God, and the service of the King, taking from thence innumerable thousands of gold and silver, not leaving any thing behind him. He carried away also those Targets and bucklers of gold, which were made by King *Solomon*: neither left he behind him the quiver of gold, which was offered by *David*, and received by him of the King of Sophena: Which done, he retired back again unto his own Countrey. Of this expedition *Herodotus* of Halicarnassus maketh mention (who differeth onely in the name of the King) and saith

1 Chron. 12. 2. Alias, chap. 5. Susac invadeth Judea with great forces.

v. 2. ad 8. Jerusalem besieged. Samæas the Prophet reprehendeth the Jews of their impiety. Samæas comforteth the people.

v. 9, 10, &c. Ierusalem and the Temple are spoiled.

What Herodotus wrote of this expedition.

The year of the World, 2975. before Christs Nativity, 989.

saith that he assailed divers nations, and subdued Palestina and Syria, and took many men prisoners without any resist: whereby it is manifest that he meaneth no less, then that our nation hath been overcome by the Egyptian. For he saith, that in their gates who yeelded themselves up unto him without inforcement, he erected pillars which were figured with the secret parts of a woman. But our King *Roboam* yeelded up the City into his hands without contradiction. It is said that the Æthiopians have learnt of the Egyptians the use of circumcision of the prepuce. For the Phœnicians and Syrians that are in Palestine, confess that they have learnt it of the Egyptians. But it is matter very manifest, that no other are circumcised in Palestine or Syria, but our selves. But let each one speak of these things, according as him list.

v. 9, 10. Roboam for the golden shields and bucklers, maketh new of brass.

After the retreat of *Sisac*, King *Roboam* made shields and bucklers of brass, instead of those of gold, and gave the like number unto his guard: and instead of living in a brave army, in a royal and Princely estate, he reigned after a servile and fearful manner, being all his life-time enemy to *Jeroboam*. He died after he had lived fifty seven years, whereof he reigned seventeen. He was a haughty and undiscreet man, who lost his estate, because he would not give credit to his fathers friends. He was buried in Jerusalem in the sepulchre of the Kings, and his son *Abias* succeeded him in his reign, at such time as *Jeroboam* had already reigned eighteen years over the ten Tribes.

v. 13, 14. Roboam dyeth, and Abias reigneth after him.

The year of the World, 2988. before Christs Nativity, 976.

Hegesippus & Rufinus, chap. 11. 1 Reg. 14. 21. ad 18.

Thus were these things terminated. It behoveth now at this present to declare that which *Jeroboam* did afterwards, and how he died. He observing no mean or end of his impiety, imployed himself continually in making of Altars and high places, and presumed to ordaine common sacrifices. But God with-held not long time to heape the punishment of those his impieties on the head of him, and of all his posterity. Whereas therefore his sonne *Obimus* was sick, about that time, he commanded his wife to lay aside her royal garment, and to apparel her self like a common woman, and afterwards to go to *Achias* the Prophet, assuring her that he was admirable for his knowledge in fortelling things to come, and had foretold him that he should be King: for which cause he willed her to repair unto him after the manner of a stranger, and enquire of him if her son should escape that sickness. Whereupon she disguised her self according as her husband had commanded her, and came unto the City of Silo where *Achias* dwelt; and as she was upon entring his house (notwithstanding he had lost his sight through age) God appeared unto him, and certified him in these two points: first, that *Jeroboams* wife came unto him; and next, all that he should answer to her demand. At such time therefore as she entred into his house, after the guise of a common and strange woman, *Achias* cried with a loud voice; "Enter, thou wife of *Jeroboam*; where-"fore hidest thou thy self? Thou canst not hide thy self from God, who had certified me of "thy coming, and hath informed me what answer I shall give unto thee. He therefore said "unto her, that she should return unto her husband, and certifie him of Gods answer to this "effect: Of little and nothing that thou wert, I have made thee great; and having dis-"membred the kingdom from *Davids* posterity, I have given it unto thee: But thou hast "forgotten the same; and having forsaken my service, hast molten down new gods, whom "thou honourest: so also will I exterminate thee, and abolish all thy posterity, and cast them "off for a prey unto dogs, and fouls of the air. For I will constitute a King over my people, "that shall leave no one of *Jeroboams* race alive. The people also shall have part of this punish-"ment, and shall be deprived of this their fruitful Countrey, and be scattered amongst the re-"gions on the other side of Euphrates, because they have followed the impieties of their King, "and adoring those gods that were forged by him, have given over my sacrifice. And as con-"cerning thy self (O woman) haste thee, and certifie thy husband of these things. For thou "shalt find thy son dead; for no sooner shalt thou enter into the City, but he shall finish his dayes. He shall be buried with the lamentation of the whole people in general. For he onely was good of all the race of *Jeroboam*.

Jeroboams impiety.

Jeroboams son falleth sick, his mother is sent to Achias the Prophet.

v. 10, &c. The punishment of Jeroboam, and the misery of the people foreprophesied.

v. 17.

When *Achias* had finished his Propheſie, the woman started back, sore troubled and dismayed through the danger of her son, and went lamenting onward on her way, wounded with the future death of him, and by reason of her so earnest affection, she was afflicted with incredible torments. The haste which she used was importunate, because of her son whom she should see dead: by so much the sooner she hasted homeward; but it behoved her to use expedition in the behalf of her husband. When as therefore she was arrived, she found her son expiring, as the Prophet had foretold her, and recited the rest unto *Jeroboam*.

CHAP.

CHAP. V.

Jeroboams *expedition againſt the ſonne of* Roboam, *the overthrow of his army, and how* Baſanes *rooted out the whole poſterity of* Jeroboam, *and made himſelf King.*

The year of the world, 2988. *before the Nativity of Chriſt*, 976.

Alias chap. 6. The expedition of Jeroboam againſt Abias King of Iuda.

BUt *Ieroboam* was nothing moved therewith, but levied a great army, with an intent to make War againſt *Abias*, the ſonne of *Roboam*, who had obtained his fathers kingdome over the two Tribes. For he diſpiſed him becauſe he was young in years. This notwithſtanding, the young King who was no whit diſmayed (although he underſtood of *Ieroboams* coming) but with greater wiſdome then was incident to his years, and beyond all expectation of his forward adverſary, he levied an army of two Tribes, with which he encountred *Ieroboam* at the mountain of Samaria; where incamping his hoſt near unto him, he provided all things in a readineſs that were requiſite for the battel, and had with him four hundred thouſand fighting men, but *Ieroboam* had twice as many. Now when the armies were arranged, and expected to give the alarum and charge, *Abias* ſtood up in a certain high place from whence he might be ſeen and heard, and making a ſign with his hand, he required that *Ieroboam* and the people would firſt of all hear him peaceably; which granted to him, and each one attending in ſilence, he brake out into theſe words; "There is none of you but knoweth, that God hath promiſed the kingdom to "*David* and his poſterity for ever; I therefore greatly admire how you have revolted from "my father, to ſubmit your ſelves to *Ieroboam* his ſervant, whom at this preſent you accom- "pany to war againſt thoſe whom God had ordained to reign, and to take the kingdome "from them, the greater part whereof *Ieroboam* uſurpeth unjuſtly even at this day, and which, "as I ſuppoſe, he ſhall not enjoy long time. For he ſhall be puniſhed by God, and ſhall ceaſe to "contradict his laws, and to diſhonour them as he doth continually, in perſwading you to do "the like. You have received no injury at my fathers hands; but by reaſon that he was miſ- "led by the ſiniſter counſels of certain wicked perſons, & ſpake unto you certain words which "in appearance ſeemed unfitting in your eares, you have forſaken him in your diſpleaſure: "but in effect, you have ſeparated your ſelves from God and his Commandement. Truly "you ſhould have pardoned a young man untrained and untaught in Oratory, not onely for "the rude words which he uſed, but although his youth and ignorance ſhould have moved him "to commit ſome churliſh and indiſcreet action and errour, yet ſhould you have indured the "ſame. For the fathers demerits ought to ſerve and ſatisfie the childrens defects. But you "have had no regard of all this, neither then nor at this preſent, but led forth a great Army "againſt us. But whereupon ground you the hope of your victory? Is it on your calves "of gold? Is it on your Altars on the mountains, which are witneſſes of your impiety and ir- "religion? Is it your great number that ſurpaſſeth ours by far, that maketh you confident? "Truly, the force of many thouſands is of no value, whereas the army fighteth in an unjuſt "quarrel. For in onely juſtice and piety towards God, conſiſteth the moſt aſſured hope of "obtaining victory over a mans enemies; which muſt needs be on our ſide, who obſerve at all "times the ordinances and ſervices of our God, whom mens hands have not faſhioned of cor- "ruptible matter, nor the ſubtilety of a cunning King could not forge to deceive a communal- "ty, but ſuch a one, whoſe work is the beginning and ending of all things. I therefore adviſe "you, that preſently you repent your ſelves, and that taking a better way, you deſiſt from "your war, and acknowledge the laws of your fore-fathers; finally, thoſe ordinances which "have advanced you to ſo great felicity.

Alias chap. 6. The expedition of Jeroboam againſt Abias King of Iuda.

v. 1, ad 9. Abias leavied an army againſt Ieroboam.

2 Chron. 13. 1, ad 4.

v. 5, ad 12. Abias oration to the Hebrews, wherein he upbraideth them of their ſuperſtition, and forſaking of their religion.

Thus ſpake *Abias* to the people. But whileſt he yet continued his diſcourſe, *Ieroboam* ſent certain of his ſouldiers by by-wayes to incloſe *Abias* within two ſtreights, before his followers could diſcover them. Now when *Abias* was thus incloſed in the midſt of his enemies, his Army began to be diſcomforted, and to loſe their courage: but he incouraged them, and exhorted them to put their truſt in God, who could not be incloſed by his enemies: ſo that altogether having called upon God to aſſiſt them, and after that the Prieſts had ſounded the Trumpet, they thruſt in amongſt their enemies with a great ſhout, and God ſo blinded the underſtanding, and abated the force of *Ieroboams* ſouldiers, that they fled, and thoſe on *Abias* ſide had the upper hand. Never was there war recorded by the Hiſtorians either amongſt the Greeks or Barbarians, that was purſued with ſo great a ſlaughter as the army of *Ieroboam*: whereby it appeared that this wonderful and admirable victory came from God. For they diſcomforted five hundred thouſand of their enemies, and took their moſt defenced places by force and ſpoiled them. Bethel and Ithan alſo with their lands and

v. 13.

ſigniories

The year of the world, 2988. before Christs Nativity, 976

ſigniories belonging unto them: ſo that as long as *Abias* lived, *Jeroboam* was newer after of force to raiſe any power ſince the loſs he received. *Abias* ſurvived after this his victory, onely for the ſpace of three years; and was buried in Jeruſalem, in the ſepulchre of his anceſtors, leaving twenty two ſonnes and ſixteen daughters behind him, all which he begat on ſixteen women. His ſonne *Aſa* ſucceeded him in the kingdome, whoſe mother was called *Maacha*: under his government the Countrey of Iſrael enjoyed a firm peace for the ſpace of ten years. This is that which we have obſerved of *Abias*, ſonne of *Roboam*, the ſon of *Solomon*: *Jeroboam* the King of the ten Tribes died likewiſe, after he had reigned twenty two years, and *Nadab* his ſonne ſucceeded him, at ſuch time as *Aſa* had already reigned two years. The ſonne of *Jeroboam* governed two years, reſembling his father in impiety and wickedneſs. During theſe two years, he made war againſt Gaban, a City of the Philiſtines, and encamped thereabout to ſurprize it by force: but being betrayed by the treachery of a certain friend of his called *Baaſa*, the ſonne of *Machil*, he died. This *Baaſa* taking poſſeſſion of the kingdome, exterminated all the poſterity of *Jeroboam*: and it came to paſs that they of *Jeroboams* race that died in the City, were torn in peeces, and devoured by dogs; and they that were in the fields, were made a prey unto birds, according as Gods Prophet had pronounced. By this means the houſe of *Jeroboam* ſuffered a deſerved puniſhment for their impiety and wickedneſs.

The death of Abias. 1 Reg. 15. 9.

Aſa King of Iuda.

The year of the world, 2991. before Christs Nativity, 973.

The year of the world, 2992. before Christs Nativity, 972.

The year of the world 2993. before Christs Nativity, 971.

CHAP. VI.

The Ethiopians beſiege Jeruſalem during the reign of Aſa, *and are overcome.*

Hedio & Ruffinus, chap. 12. al. 8.

Aſa's piety. 1 King. 15. 9, ad 24. 2 Chron. 14. 1, ad finem.

BUt *Aſa* King of Jeruſalem, was a man of upright and honeſt life, and ſuch a one as feared God, neither did he, or enterprized he any thing, that had not a natural relation to piety, and the preſcript of the lawes. He corrected whatſoever was vicious and irregular in his kingdome, redreſſing whatſoever was erroneous in the ſame, and purging it from all impiety. He had an army of three hundred thouſand men of the Tribe of *Iuda*, armed with bucklers and javelins, and two hundred and fifty thouſand of the Tribe of *Benjamin*, bearing bucklers and bowes. After he had reigned ten years, *Zaræus* King of Ethiopia came out againſt him, with a great army of nine hundred thouſand footmen and one hundred thouſand horſemen, with three hundred chariots, and deſtroyed all the land as far as Mareſa, a City of *Iuda*: in which place *Aſa* came and met with him, and oppoſed army againſt army in the valley of Saphath, not far from the City. Where ſeeing the great number of the Ethiopians, he beſought God that he would give him the victory and ſlaughter of divers thouſands of his enemies: for he ſaid that he came out againſt *Zaræus*, not aſſuring himſelf in any other thing, except onely of Gods aſſiſtance, who had the power to make an handful of men ſuperiours over many, and the feeble to overcome the mighty.

The Ethiopians war againſt Aſa.

2 Chron. 14, 9, ad 14.

Whileſt *Aſa* prayed thus unto God, a certain ſign of victory was given him; ſo that he rejoyced and confirmed in that God had given him a token that he would aſſiſt him: he aſſailed his enemies, and ſlew a great number of the Ethiopians: as for the reſt that were put to flight, he purſued them as far as the Countrey of Gerar; and after they had conquered their enemies, they ſacked the City of Gerar, and brought from thence a great maſs of gold, and a huge quantity of booty, with Camels, Dromedaries, and herds of divers kinds of cattel.

The year of the World, 3000. before the Nativity of Christ, 964.

Aſa's victory. v. 12.

When *Aſa* and his had thus by this means obtained at Gods hands ſuch a victory, and ſo great riches, they returned back again to Jeruſalem: and when they drew near unto the City, the Prophet *Azarias* came out to meet them, who ſtayed them, and began after this manner to ſpeak unto them: "That ſith they had obtained from God ſo notable a victory, they "ought to behave themſelves like vertuous men, and ſuch as feared God, conforming them-"ſelves unto his will in all things; proteſting that if they perſiſted in the ſame, God would give "them the continual victory over their enemies: and beſides that happy life: but if they forſook "the ſervice of God, that all things would fall out contrary unto them. That the time ſhould "come, when neither true Prophet or Prieſt ſhould be found amonſt them, that ſhould in-"ſtruct them in righteouſneſs, when their Cities ſhould be overthrown, and their Nation "ſhould be ſcattered over the face of the whole earth, and live like wanderers and vagabonds. "In the mean while therefore, while they had time, he counſelled them to live uprightly, "wiſhing them that they would not deprive themſelves of that favour which God bare unto "them. When the King and all the people heard theſe words, they were very joyful, and "every one both in general and particular, were careful to ſerve God. The King alſo ſent

The exhortation of Azarias the Prophet.

2 Chron. 15. v. 3, 4.

out

out certain Deputies over the Countrey, who were charged to see the laws duly observed and executed. In this estate were the affairs of *Asa* King of the two Tribes.

The year of the world, 3000. before the Nativity of Christ, 964.

Now will I return to *Basa* King of the multitude of Israel, who (having slain *Madad* the son of *Jeroboam*) usurped the kingdom. He made his abode in the City of Thersa, and reigned four and twenty years, shewing himself more wicked and impious, then either *Jeroboam* or his son had been. He plagued the people many wayes, and dishonoured God very greatly, who sent the Prophet *Gimon* unto him, to foretell him that his whole race should perish, and that his house should be persecuted with as many miseries as himself had inflicted on *Jeroboams* posterity: because that having received the government from God, he shewed himself ungrateful unto him for his goodness, and governed his people impiously and unjustly: whereas justice and piety are both profitable unto those that practise them, and well-pleasing unto God. Further, in that he had conformed himself in life, to the dissolute course that *Jeroboam* used, and was wholly contaminated with all his vices, he might assure himself that resembling him in wickedness, he should undoubtedly equal him in punishment. When *Basa* heard all those evils (that should shortly fall on him and his posterity, by reason of his wickedness) he redeemed not the time, neither endeavoured himself to gain the reputation of a reconciled life, or to obtain pardon at Gods hands, by repenting himself of his forepassed sins: but even as they that have a recompence proposed unto them to make them more affectionate in exploiting any thing, do diligently indeavour themselves to perform the same: so *Basa*, notwithstanding the Prophet had fore-told him of that which should happen, persisted in his wickedness as if it had been in vertue, and became worse and worse, to the utter ruine and confusion both of him and his household: and daily addicted himself unto all wickedness, with no less greediness, then if he had enterprized to bear away the honour in such a combate. In the end he assembled an army, and assailed Ramoth once more, which was a great City some four leagues distant off of Jerusalem. which he took, and determined to leave a garrison therein, and fortified the same; with a resolution, from thence to make his roads into *Asa*'s kingdome. But *Asa* fearing the invading of his enemy, and considering that the souldiers who were left in Ramath, did most grievously spoil all the dominions that were under him, sent Ambassadours to the King of Damasco with gold and silver, to induce him to a society in war, and to renue that amity between them, which was confirmed betwixt both their fathers. Who willingly received those treasures that were sent him, and made a league with him, and brake the truce which he had with *Basa*: so that he sent the governours of his dominions against those Cities that were under *Basas* subjection, with commandment to destroy them.

Religion renewed in Israel.

Basaes impiety.

1 Reg. 16. 1, ad 5.

A prophecy against Basa.

1 King. 15. 17, 21.

Basa surprised Ramath, and fortified it.

The year of the world, 3006. before the Nativity of Christ, 958.

Asa inciteth those of Damasco to invade Basa.

Of these they burned some, and ransackt other some, amongst which were *Elon*, *Dan*, and *Abellane*. Which when the King of Israel understood, he gave over the fortifying of Ramath, and with all expedition turned to yield those of his subjects his assistance, who were utterly distracted. But *Asa* in the mean while builded two strong Towns, Gabath and Maspha, of that stuff which *Basa* had prepared to build withall. *Basa* afterwards (prevented by the common debt of death) had no more opportunity to make war against *Asa*. He was buried in the City of of Arsane, and his son *Ela* succeeded him in his kingdom: who after he had reigned some two years, was traiterously slain by *Zamri*, a Captain of a half regiment of horsemen. For whilest *Ela* banquetted with *Osa*, who was the Steward of his house, *Zamri* wrought effectually, that he perswaded some of his horsemen to assault *Ela*, who at that time was alone, and destitute of men of war and Captains, for that all of them were at the siege of Gabathan, a City of the Philistines.

The year of the world, 3006. before Christs Nativity, 948.

Alias, chap. 9. The death of Basa.

CHAP. VII.

Basaes *off-spring being extinct amongst the Israelites*, Zamri *raigned in Israel*; *and after him* Amri, *and his son* Achab.

The year of the world, 3017. before Christs Nativity, 947.

After that *Ela* was slain, *Zamri* took the kingdom upon him, and wholly rooted out *Basa*'s posterity (according as the Prophet *Gimon* had foretold.) For after the same manner was his family utterly overthrown for their impiety, as *Jeroboams* progeny was extinguished for their iniquity (as we have to-fore-time declared.) For the Army which besieged Gabathan, hearing news of the Kings death, and that *Zamri* had murthered him, and seized the kingdom, they made *Amri* Gentral of the Army, and anointed him for their King: who levying the siege before Gabathan, came before the royal City of Thersa, which he besieged and took perforce. *Zamri* seeing the City destitute of defence, had retired himself into the most secret and retired place

Basa's stock destroyed. v. 11, 12.

The year of the world, 3017. *before Christs Nativity*, 947.

place of the palace; where ſetting it on fire, he burned both himſelf and it, after he had reigned ſeven dayes. Suddenly after this, the Iſraelites fell at controverſie amongſt themſelves, becauſe that ſome of them ſought to preferre *Thaman* to the Kingdome, and others were wholy addicted to *Amri*; but they of *Amries* ſide had the better, and being of the better ſort, ſlew *Thaman*, and made *Amri* ſoveraign over the people. The thirteenth year of *Aſa*, *Amri* began his reign, and was King for twelve years ſpace; ſix years governed he in Therſa, and ſix in Mareon (which the Greeks call Samaria) himſelf impoſed this name of Samaria, calling it by the name of Samar, who had given him the land on which he builded this City. He differed in nothing from the other Kings his predeceſſors, but in that he was worſer then any of them; for all of them buſied their heads on this thing only, that by daily impieties they might alien the people from God. For which cauſe God being diſpleaſed, cauſed the one of them to cut off the other; and finally extinguiſhed both the poſterity and name of one another. This *Amri* died in Samaria, and *Achab* his ſonne was his ſucceſſour.

Divers factions of the people.

v. 16. Amri King of Iſrael.

The year of the World, 3821. *before Christs Nativity*, 943.

v. 28. Amri dieth, and Achab his ſonne ſucceedeth him.

Hereby a man may truly and eaſily perceive, what care the divine Majeſty hath of humane affairs, and how he loveth the vertuous, and utterly rooteth out the vicious. For the Kings of Iſrael, through their impiety, in a ſhort and ſucceſſive courſe the one after the other, were cut off and confounded with all their families. But *Aſa* (King of Jeruſalem and the two Tribes) living happily in the favour of God, for his piety and juſtice attained to a reverend and old age: and after he had reigned one and fourty years: he died a good death. And after his death, *Joſaphat* his ſonne (whom he begat on his mother *Abida*) ſucceeded him; who in all things that concerned either piety or fortitude, ſeemed to emulate and equal his grand-father *David*, according as it ſhall be declared hereafter. But *Achab* King of Iſrael made his abode in Samaria, and governed the kingdome for the ſpace of twenty two years, without any alteration of thoſe ordinances which his progenitors Kings of Iſrael had eſtabliſhed; but that he exceeded them daily in complotting worſer wickedneſſes. For he imitated all their impieties and wickedneſs (but eſpecially the Apoſtaſie of *Jeroboam*) for he adored thoſe calves that were erected by him; and beſides that, he added farre worſe impieties then the former. He took to wife *Jezabel* the daughter of *Ithobal* King of the Tyrians and Sidonians, of whom he learned to adore the gods of her nation: for ſhe was a buſie and audacious woman, and of ſuch immeaſurable madneſs, that ſhe feared not to build a Temple in honour of *Bell*, the god of the Tyrians, and to plant a wood furniſhed with all kind of trees, and to ordain Prieſts and falſe Prophets alſo, in honour of that god. The King alſo took delight to have theſe kindes of men oftentimes about him, exceeding all other Kings before him in madneſs and malice. To him came a certain Prophet ſent by the Almighty God, that was born in Thesbon in Galaad, telling him that he fore-prophecied, that neither dew nor rain ſhould fall on the earth a long time, untill that himſelf, who was prepared to depart from him, ſhould appear again unto him: and binding the ſame with an oath (for the better confirmation thereof) he retired himſelf to the Southward, where he lived by a certain River, from whence he fetcht his drink: for his meat was dayly brought him by certain Crows.

Alias, chap. 10. Aſa dieth, Joſaphat ſucceedeth him. 2 Chron. 17. 1, 2. 1 King. 16. 30, 31.

The year of the world, 3031. *before the Nativity of Christ*, 933.

Jezabel. 1 Reg. 17. 1, ad 4.

The dearth of victuals propheciedto the Iſraelites.

The year of the World, 3037. *before Christs Nativity*, 927.

Now when the river through want of rain was waxen dry, God commanded him to repair unto Sareptha (a City not far from Sidon and Tyre, and ſcituate in the midſt between them both) where he ſhould finde a widow-woman, who would furniſh him with food. As ſoon therefore as he drew near unto the gate, he ſaw a woman that lived by her labour, gathering of ſticks, and God gave him to underſtand that it was ſhe who ſhould nouriſh him. Whereupon he came unto her and ſaluted her, praying her that ſhe would bring him ſome water to cool his thirſt; and as ſhe was ready to depart, he called her back again, and willed her to bring him ſome bread alſo. Whereupon ſhe ſwore that ſhe had nothing in her houſe but an handful of flowre and a little oyl, and that ſhe was come forth to gather ſticks, to the end ſhe might bake the ſame, and make bread for her ſelf and her ſon, and when they had eaten the ſame, they muſt needly periſh through famine, becauſe they had not any thing more left them. Go, ſaid the Prophet, and be of good courage, and conceive better hopes, and when thou haſt prepared meat for me, bring it me: for I tell thee, that thy pitcher of meal ſhall never fail, nor thy pot of oyl be empty, until that God ſent rain upon the earth. When the Prophet had ſpoken thus, ſhe approached near unto him, and performed that which he commanded, and ſhe her ſelf had ſufficient to feed upon, and ſhe gave the reſt unto her ſonne and to the Prophet: ſo that they wanted nothing ſo long as the drought continued.

v. 4, 5. Crows feed Elias.

v. 9, ad 16. The widow of Sareptha entertaining Elias, neither flower nor oyl fail.

Menander of the famine during the time of Elias.

Menander maketh mention of this default of rain, in the acts of *Ithobal* King of the Tyrians, ſpeaking after this manner. In this time there was a ſeaſon without rain, from the moneth of

of October untill October in the next year after, but upon his supplication and requeſt there fell great ſtore of thunder. He builded the City of Botris in Phenicia and Auzate in Lybia. Doubtleſs he expreſſed hereby the drought that hapned in *Achabs* time: for about that time *Ithobal* raigned over the Tyrians, as *Menander* teſtifieth in his Hiſtory. The woman (of whom we have ſpoken heretofore, that nouriſhed the Prophet) ſeeing her ſonne falne ſick, and lying ſenſeleſs, as if he had been already dead, or yeelding up of the ghoſt; wept and brake out into ſuch paſſionate laments, as were anſwerable to her deſolate eſtate, and ſaid, that the cauſe of her misfortune was, in that the Prophet was come into her houſe, and had diſcovered her ſins, and that for the ſame cauſe her ſon was dead. But he recomforted her, and willed her to be of a good courage, and commanded her to bring the child unto him, aſſuring her that he would reſtore him to life.

The year of the world, 3037. before Chriſts Nativity, 927.

Now when ſhe had brought him, he took the child and bare him into his lodging where he remained, and laid him on his bed, and cryed out unto God, ſaying, that he had but ſlenderly recompenced her that had received and nouriſhed him, if ſo be her ſonne ſhould be taken from her; he therefore beſought him, that he would return the ſoul into the body, and reſtore life unto the infant. Whereupon, God having compaſſion on the mother, and being willing to gratifie the Prophet, and to the intent that no man might ſuppoſe that he came unto her to endamage her, he reſtored the child to life, beyond all expectation. For which the mother gave thanks unto the Prophet, ſaying, that by this means ſhe was thorowly perſwaded, that God had ſpoken unto him. Not long after, he ſought out *Achab*, according as God had commanded him, to let him underſtand that he ſhould have rain. At that time the famine raigned over the whole Countrey, and there was great want of neceſſary victuals; ſo that men did not only faint for want of bread; but the earth alſo for want of rain, could not bring forth that which was requiſite for the ſuſtenance of horſes and other cattel. The King therefore calling *Obediah* unto him (who was the maſter of his heards) he commanded him that he ſhould each way ſeek out for fountains and brooks, willing him that if he found out any graſs, he ſhould move the ſame, and give it to his cattel for their ſuſtenance. And whereas by his command the Prophet *Elias* was ſought in divers places, and could not be found, he willed *Obediah* alſo to follow him. So taking both of them ſeveral wayes, the King followed one, and the maſter of the cattel another.

1 King. 17. 17. ad finem. Elias reſtoreth the widowes ſon to life.

1 King 18. 1, 2. Elias is ſent by God to propheſie rain to Achab.

The year of the world, 3040. before Chriſts Nativity, 924.

Achab ſeeketh for Elias.

This *Obediah* was a godly and vertuous man, who when the Prophets were put to death, hid one hundred of them in dens, and ſuſtained them with bread and water. After this man was departed from the King, *Elias* met with him and asked him what he was: which when he had certified him, he humbled himſelf on his face before him. *Elias* commanded him to repair unto the King, and to certifie him that he was hard at hand. *Obediah* asked him wherein he had offended him, that he would make him a Miniſter and Meſſenger unto him, who had ſought to kill him, and had by-laid the Countrey to apprehend him? For there was not any ſtreight, whither he ſent not ſome of his men to find out *Elias*, with charge, that if they found him, they ſhould put him to death. Now it may ſo be (ſaid he) that whileſt I repair unto the King, the Spirit of God wherewith thou art fulfilled, will carry thee away, and the King not finding thee here, and fruſtrate of his deſire, will revenge himſelf on my head. Be thou not therefore ſo ſecure by my danger, whereas thou mayeſt know how careful I am of ſuch holy men as thou art, who have delivered an hundred Prophets from *Jezabels* fury, and now at this time conceal and ſuſtain them in ſecret places. Notwithſtanding all theſe words, *Elias* commanded him to repair unto the King, and to caſt off all fear, ſwearing unto him by an oath, how that day he would make himſelf ſeen and known unto *Achab*.

Obediah concealeth and ſuſtaineth an hundred Prophets.

When *Obediah* had certified the King that *Elias* was at hand, *Achab* went out to meet him, and being fraught with indignation, ſaid unto him: Is it thou that heapeſt ſo much miſchief on the Hebrews heads? art thou the man that art the cauſe of his ſterility? To whom *Elias* replyed, without flattering him any wayes, that it was he and his race that were the occaſions of theſe miſchiefs, becauſe they had brought ſtrange gods into their Countrey, whom they adored; and had forſaken the true God, who was and is only to be worſhipped. He therefore willed him preſently to aſſemble all the people on the mount Carmel, and bring with him his wife and her Prophets, whoſe number he reckoned up: the Prophets likewiſe of the woods, who were in number four hundred. When as therefore all of them being ſummoned by the King, were gathered together in that place: *Elias* ſtood up in the middeſt of them and ſaid; How long will ye live thus, having both your ſouls and opinions diſmembred and divided? For if you think that the Hebrews God is the true and onely God, why follow you him not? and why keep you not his Commandements? But if you think that the honour belongeth not to him, but to forraign gods, follow you them. When *Elias* perceived that

v. 17. Achab accuſeth Elias of impiety.

v. 21. Elias reproveth the ſuperſtition of the people.

The year of the World, 3400. before Christs Nativity, 904.

that the people replyed nothing hereunto, he prayed them (in confirmation of that infinite and distinct power of God from that of strange gods) that whereas he was but one onely Prophet of the true God at that time present, and the other were four hundred that worshipped the false, that he might take an Ox and kill the same, and lay it upon wood, without putting any fire thereto to consume the sacrifice; and that they also might do the like, and call upon their gods, and beseech them to send down fire to consume their sacrifice: which if they should do and confirm the same by miracle, that then the true nature of their gods should be known.

This counsel of his was generally allowed. Whereupon, *Elias* commanded the false Prophets first of all to chuse themselves an Ox, and to kill the same, and afterwards to call upon the assistance of their gods; and when it manifestly appeared that their prayer and invocation was of no force, *Elias* began to mock them, saying: Why call you not out upon your gods with a loud voyce? for it may be they are on some voyage, or else haply they sleep. Whilest thus they had invocated from the morning unto till mid-day (cutting themselves with knives and lances, according to the custome of their Countrey) *Elias* that was to make his sacrifice, commanded the false Prophets to stand aside, willing the people to draw near unto him, and observe, for fear lest secretly he should convey fire under the wood. When he people were approached, he took twelve stones, according to the number of the twelve Tribes of Israel, and made an Altar, and digged a deep trench round about the same; and afterwards heaping wood upon the Altar, and laying his sacrifice thereupon, he commanded them to fill four tunnes with fountain-water, and to pour it upon the Altar, in such sort as the trench might receive and drink up the water. Which done, he began to pray and call upon God, beseeching him that it might please him to manifest his power unto his people, who had so long time run astray: no sooner had he finished his prayer, but fire fell from heaven upon the Altar in the sight of all the people, and consumed all the sacrifice; so that the water was consumed, and the place dried up. Which when the Israelites beheld, they fell down on their faces upon the earth; adoring one onely God: confessing him to be the most mighty and onely true God, and having that all other were but forged names, and fruits of an evil and truthless opinion: and laying hands themselves upon their false Prophets, they slew them by the commandment of *Elias*. He willed the King also to depart, and take his refection, and to take care for nothing, because he should very shortly see that God would send him rain; and thus departed *Achab* from him. But *Elias* ascended the top of the mount Carmel, and sate him down on the earth, leaning his head upon his knees: whilest thus he sate, he commanded his servant also to get up upon a certain rock, and to look toward the sea, and to tell him if he saw any clouds arise in any part (for till that time the air had been alwayes clear.) His servant having often ascended the rock, and returned him answer that he saw nothing: at length mounting up the seventh time, in descending he returned him this newes, that he saw some black appearance in the air, not much unlike to a mans footstep. When *Elias* understood this, he sent unto *Achab*, wishing him to retire himself within the City before the rain fell; who had no sooner recovered the City of Jezrael, but that the air was presently clouded and covered with a shower, and a vehement wind intermixed with rain, fell upon the earth, and the Prophet seized by the Spirit of God, ran with the Kings chariot as far as Jezrael a City of Asser. When *Jezebel*, *Achabs* wife, had notice what wonders *Elias* had performed, and how he had slain her Prophets, she was sore displeased, and sent messengers unto him, threatning him in like sort to revenge her self on him, as he had slain her Prophets. Which for that *Elias* feared, he fled into the City of Bersabe, which is upon the borders of the Tribe of Juda, bounding upon Idumæa: in which place he left his servant, and retired himself into the desart: where, whilest he prayed God that he would take him out of the world, by reason he was no better then others, for which cause he should desire to live after them: he fell asleep under a certain tree, and after that some one had awaked him, he arose and found bread and water ready prepared by him. When as therefore he had eaten and was recomforted, he went unto the Mount Sinai (where it is said that *Moses* received the Laws from God) where finding out an hollow cave, he entred into it, and remained therein. And being demanded by a certain voice which spake unto him, he knew not from whence, wherefore he remained in that place, and forsook the City? He answered, for that he had slain the Prophets of the false gods, and for that he had perswaded the people that there was but one onely God, who ought to be honoured by all men; and that for this cause he was sought for by the Kings wife, that he might be put to death. The voice replied again, and commanded him to shew himself openly, assuring him that he should understand that which it behoveth him to performe.

v. 24, ad 38. Elias doctrine and office confirmed by miracle.

v. 38. Fire from heaven devoureth the sacrifice.

v. 40. Bells Priests slain.

v. 43. ad finem. Elias foreprophesieth rain.

1 Reg. 19. 1, ad 4. Elias flyeth from Jezebel.

Gods care for his servants.

v. 5, 6. God speaketh to Elias in the desart.

Here-

A Hereupon as ſoon as it was day, he forſook the Cave, he heard an earthquake, and ſaw light: and after all things were appeaſed, the heavenly voice which proceeded he knew not from whence, willed him, that he ſhould in no wayes be diſcomforted with that which he ſaw: for that no one of his enemies ſhould have power to hurt him; charging him to return unto his houſe, to the intent to proclaim *Iehu* the ſon of *Nimſi* King of the people, and *Azael* of Damaſco King of the Syrians; certifying him that in his place, *Elizeus* of the City of Abela ſhould be Prophet; and that the wicked people ſhould be deſtroyed, the one by *Azael*, and the other by *Iehu*. When *Elias* had heard theſe things, he returned into the Countrey of the Hebrews, and met *Elizeus* the ſon *Saphat* at the cart, and with him divers others, driving before them twelve couple of Oxen: him did he approach, and caſt upon him his garment, who inſtantly began thereupon to prophetize, ſo that forſaking his Oxen, he B followed *Elias*. Yet required he him, that before his departure, he might take leave of his Parents; which licence, when he had obtained, he committed them unto God, and followed *Elias* attending on him during all the term of his life like his diſciple and ſervant. This iſſue had the affairs of this ſo excellent a Prophet. But a certain Citizen called *Naboth* of the City of Azar, had a vine-yard near unto the lands of *Achab*, who required him that he would ſell him the ſame, at what prize he thought convenient at his own election, to the intent he might annex the ſame to his own lands, and make them all but one poſſeſſion, wiſhing him, that if he would not ſell it him for ſilver, to chuſe in exchange thereof, any one field of his that beſt liked him. *Naboth* anſwered him, that he would not do it, but that he intended to C gather the fruit of his own land himſelf, which he had received as an inheritance from his father. The King no leſs tormented then if he had loſt his own inheritance (in that he might not be maſter of another mans patrimony) would neither waſh nor receive any ſuſtenance. For which cauſe *Iezabel* his wife queſtioned with him as touching the cauſe of his diſcontent, and how it came to paſs that he neither waſht, din'd, nor ſupt: who told her of *Naboths* rude behaviour, and how having uſed all juſt and reaſonable compoſition unto him, in that he obtained not the thing which he requeſted at his hands. Hereupon *Jezabel* willed him to be of good cheer, adviſing him, that diſmiſſing his diſpleaſure, he ſhould continue his ordinary entertainment, becauſe ſhe her ſelf would take upon her to revenge him on *Naboth*. Whereupon ſhe preſently ſent Letters in *Achabs* name to the Governours of the Countrey, whereby ſhe injoyned them to celebrate a Faſt, and to aſſemble the people, charging them that in that place *Naboth* ſhould have a ſeat prepared for him, by reaſon of his birth and nobility; willing them afterwards, that ſuborning three impudent and falſe witneſſes to depoſe againſt him, that he had blaſphemed God and the King: they ſhould by this means and for this occaſion, cauſe him to be ſtoned and put to death by the people. All which was performed according as the Queen had written, and *Naboth* (convinced by falſe witneſs, for ſcandalizing both God and the King) was ſtoned by the people and put to death. When *Jezabel* had tidings hereof, ſhe repaired to the Kings preſence, and told him that he ſhould enjoy *Naboths* vine-yard, and diſburſe nothing for the ſame.

But God diſpleaſed with this her wickedneſs, ſent the Prophet *Elias* purpoſely to meet with *Achab* in *Naboths* ground, and to tell him that he unjuſtly poſſeſſed the lawfull inheritance of a legitimate heir, whom he had done to death. As ſoon as the King perceived that he came unto him, ſuppoſing it to be unſeemly for a King to be reproved, he firſt of all confeſſed his fault, and offered him to make reſtitution according to his arbitrement. Then did the Prophet foretell him, that in the ſame place where *Naboths* carcaſs was conſumed by dogs, that both his and his Queens blood ſhould be ſhed, and that all his race ſhould be deſtroyed, for that they durſt commit ſuch an impiety, and ſo wickedly ſlaughter (againſt all Law) ſo good and guiltleſs a Citizen. At length *Achab* upon theſe words was ſeized with diſpleaſure, and repented for the offence he had committed: ſo that apparelling himſelf in ſackcloth, and walking barefoot, he taſted not any meat, but confeſſed his ſins under hope to appeaſe Gods wrath. For which cauſe God certified him by the Prophet, that during his life-time the puniſhment of his race ſhould be deferred, becauſe he had repented him of his miſdeeds: but that the threats and menaces ſhould take effect in his ſonnes time, all which *Elias* ſignified unto the King.

The year of the world, 3040 before Chriſts Nativity, 924.

v. 16. Iehu King of Iſrael.

v. 19. Elizeus calling.

Hedio & Ruffinus, chap. 14. ad 11.

1 King. 21. 1, ad 16. The ſtory of Naboth, who was ſtoned to death for denying Achab his vine-yard.

v. 17, ad 26. Elias prophecieth what revenge God will take of Achab and Iezabel.

v. 27, 28. Achabs repentance.

T CHAP.

The year of the World, 3040. before Christs Nativity, 924.

CHAP. VIII.

Adad *King of Damasco and Syria, fighteth at two several times with* Achab *and is overthrown by him.*

1 King. 20. 1, ad 13. Adabs war against Achab.

WHileſt *Achabs* affairs were after this manner diſpoſed, the ſon of *Adad* (that reigned over the Syrians, and thoſe of Damaſco) aſſembled the forces of his whole countrey, and aſſociated with himſelf two and thirty other Kings, with whom he came and made war againſt *Achab.* Who being far inferiour to him in forces, came not out into the open field to bid him battel, but cloſing up his ſouldiers in his ſtrongeſt Cities, he himſelf retired into Samaria (which was begirt with a very ſtrong wall, and generally very hard to be ſurprized.) For which cauſe the Syrian (taking his army with him) reſorted to Samaria, and encamping before the ſame, intended to ſcale and batter the City. But firſt of all he ſent a Herald to *Achab*, to require him to give audience to his Embaſſadours which he would ſend unto him, by whom he ſhould be certified what his reſolution was. As ſoon as the King of Iſrael had granted them free acceſs, the Embaſſadours came, and (according to the Kings directions) required that *Achabs* goods, his children and wife ſhould be at *Adads* commmand: which if he would confeſs, and ſuffer him to ſeize ſo many as beſt liked him, he would levie the ſiege, and batter the City no more. *Achab* gave the Embaſſadours commiſſion to certifie the King of Syria, that both himſelf, and all whatſoever was his, was at his command. Upon which anſwer the King ſent a ſecond meſſage unto *Achab*, enjoyning him the next day to admit ſuch of his ſervants as he ſhould ſend unto him, to ſearch his royal Palace, and the houſes of his friends and kinſmen, and take from thence that which was beſt liking, and in greateſt eſtimate with them, and leave the reſt with him whereof they made leſt reckoning.

The Syrians embaſſage to Achab.

Achab amazed at this ſecond Embaſſage of the King of Syria, aſſembled his people, and certified them, that he was ready to deliver up into the enemies hands his wives and children, for their ſafety and repoſe; and to abandon all that likewiſe which was in his poſſeſſion, (for that the Syrian had demanded no leſs at his hands in his firſt Embaſſage:) But that now he required that his ſervants might be admitted to ranſack all their houſes, to the end they may leave nothing therein that was worthy regard; willing by this means to take a pretext of making war, knowing well (ſaid he) that I will ſpare nothing that is mine for your ſafety. At this preſent he profereth and ſeeketh occaſion of hoſtility, propoſing unto you a thing, which is unpleaſing to you all, as touching your goods: notwithſtanding, I will do whatſoever you ſhall think good of. To this the people anſwered, that they could not endure that any of his demands ſhould be liſtned unto, or reſpected; but that the King ſhould prepare for war. Whereupon he called for the Embaſſadours and diſmiſſed them with this anſwer, That they ſhould report unto their Maſter, that *Achab* perſiſted in thoſe things, which of all were required by him (becauſe he had a deſire of the converſation of his ſubjects:) but as touching his ſecond demand, that he would no wayes condeſcend thereunto: and thus ſent he them away. When *Adad* heard this anſwer, he was ſore moved, and ſent unto *Achab* the third time, threatning him that his ſouldiers ſhould make a bulwark more high then the walls (he ſo much truſted in) yea, though onely each of them ſhould bring but an handfull of earth with them (which boaſt he uſed towards him to terrifie him, and to expreſs thereby how great a multitude of men he had to oppoſe againſt him.) But *Achab* anſwered, that he ought not to glory in his army, but that his true glory was, when he had the better in the battel. When the Embaſſadours were returned back, they found the King at dinner with two and thirty Kings his allies, to whom they made report of *Achabs* anſwer. Hereupon *Adad* gave commandment to begirt the City with Palliſadoes, and to raiſe bulwarks of earth, and buſily to intend the ſiege. Whileſt theſe things were in hand, *Achab* was grievouſly troubled, and all the people with him: but at length he grew confident, and caſt off all his fear, through the arrival of a certain Prophet, who ſaid unto him, that God promiſed to deliver all thoſe thouſands of ſouldiers, and his boaſtful enemies which he beheld into his hands. The ſame Prophet being afterwards demanded by him, by whoſe means this victory might be gained? He ſaid, that it ſhould be by the ſons of the Governours, whom the King himſelf ſhould lead forth, by reaſon of their unexperience. *Achab* therefore calling unto him the Governours ſons, found that their number amounted to two hundred thirty and two: and having notice that the Syrians intended nought elſe but pleaſure and banquetting, he opened the City gates, and ſent theſe young men out againſt them. Now when the Centinels of the adverſe part had diſcovered them, they certified *Adad* thereof, who ſent out certain ſouldiers againſt

v. 10, 11. His anſwer to the Legates.

v. 12. Adads confidence in his Souldiers.

v. 13, 14, &c. The Iſraelites God promiſeth victory againſt the Syrians.

A against them, commanding them that if they were come out in warlike sort to bid the battel, they should bring them unto him fast bound; and if they came in peace, they should do the like. Now had *Achab* within the City, arranged another Army, and kept them in a readiness. When as therefore the young men had charged the Syrian guard, and slain a great number of them, and had pursued the rest even unto their own camp, *Achab* spying his present victory and advantage, caused his whole Army to break forth; who giving an unexpected charge upon the enemies, discomfited the Syrians (who little expected for such a stratagem from the Hebrews) and assailed them disarmed and drunken: so that they left both armour and weapons behind them, and fled from their camp; and their King likewise was so hotly pursued, that he scarcely had opportunity to save himself by the switness of his horse.

The year of the World, 3040. before Christs Nativity, 924.

v. 20, 21. Achabs victory against the Syrians.

B *Achab* made a long chase in following the Syrians, and slaughtering them that fled; he spoyled their Camp likewise, and carried thence great riches, and a huge quantity of gold and silver. He took *Adabs* Chariots and horses also, and with them returned back into the City.

But whereas by the advice of the said Prophet, he was perswaded to prepare and keep an army in readiness against the next year (for that the Syrians were like, nay rather resolved to charge him again) the King intermitted no preparation that concerned the War. For *Adad* (being escaped from the fight with those few forces that remained after the battel) consulted with his friends, how he might war against the Israelites. Who advised him from thenceforth never more to fight with them in mountainous places, for that their God was

C powerful upon the mountains, and for that cause they had been overcome by them: but if he fought with them in the Plain, both he and his should be assured to have the upper hand. Moreover they counselled him, that he should dismiss those Kings that he had confederated with him, to the end that each of them might return into his own Countrey, and that in their stead he should retain their forces, over which he should ordain Chieftains; besides (to supply their places that were lost) they advised him to levy horsemen and chariots thorow all his Countrey. *Adad* supposing that they had discreetly counselled him in this matter, ordered and levied his army according as they had advised them. And as soon as the spring-time was come, he assembled his army, and led them forth against the Israelites; and arriving near unto the City of Aphec, he incamped in a plain field. But *Achab* with his forces

v. 23, ad 27. Adads second expedition against the Israelites.

D (marching out to meet with him, pitched his tents and arraigned his battel near unto him, although he were far inferiour both in force and number.) To him the Prophet appeared anew, telling him that God would once more have the victory to make it known that his power was not onely in the mountains (as the Syrians perswaded themselves) but in the Plains also. Thus continued both the Armies, opposed and incamped the one against the other, for the space of six dayes. On the seventh, when the enemy forsook their trenches early in the morning, and placed themselves in battel ray, *Achab* drew out his army and affronted them, and presently charged them: where, after a long and dangerous fight between them, the enemies were put to flight, and many of them slain in the chace. For some of them were intangled with their own chariots, othersome slew one another pell-mell; and some

The year of the World, 3041. before Christs Nativity, 923.

E few of them found the means to flie unto their City of Aphec, who perished likewise to the number of seven and twenty thousand (being slain by the ruine of the walls that fell upon them) besides one hundred thousand men that gave up the ghost in that fight. But *Adad*, attended by some of his faithfull friends, went and hid himself in a certain cave under the ground: who protesting unto him, and concluding amongst themselves, that the Kings of Israel were courteous and mercifull, and that there was hope of pardon to be had (if after the manner of suppliants they might be attired and sent unto him) *Adad* permitted them. Whereupon they incontinently presented themselves to *Achab* clothed in sackcloth, and having their necks wreathed about with cords (according to the manner of suppliants amongst the Syrians) telling him that *Adad* besought his majesty to grant him his life; promising on his

F behalf, that from thenceforth he would alwayes continue his servant, and acknowledge his favour. *Achab* answered them, that it highly contented him that their King was as yet alive, and had escaped from the fury of the fight, offering him by them that good will and honour, which one brother ought to shew unto another. After this, they drew an oath from *Achab*, that he should offer him no wrong, if so be he discovered himself unto him, and withall presently resorted unto *Adad*, whom they drew out of the place where he was hidden, and afterwards brought him unto *Achab*, who was mounted upon a chariot. *Adad* prostrated himself before him: but *Achab* stretching out his hand, made him incontinently mount up with him into his chariot, and kissed him, willing him to be of good courage, assuring him that he should receive neither injury nor injustice at his hands. Hereupon *Adad* gave him thanks,

v. 31, ad 34. Adad is received into favor by Achab, and dismissed upon condition.

The year of the World, 3041. before Christs Nativity, 923. v. 35. ad finem.

protesting that during his life-time how he would never be forgetfull of his favours: promising him moreover to restore unto him those Cities which his predecessors, kings of Syria, had taken from the Israelites. He likewise gave him power to come into Damasco (in like manner as beforetime his Ancestors had the credit to repair unto Samaria.) When these accords were made and confirmed by oath. *Achab* gave him many worthy presents, and sent him back into his kingdome. Thus ended the war betwixt *Adad* and the King of the Israelites. After this, a certain Prophet called *Micheas*, came unto another Israelite, commanding him to wound him upon the head, assuring him that God was so pleased, and had so commanded him. When as this Israelite would in no sort condescend hereunto, he prophecied unto him, that since he had disobeyed Gods commandment, he should meet with a Lion, which should rent him in pieces. Which coming to pass, according as it was fore-told, the Prophet addressed himself again unto another, commanding him to do the like: and when he had wounded him in the head, he bound up the wound and came unto the King, telling him that he had been in war, and had received a prisoner in charge from his Captains hands, and how that (his prisoner being fled from him) he feared lest he that had committed him to his charge, should for that cause take his life from him; the rather for that he threatned no less; *Achab* answered him, that he was justly condemned. Whereupon *Micheas* discovered his head, and made it known who he was. And to this intent used the Prophet this policy, that his words might be of greater force and value. For he told the King, that God would bend himself against him, because he had permitted the blasphemer *Adad* to depart unpunished; assuring him, that God would cause him to be slain by *Adad*, and suffer the people of Israel to be slaughtered by the Syrian Army. The king displeased with the liberty and free speech of the Prophet, commanded him to be cast into prison; and being vehemently affrighted with this his prediction, he departed home unto his house.

Achab was reproved for dismissing Adab.

The reward of learned Preachers.

CHAP. IX.

Of Josaphat *King of Jerusalem.*

The year of the World, 3042. before Christs Nativity, 924.

HItherto have we spoken of *Achabs* estate: but now I must return unto *Josaphat* king of Jerusalem; who having inlarged his kingdome, and planted Garisons in those Cities that were subject unto him (and in those likewise which his grandfather *Abiah* had possessed in the portion of *Ephraim*, at such time as *Jeroboam* reigned over the ten Tribes) the king had perpetual assistance and favour at Gods hands, in that he was a just and vertuous Prince, studying day and night for nothing more, then how he might please and honour God. The King his neighbours round about him, honoured him with presents: so that his riches were great, and his honours excellent.

Josaphats piety.

2 Chron. 17. 1.

In the third year of his reign he assembled the Governours and Priests of his Countrey, enjoyning them to ride their circuit about the Provinces, and to teach the inhabitants of every City the Law of *Moses*, training them up in the observance thereof, and in the study of piety. Which all the Citizens imbraced and entertained so willingly, that they seemed to emulate and strive the one with the other, which of them should exceed the rest in the service of God. The Nations likewise that dwelt round about him, loved *Josaphat*, and were at peace with him. The Philistines also payed those Tributes which were imposed on them. And the Arabians furnished him every year with six hundred and threescore lambes, and the like number of horses. He fortified also other great Cities of importance, and made preparation of munition of war and arms against the enemy. He mustered in the Tribe of *Juda* three hundred thousand men, over whom he placed *Edraus* General, and two hundred thousand under the conduct of *Johanan*, who besides these had two hundred thousands Archers on foot of the Tribe of *Benjamin*. Another Chieftain called *Ochobat* levied and led for the king one hundred and fourescore thousand men armed at assay (besides those which he sent into defenced Cities.) He married his Sonne *Joram* to *Athalia* the Daughter of *Achab* king of the ten Tribes. And not long after (resorting to Samaria) *Achab* received him very courteously, and magnificently entertained his Army with bread, wine, and flesh in all aboundance; requiring him to yield him his assistance against the king of Syria, to the intent he might recover the City of Ramath in the Countrey of Galaad, which *Adads* father had won, and conquered from his father. *Josaphat* promised to assist him: and being no wayes inferiour unto him in force, he sent his Army from Jerusalem to Samaria. When these two kings were departed out of the City, and each of them were seated upon their Thrones, they distributed their pay to every one of their souldiers. At that time *Josaphat* commanded, that if at that present there were as yet any Prophets amongst them, they might be sent for, to give notice

The peace in Josaphats time.

Josaphats Army. v. 13.

Josaphats expedition with Achab against the Syrians.

1 King. 22. 2. ad 8.

2 Chron. 18. 1, ad 8.

notice what the iſſue ſhould be of this their War againſt the Syrians: and whether they thought it good to make War againſt them, by reaſon that at that time there was amity and peace betwixt *Achab* and the Syrians, confirmed for the ſpace of three years, ſince the time that he took *Adad* priſoner and delivered him, to that preſent.

The year of the world, 3047. before Chriſts Nativity, 917.

CHAP. X.

Achab *fighteth againſt the Syrians, and is overcome and ſlain in the battel.*

HEreupon *Achab* called for the Prophets (who were in number four hundred) and commanded them to inquire of God, whether he would give him the victory in that battel which he enterprized againſt *Adad* or no, and whether he ſhould recover the City which he intended to beſiege? Who anſwered and counſelled him to hazard the battel, in that he ſhould have the upper hand over the Syrian, and ſhould take him priſoner as he had done before-time. *Joſaphat* underſtanding by their words that they were falſe Prophets, asked *Achab* if he had not any other Prophet of God, who might more exactly certifie him of that which might ſucceed? *Achab* anſwered, that he had one as yet remaining, but that he hated him, becauſe he propheſied nought elſe but miſhap and miſery unto him, and had foretold him that if he ſhould fight againſt the Syrians, he ſhould be overcome and ſlain; and for that cauſe he held him at that time in priſon, ſignifying unto him that his name was *Micheas* the Sonne of *Imlah*. *Joſaphat* required that he might be brought into his preſence, which was accordingly performed by one of his Eunuchs; who by the way certified *Micheas*, that all the other Prophets had propheſied to the King victory. But *Micheas* told him that it was not lawful for him to lie againſt God, but that it concerned him to ſpeak that which God ſhould inform him of, concerning the King. As ſoon as he came before *Achab*, and was adjured to ſpeak the truth, he ſaid, that God had ſhewed him the Iſraelites put to flight, and diſperſed by the Syrians, that purſued them no otherwiſe then ſheep without their ſhepherd. All which ſignifieth no leſs (ſaid he) but that the reſt of the people returning home in ſafety, *Achab* onely ſhould be ſlain in the battel. When *Micheas* had ſpoken after this manner; *Achab* turning himſelf towards *Joſaphat*, ſaid unto him, I told you before this, how this fellow was affected towards me. But *Micheas* conſtantly avowed, that he propheſied nothing but that which God had commanded him to ſpeak, aſſuring *Achab* that he was ſollicited by the falſe Prophets unto War under hope of victory, whereas he ſhould aſſuredly periſh in the battel. Theſe words of his made *Achab* much diſcomforted. But *Sedechias* one of the falſe Prophets ſtepped forth, and exhorted him to ſet light by *Micheas* words, the rather for that he ſpake untruly. And in confirmation of this his allegation he alledged *Elias*, (who was a far more skilful Prophet in fore-telling things to come, then *Micheas* was) yet that the ſame *Elias* had foretold that the Dogs ſhould lick *Achabs* blood in the City of Jezrael in the field of *Naboth*, becauſe *Naboth* had been ſtoned to death by the inſtance of *Achab*. Whereby it appeared manifeſtly, that ſince he contradicted a Prophet ſo excellent as he was, he lied in ſaying that the King ſhould die within three dayes. Moreover, (ſaid he) it ſhall appear whether he be truly ſent from God or no, if as ſoon as he ſhall receive a buffet from me, he cauſe my hand to wither, according as *Iadon* made *Ieroboams* hand ſhrink, at ſuch time as he thought to apprehend him. For I think (ſaid he) O King, that thou art aſſuredly informed hereof: which ſaid, he ſtruck him, and for that no inconveniency fell upon him, by reaſon of that his audacious attempt, *Achab* aſſured himſelf, and recovered his courage, and forwardly ſet forth againſt the Aſſyrian Army. For as it is to be ſuppoſed, the will of God was of ſuch power, that it cauſed the falſe Prophets to triumph over the true: which was the cauſe that the falſe Prophets were truſted more then the true, to the intent that Gods preordained will might be fulfilled. But *Sedechias* made him iron horns, and ſaid unto *Achab*, that God by them ſignified unto him that he ſhould ruinate all Syria, but *Micheas* propheſied to the contrary, that within very few dayes *Sedechias* ſhould walk from cave to cave to hide himſelf, and avoid the puniſhment of his falſhood. *Achab* diſpleaſed hereat, commanded that he ſhould be led thence, and kept priſoner with *Achmon* the Governour of the City, yeelding him no other allowance but bread and water for his ſuſtenance. Thus marched theſe two Kings with their armies againſt Ramath which is in Galaad: which when the King of Syria underſtood, he drew his army into the field, and came out to meet with them, and encamped near unto Ramath. Now was it concluded betwixt theſe two confederate Kings, that *Achab* ſhould enter the battel in a private habit, and *Joſaphat* ſhould be inveſted with the royal ornaments, and ſupply

1 King. 22. 6. 2 Chron. 18. 5. The falſe Prophets propheſy plauſibly.

1 King. 22. 14, ad 28. 2 Chron 18. 13 ad finem. Micheas the true Prophet.

Hidio & Ruffinus, chap. 15.

1 King. 22. 28, ad. 8. 2 Chron. 18. 28. ad finem. Achab and Joſaphats War againſt the Syrians.

The year of the World, 3047. *before Christs Nativity*, 917.

Achabs perſon in the battel, to the intent that *Micheas* prediction might be made fruſtrate. But notwithſtanding this popular diſguiſe, Gods juſtice prevented him: For *Adad* King of Syria commanded his army, that they ſhould put no one of the enemy to the ſword, but onely the King of Iſrael.

As ſoon as charge was given, the Syrians perceiving *Ioſaphat* in the front of the army, and conjecturing that it was *Achab*, they made head all together againſt him, and having invironed and preſſed him very nearly, they perceived that it was not he: for which cauſe they retired back again. But although they had fought from the morning untill the evening, and had the upper hand; yet ſlew they no man (becauſe they ſought after no other but *Achab* to put him to the ſword) whom notwithſtanding they could by no means meet withall. At length one of *Adads* ſervants called *Aman*, ſhot at random amongſt the enemies, and by fortune hurt *Achab* in the breaſt, and ſhot him thorow the lungs. This hurt of his concealed he from his ſouldiers, for fear leſt they ſhould be diſcomforted. For which cauſe he commanded his Choach-man to drive his Chariot out of the battel, for that he felt himſelf grievouſly and mortally wounded: and although he were terribly pained, yet ſate he in his Chariot untill Sun-ſet; at which time his heart failed him, and he gave up the ghoſt. When night came, the Syrian army withdrew themſelves into their camp: and receiving tidings by an Herauld, that *Achab* was dead, every one retired home unto his houſe: but *Achabs* body was conveyed to Samaria, and interred in that place. As for his Chariot, it was waſhed in the fountain of Jezrael, becauſe it had been bebloodied, by reaſon of the Kings hurt; whereby the truth of *Elias* prediction was ratified and confirmed, for the Dogs lickt his blood; and from that time forward the common women continually waſhed themſelves in that fountain: He died alſo in Ramath (according as *Micheas* had fore-propheſied.) Whereas therefore all things befortuned *Achab*, according as two Prophets had fore-told him, it appeareth that we ought to honour and magnifie the Majeſty of God in all places, and to reverence his Propheſies delivered by them, and to aſcribe alwayes more credit unto them, then to the vain and plauſible ſpeech of ſuch as curry favour; and no leſs to reſpect them, then things of infinite profit, ſince by them we are divinely admoniſhed what we ought to take heed of. It behoveth us alſo to conſider what force the Ordinance of God is of, by examining thoſe things which befell *Achab*. For it is impoſſible to avoid the preordinance of God, notwithſtanding that men flatter and nouriſh themſelves with vain hopes, which inveigle them ſo far, that finally they are overtaken in the ſnares thereof. For this careleſs inconſideration was fatal to King *Achab*, in that he believed not his death which was foretold him; but being deceived by the flattering perſwaſions of falſe Prophets, ran headlong upon his own danger and death. After him ſucceeded his ſonne *Ochozias*.

v. 34. Achab, wounded by an arrow in the battel, dieth.

v. 38. The dogs lick Achabs blood, according to Elias prediction 1 King. 22. 28. 2 Chron. 18. 27.

The oracles of the Prophets are to be reverenced.

The matchleſs neceſſity of fate.

The *Ninth Book* of the *Antiquities* of the Jews;

Written by *Flavius Joſephus*.

The contents of the Chapters of the ninth Book.

1. Joram, Achabs *ſonne, overcometh the Moabites in battel.*
2. Joram *King of Jeruſalem obtaining the Crown, killeth his brothers and his fathers friends.*
3. Joram's *army is overthrown by his enemies, and his ſonnes are ſlain, only one excepted, at length he himſelf dieth a miſerable death.*
4. *The King of Damaſco warreth againſt the King of Iſrael.*
5. Joram *with all his poſterity is ſlain by* Jehu, Ochozias *King of Jeruſalem is ſlain alſo.*
6. Jehu *reigneth amongſt the Iſraelites in Samaria, and his poſterity after him till the fourth generation.*
7. Athalia *reigneth five years in Jeruſalem; and after ſhe is ſlain by the high Prieſt,* Joas, Ochozias *ſon, is proclaimed King.*
8. Azael *King of Damaſco gathereth an army, firſt againſt the Iſraelites, and afterwards againſt Jeruſalem.*

9. Amaſias

A 9. Amaſias *King of Jeruſalem maketh war againſt the Idumæans, and Amalechites, and obtaineth the victory.*
10. Amaſias *making War againſt* Joas, *King of the Iſraelites, is overcome.*
11. Ozias *overcometh the nation round about him.*
12. Raſin, *or* Rabe, *King of Damaſco, vexeth the inhabitants of Jeruſalem with War*, Achar *their King is compelled to call the King of Aſſyria to aſſiſt him.*
13. *The King of Aſſyria taketh Damaſco by force, and ſlayeth the King, and tranſlateth the people into Media, and planteth other Colonies in the ſame.*
14. Salmanazar *taking the King of Iſrael captive, tranſlateth ten of the twelve Tribes into Media, and cauſeth the Cuthæans to inhabite their region.*

B

CHAP. I.

Joram, Achabs *ſonne, overcometh the Moabites in battel.*

AS ſoon as King *Joſaphat* was returned back again to Jeruſalem (from the War wherein he had given ſuccour to *Achab* againſt *Adad* the King of Syria, as we have heretofore declared) the Prophet *Iehu* (in his return) came forth and met him, and reproved him, becauſe he had given *Achab* (who had been a man both impious and wicked) his aſſiſtance, aſſuring him that God was diſpleaſed with that his confederacy; yet not-
C withſtanding that he of his goodneſs had delivered him from his enemies, although contrary unto his duty, he had demeaned himſelf unjuſtly. After this admonition, *Joſaphat* began to celebrate ſacrifices, and to offer up thanksgivings and peace-offerings unto God: Which done, he rode in progreſs and circuit round about thoſe Countries that were under his dominion, giving order that the people ſhould be inſtructed in thoſe ordinances which were delivered from God by the hands of *Moſes*, and exhorted his ſubjects to the practice of piety, contained in the ſame. He planted Judges likewiſe in every City, commanding them to execute juſtice unto the people, without reſpect of any thing but onely juſtice. He charged them likewiſe, that they ſhould not be corrupted with rewards, or ſeduced by dignity, riches, or nobility; but that they ſhould do juſtice indifferently to all men, knowing that
D God ſeeth an things, how ſecretly ſoever they be carried or contrived. Having in this ſort ordered every thing in each City of the two Tribes, he returned again to Jeruſalem, where he likewiſe choſe Judges from amongſt the Prieſts and Levites, and the Elders among the people, exhorting them in all things to give upright and exact judgement. And if they of other Cities had any cauſes of greater conſequence (which ſhould be referred to their final determination) he charged them with earneſt induſtry, to decide them with as upright and juſt meaſure as might be: for that it was very convenient that the moſt exact and accompliſhed ſentences ſhould be delivered in that City, whereas God had his Temple, and the King made his ordinary abode. Over all theſe he placed his two friends, *Amaſias* the Prieſt, and *Zabadias* of the Tribe of *Iuda*. After this manner did the King diſpoſe of his
E eſtate.

2 Chron. 19. 2.

The year of the world, 3048. before the Nativity of Chriſt, 916.

v. 2. Iehu the Prophet reprehended Ioſaphat for helping Achab. Ioſaphat reneweth the true ſervice of God.

v. 5. Ioſaphat placed Iudges and Magiſtrates in every City.

About this very time the Moabites and Ammonites (and with them their confederates a great number of Arabians) aſſaulted and aſſembled themſelves againſt him, and incamped themſelves near unto Engaddi (a City ſituate near unto the lake Aſphaltites, and diſtant from Jeruſalem ſome three hundred ſtounds) in which place flouriſh thoſe goodly and wholeſome Palme-trees, whence diſtilleth the pure and perfect liquor of Balme. When *Joſaphat* had intelligence that the enemies had paſt the lake, and were already far entred into his Countrey, he was afraid, and aſſembled the people of Jeruſalem in the Temple, and ſtanding upright, and turning his face toward the Propitiatory, he beſought and requeſted God that he would give him power and force to overcome his enemies. For ſuch had been
F the form of their ſupplication, who in times paſt builded the Temple: namely, that it might pleaſe him to fight for that City, and oppoſe himſelf againſt thoſe that durſt attempt or aſſault that place, to the intent to diſpoſſeſs them of that Countrey which he himſelf had given them in poſſeſſion; and in pronouncing this prayer he wept: and all the people likewiſe, both men, women, and children made their requeſt unto God. Preſently upon this, a certain Prophet called *Iaziel* aroſe up in the midſt of the Congregation, and cryed out, and certified both the people and the King, that God had heard their prayers, and promiſed them to fight for them againſt their enemies, enjoyning them the next day to ſally out in armes, and to go and make head againſt their adverſaries, whom they ſhould encoun-

2 Chron. 20. 1. 2. The Moabites and Ammonites war againſt Ioſaphat.

Ev. 5. ad 13. Ioſaphats prayer in the Temple of Ieruſalem for victory.

v. 14, 15, &c. Iaziel the Prophet aſſureth them of victory.

ter

The year of the world, 3048. before Christs Nativity, 916.

ter in the mountain ſituate betwixt Jeruſalem and Engaddi, in a place called the hillock of Sis (which place in Hebrew ſignifieth Eminency) willing them not to fight againſt them, but onely to arreſt in that place, and ſee how God would fight and make War for them. When the Prophet had ſpoken theſe words, the King and all the people proſtrared themſelves upon their faces, giving thanks unto God and adoring: mean while the Levites ſung continual hymnes, with inſtruments and voices. About the beginning of the day, the King departed into the deſart that is under the City of Thecoa, adviſing the people to believe all that which the Prophet had ſaid unto them, and not to arrange themſelves in battel-aray: he commanded the Prieſts to march before them with their Trumpets, and the Levites that they ſhould ſing hymnes and thankſgiving unto God, as if (ſaid he) our Countrey were already delivered from our enemies.

v. 16, 17. The manner and weapons whereby Joſaphat overcame his enemies.

This advice of the Kings ſeemed pleaſing unto them all; ſo that they performed whatſoever he counſelled them. But God ſent a great terrour and diſorder among the Barbarians: ſo that ſuppoſing themſelves to be enemies the one againſt the other, they ſlew one another in ſuch ſort, that of ſo huge and great an hoſt, there was not one that eſcaped. But *Ioſaphat* looking down into the valley (wherein the enemies had pitcht their tents) and ſeeing it full of dead men, rejoyced greatly at the unexpected ſuccours that God had ſent him, who had given them the victory, not by the dint of their own ſwords, but by his providence and power onely. He therefore permitted his army to make pillage of the enemies campe, and to ſpoile the dead; and ſo great was the multitude of them that were ſlain, that ſcarcely they could gather the ſpoiles of them in three dayes ſpace. On the fourth day, the people aſſembled together in a valley and hollow place, where they bleſſed God for the power and ſuccours he had ſent them, by reaſon whereof the place was called the valley of Benediction. From thence the King led back his army into Jeruſalem, and for divers dayes he ſpent the time in offering ſacrifices and making feaſts. After this diſcomfiture of his enemies was publiſhed abroad in the ears of forraign nations, they were all of them afraid, ſuppoſing that God did manifeſtly expreſs his power, and extend his favour towards him. And from that time forwards, *Ioſaphat* lived in great glory, juſtice, and piety, He likewiſe was a friend to the King of Iſrael that raigned at that time, who was *Achabs* ſonne, with whom he adventured in a voyage by ſea, intending to traffique with certain Merchants of Tharſis, but he had great loſs: for his ſhips were caſt away by reaſon they were over-great; and for this cauſe he had never more mind to exerciſe navigation. Hitherto have we ſpoken of *Ioſaphat* King of Jeruſalem.

v. 22, 23, 24. The Ammonites and their confederates kill one another.

The ſpoiles of the Ammonites.

v. 25, 26. The fame and praiſe of Joſaphat in every place.

Hedio & Ruffinus, chap. 2.

Ochozias Achabs ſonne king of Iſrael 2 King. 1. 1, 2, 3, &c.

But as touching *Ochozias*, *Achabs* ſonne, who raigned over Iſrael, and was reſident in Samaria, he was a wicked man, and reſembled his father and mother every way in his impieties, and was nothing inferiour to *Ieroboam* in wickedneſs, who firſt fell from God, and made the Iſraelites revolt from him. The tenth year of his reign, the King of the Moabites rebelled againſt him, and denyed to pay him thoſe tributes which he was wont to pay unto *Achab* his father. But it came to paſs that as *Ochozias* aſcended the ſtairs of his palace, he fell down from the top thereof, and being ſick of the fall, he ſent to Accaron unto the god called the Myiodis or Flie, to enquire whether he ſhould recover that ſickneſs or no. But the God of the Hebrews appeared to *Elias* the Prophet, and commanded him to go and meet thoſe meſſengers that were ſent by *Ochozias*, and to ask them if the people of the Iſraelites had not a God, but that the King ſent to forreign gods to enquire of his health? and to charge them to return and declare unto their King, that he ſhould not eſcape that ſickneſs. *Elias* did that which God had ordained; and the meſſengers of the King having underſtood that which was declared unto them, returned back again with all expedition unto him.

v. 2, 3, &c. Ochozias having a grievous fall, ſeeketh to be informed of a falſe Oracle, and is reproved by Elias.

Ochozias marvelling much at their ſudden repair, asked them the cauſe thereof: who anſwered him, that a certain man came unto them, who forbad them to paſs any further, but to ſhorten their way, to let your Majeſty know (ſaid they) from God, that your ſickneſs ſhall wax worſe and worſe. Hereupon the King commanded them to deſcribe what manner of man he was that ſpake theſe words unto them: who anſwered, that he was a hairy man, girded with a leathern belt. And underſtanding hereby that it was *Elias*, he ſent a Captain with fifty ſouldiers unto him, commanding him to bring the Prophet priſoner unto him. This Captain that was ſent, perceiving *Elias* ſitting on the top of a mountain, commanded him to come down and repair unto the King, who had ſent for him; which if he performed not preſently and willingly, he threatned him to make him do it perforce. *Elias* anſwered and ſaid unto him, To the end thou maieſt know by thine own experience that I am a true Prophet, I will pray that fire may fall from heaven, and conſume both thee and thy ſouldiers. And incontinently after *Elias* had prayed, lightning fell down from heaven, and conſumed both the Captain and his ſouldiers.

v. 8. Elias form and habit.

v. 9, 10. Ochozias ſouldiers ſent to fetch Elias, are conſumed with lightning.

When

A When the King had tidings of this losse, he was sore displeased, and sent another Captain to *Elias*, with the like number of souldiers as the first had, who threatned the Prophet that if he would not willingly come down, he would violently pull him thence; but *Elias* prayed that fire might fall from heaven, and incontinently both he and his were consumed in like manner as the first. When the King had understood likewise how his second messenger had sped, he sent a third unto him, who being a discreet man, and courteous in condition, arriving in the place where by chance *Elias* was, he saluted him very courteously, and said unto him, that contrary to his own will, and to no other purpose but to fulfill the Kings pleasure, he was come unto him; and that they that were sent with him, came not thither voluntarily, but by the same command: He therefore required him to have compassion both of him and his souldiers, and to vouchsafe to come down, and to come after them unto the B King. *Elias* took pleasure in this his discreet and courteous demeanour, so as he descended and followed him. As soone as he came before the Kings presence, he prophecied, and told him that God said, that sith he had dispised him, and so lightly accounted of him as if he had been no God, or else such a one as had no power to foretell him any truth as touching his sickness; but that he had sent to the gods of the Accaronites, to demand of them as touching the success of his sickness: know (said he) that thou shalt die. And not long time after (according to the prophecy) he died in such manner as *Elias* had foretold him, and his brother *Joram* succeeded him in the kingdome, because he departed without issue.

The year of the world, 3048. before Christs Nativity, 916.

The year of the world, 3049. before the Nativity of Christ, 915.

v 17. Ochozias dieing without issue Joram his brother reigned in his stead.

This *Joram* was a wicked man also, and as impious as his father: for, abandoning the ser- C vice of the true God, he restored strange gods. In all things else he was a man of execution. In his time *Elias* was no more seen amongst men, and untill this day no man knoweth what his end was. But he left a Disciple behinde him called *Elizeus* (as we have heretofore declared. It is written in holy writ as touching *Elias*, and *Enoch* who was before the Deluge, that they vanished: for no man hath known of their deaths. After that *Joram* had taken possession of the kingdome, he resolved to make war upon *Misa* the King of the Moabites (who paid *Achab* his father before him the tribute of two hundred thousand sheep bearing wooll.) When as therefore he had assembled his forces, he sent unto *Josaphat*, requiring him that sith he had been his fathers friend, he would likewise second and send his aide in his intended War against the Moabites, who had as then newly revolted from his government. *Josaphat* not onely promised him to yeeld him succours, but moreover he assured him that he would D draw the King of Idumæa (who was his subject) into their association. When *Joram* understood these things by those whom he had sent unto *Josaphat*, he took his army with him and repaired to Jerusalem, where he was magnificently received and entertained by the King of that City: where, after they had concluded to march thorow the desart of Idumæa, and that way to charge the enemy (in that they expected nothing less then to be endangered on that side) these three kings departed together from Jerusalem, namely, the king of Jerusalem, the king of Samaria, and the king of Idumæa. Now when they had marched some seven dayes journey, they found a great scarcity of water amongst them, both to water their horses, and to refresh their whole army, by reason that their guides had led them astray out of the high way: so that they were in great want, and in especial *Joram*, who by reason of the necessity wherewith he was pressed, cried unto God, expostulating with him for what offence of his he would betray three such Kings as were there present, into the hands of the King of Moab without stroke strucken. But *Josaphat*, who was a vertuous man, encouraged him, and sent into the army to know where there were any Prophet of God that had followed them to be battel, to the intent (said he) that we may understand by God what we ought to do: and whereas one of the servants of *Joram* said, that he had seen *Elizeus* the son of *Saphat*, the Disciple of *Elias*, all the three Kings (by the solicitation of *Iosaphat*) resorted unto him. Now when they drew near unto the Prophets tent (which he had pitched apart from the rest of the company) they asked him what should become of the army: and *Ioram* in especial questioned with him. To whom *Elizeus* answered, that he had no reason to solicite him in this sort, but to repaire unto his fathers and mothers propheis, who would certifie him the truth. Notwithstanding, *Ioram* intreated him that he would prophecy, and continue the preservation of the army, and the defence of his life: but *Elizeus* sware by the living God, that he would answer him nothing, except for *Iosaphats* sake, who was an upright man, and such a one as feared God. Afterwards calling unto them a certain man that could cunningly play upon Instruments (for so had the Prophet commanded) whilest he sung, *Elizeus* was ravished with a divine spirit, and enjoyned the Kings to make certain trenches in the channel of the river: for (said he) you shall see the river full of water without either wind, cloud, or rain; so that both the whole Army and all their cattel shall be saved and

2 King. 2. 11. Elias, according as Enoch, was taken from the sight of men. Hedio & Rufinus, chap. 3.

1 King 3. Elizeus.

v. 11, 13 Ioram asketh aide against the Moabites.

v 17. Want of water in the Hebrews Army.

v. 13. The Kings seek for counsell at Eliz. his hand.

v. 17. Elizeus foreprophecieth store of water and their victory.

The year of the world, 3049. before the Nativity of Christ, 915.

and sufficiently sustained: and God will not only bestow these benefits on you, but will give you the upper hand of your enemies also; and you shall surprize the faireſt and strongeſt Cities of the Moabites; and you shall cut down their trees, ruinate their Countrey, and fill up their fountains and rivers. When the Prophet had spoken thus, the next day before Sunne-rise the river flowed aboundantly with water: for some three dayes journey off, God had suffered a very strong and setled raine to fall in Idumæa; so that both the souldiers and their horses were sufficiently refreshed and watered. When the Moabites were informed that the three Kings came out against them, and took their way thorow the desart, their King presently assembled his army, and commanded them to keep the passages of the mountaines, to the end they might hinder the enemy from entring their Countrey unawares. Who beholding about the Sunne-rise, that the water of the river was blood-red (for at that time it arose in the Countrey of Moab, and at this houre the water is red) they conceived a false opinion, that the three Kings being pressed by thirst, had slain one another, and that the river flowed with their blood. Being in this sort seduced with this imagination, they besought the King to give them leave to gather their enemies spoiles: which when they had obtained, they altogether inconsiderately marched forth as if to a prey already prepared for them, and came unto the Kings camps under hope to find no man to resist them. But their hope deceived them: for their enemies invironed them round about, and some of them were cut in pieces, the rest turned their back and fled towards their own Countrey, and the three Kings entring into the territories of the Moabites, destroyed their Cities, pillaged the champaine countrey, disfigured their inclosures, filling them with stones and mud taken out of the river, cut down their faireſt trees, stopped up the sources of their waters, and levelled their walles with the ground. The King of the Moabites himself, seeing himself pursued and besieged, and that his City was in danger to be taken perforce, sallied out very valiantly with seven hundred men, hoping by the swiftnesse of his horse, to break thorow the Israelites campe on that side where he thought it was least defenced. Which when he had attempted and could not execute, because he charged on that side which was best defended, he returned back again into the City, and committed a disperate and hatefull action: for he took his eldest sonne, who ought in right to succeed him in the kingdome, and set him on the wall of the City, and in the sight of all his enemies offered him for a burnt sacrifice unto God. The Kings beholding this wofull spectacle, were moved with compassion of his necessity, and overcome with humanity and mercy, left the siege, and returned back again their countries. After that *Josaphat* was returned into Jerusalem, he enjoyed a peaceable government, but lived not long time after this exploit, but died when he was threescore years old, in the five and twentieth year of his reign, and was magnificently buried in Jerusalem, according as the successour of *Davids* vertue and kingdome ought to be entombed.

v. 22, 23. A wonderfull blindnes of the enemy grounded on the redness of the water that flowed.

v. 24. The victory of the Hebrews against the Moabites.

v. 27. The King of the Moabites sacrificeth his own sonne.

Josaphats death.

CHAP. II.

Joram *obtaining the Kingdome of Jerusalem, slew his brothers and his fathers friends.*

The year of the World, 3050. before christs Nativity, 914.

HE left behind him divers children, the eldest of whom he appointed his successour in the kingdome, who was called *Joram* (as his Uncle was, who was his mothers brother and *Achabs* sonne whilome King of Israel.) The King of the ten Tribes turning back unto Samaria, kept with him the Prophet *Elizeus*, whose actions I will here recite, because they are notable and deserve to be registred in writing, according as we have gathered them out of holy Scriptures. *Obedias* wife (who was sometime steward of *Achabs* house) came unto him and told him, that he was not ignorant that in that persecution wherein *Jezabel* sought to murther the Prophets, how her husband saved one hundred of them, for whose private maintenance he had borrowed much money of other men; and that now being dead, his creditors strove to draw both her and her children into servitude: For which cause he besought him in consideration of this act, to have compassion on her husband, and to yeeld her some succour. Hereupon *Elizeus* asked her if she had any thing in her house: who answered him, that she had nothing but a very little oyle left her in an earthen pot. Whereupon the Prophet commanded her to depart, and to borrow divers empty vessels of her neighbour: that done, he willed her to lock up her doors, and to powre oyle into the vessels, in that it was Gods pleasure to fill them all. The woman did according as he had commanded her, and all the vessels were found full, so as none of them were empty: whereof when she had certified the Prophet, he advised her to go and

Joram, Josaphats sonne, King of Jerusalem.

2 King. 4. 1, ad 7. Elizeus commandeth the widdow to fill her empty vessels with oyle.

and deliver her oyle, and pay her debts, and when all was paid, he assured her that there would be some remainder, that might serve to sustaine both her and her children.

The year of the World, 3050. before Christs Nativity, 924.

By this means *Elizeus* discharged the widow of her debts, and that trouble which her creditours intended against her. He admonished *Joram* likewise, by certain messengers, that he should take heed of a certain place wherein the Syrians lay in ambush, intending to slay him: by means of which admonition the King went not out on hunting. But *Adad* being sore displeased, because his ambushment was discovered, began to suspect his own followers: whereupon calling unto him his household servants, he maliciously tearmed them traitors; and furthermore threatned them with death, for that they had discovered a matter, which was onely committed to their trust, unto his enemy. Whereupon one of the assistants told him, that he ought not to conceive that false opinion of them, neither suspect that they had discovered his intended ambush to cut off his enemy: but rather that he ought to conceive, that the Prophet *Elizeus* had discovered and discourst all that which was intended against him. Whereupon he sent out his souldiers with an expres charge, to know in what City *Elizeus* made his ordinary aboad: who returning back, brought him news that he remained in Dothaim: For which cause *Adad* sent a great number of horsemen and chariots to Dothaim to lay hold on *Elizeus*, who begirt the City by night, and laid watch round about the walls, that no man might escape them. Early in the morning when the Prophets servant had notice hereof, and was advertised that the enemies sought to surprize *Elizeus*, he fearfully hasted and discovered their intent to his master, who encouraged him and commanded him to shake off his feare, for that he held himself both secured and assured of Gods help: whereupon he prayed God that at that present he would shew his power and assistance both toward the relieve of his necessity, and the confirmation and encouragement of his servant. At that time God hearing his prayer, presented to the Prophets servants sight, a number of chariots, and horsemen that invironed *Elizeus*; so that he laid his feare aside, and was assured when he perceived these succours. That done, *Elizeus* besought God again that he would blind his enemies eyes, and cause a thick cloud to fall upon them, to the end they might not discover him. Which done, he presently thrust himself amongst the thickest of his enemies, demanding of them, whom they came to seek for? They answered him that they sought for the Prophet *Elizeus*: he promised them to deliver him into their hands, if so be they would come with him into the City where he was. They blinded in eyes, and depraved in understanding by God, followed the Prophet willingly, who marched before them. When as therefore *Elizeus* had brought them into Samaria, he willed King *Joram* to lock the gates, and to inviron the Syrians with his souldiers. This performed, he prayed God that he would cleare the Syrians sight, and take away the cloud that obscured their eyes, who being delivered from their blindnes, perceived that they were in the midst of their enemies. Whereat being sore astonished, and uncertain whence this divine and unexpected act had befallen them, King *Joram* asked the Prophet whether he should kill them with darts. But *Elizeus* forbad him to do so: for (said he) it is a just and convenient matter, that they who are taken by order of war, should lose their life; but that they had done no evill unto his Countrey, but by Gods providence came thither, without their own knowledge: for which cause he counselled him to give them presents, and present them meat, and afterwards to suffer them to depart without any injury.

2 King. 6. 9, ad 12. Elizeus adviseth Joram to avoid Adads ambush, who lay in wait to kill him.

v. 13, 14, 15. Elizeus besieged in Dothaim by his enemy.

Joram giving credit to the Prophets words, entertained the Syrians magnificently and with great humanity, and sent them back unto *Adad* their King, to whom upon their arrival they declared all that which had hapned unto them. *Adad* astonished at this unexpected event, and wondering at the apparation and power of the God of the Israelites; lastly admiring the Prophet whom God so wondrously assisted, he concluded from that time forward, never more to attempt the King of Israel in secret, because he feared *Elizeus*; but concluded to make open war against him, hoping to have the upper hand of his enemies, by means of the great number and force of his army: So that he issued out with a mighty power against *Joram*; who supposing himself to be overmatched by the Syrian army, locked himself up within Samaria, putting his trust and confidence in the fortification and strength of the walls thereof. *Adad* hoping to surprize the City, if not by engines, at leastwise by famine and default of things necessary, drew neer unto Samaria to besiege it. But *Joram* was so destitute of convenient supplies, that by reason of the incredible want of victuals, an Asses head was sold in Samaria for eighty pieces of silver, and a measure of pigeons dung at five pieces of silver, which they used in stead of salt: neither was there any thing that more troubled the King, then that he feared lest some one constrained by famine, should deliver or betray the City unto the enemy. For which cause he every day walked the round about the

Hedio & Rufinus, chap. 4.

v. 16, 17. The Angels about Elizeus the Prophet.

v. 18, 19. Elizeus leadeth the Syrians blinded into Samaria, where by his perswasion they are courteously entertained and presented by Joram, and sent home.

v. 24. Samaria besieged by the Syrians.

The year of the world, 3050. *before christs Nativity*, 914.

the walls, and visited the Centinels of the City, for feare lest any one should lie hidden within: and with all care and diligence he gave order, that if any one had such a siniſter intent, the means to execute the same should be taken from him. And whereas a certain woman cried out unto him, Have mercy upon me, O King; he incensed with wrath, and supposing that she asked him some meat, began to raile on her, telling her that he had neither grange nor press whereby he might any wayes supply her necessity.

v. 28. The famine so great in Samaria, that women eat their own children.

The woman answered him, that she had no need thereof, and that she was not troubled for want of food, but onely desired that he would determine a debate betwixt her and another woman: whereupon he commanded her to express and declare what she required. Hereupon she said, that she had made an accord with another woman her neighbour and friend, that sith the famine and scarcity was such, as they could finde no redress for the same, that they should kill their children (for each of them had one) and in this sort should nourish one another every day. As for my self (said she) I have first of all strangled mine, and we have both of us yesterday eaten thereof: but now she will not do the like, but breaketh the accord betwixt us, and concealeth her childe. *Ioram* was grievously tormented to heare these words, and rent his garments, and cried out with a loud voice, and afterwards wholly enraged against the Prophet, he devised in his heart to put him to death, because he prayed not unto God to grant him means to escape those evils that invironed them round about: so that he sent a man presently to cut off his head; who prepared himself with all expedition to the slaughter. But *Elizeus* was not ignorant of this resolution of the Kings: for sitting at home with his disciples in his house, he told them that *Ioram* the murtherers son sent a man to take away his head: but (said he) when as he that hath the matter in charge shall come hither, suffer him not to enter, but make him attend and stay at the gate; for the King will follow him, and will resort to me in his own person, having altered his resolution: and they according as they were commanded shut him out of the doors whom the King had sent. *Ioram* repenting himselfe of that displeasure which he had conceived against the Prophet, and fearing lest he that had the commission to murther him should speedily execute the same, hasted himself all that he might to hinder the slaughter, and save *Elizeus*. When as therefore he came into his presence, he accused him, for that he had not besought God to deliver them from those many evils which they suffered; considering that he himselfe was an eye-witnes, they were miserably consumed by them. *Elizeus* promised him the next day (about the same houre that the King came unto him) that he should have so great aboundance of victuals, that two measures of barley should be sold in the market for a sicle, and a measure of flower for a sicle.

v. 31, 32. Ioram threatneth Elizeus death. v. 33.

2 King. 7. 1, 2, 17, 18, 19. By these words of his, the King with all his attendants were wonderfully comforted, and made no difficulty to beleeve the Prophet. because that before-time they had been ascertained by their experience of the truth of his prophecies; and the expectation of this day, was the cause that the necessity and misery of the present was more patiently endured. But a certain friend of the Kings, and the Governour of the third part of his army (on whose shoulder the King at that time hapned familiarly to leane) spake unto him after this manner: "Prophet, thou tellest us incredible matters: for as it is impossible that God should raine "down heaps of barly and flower from heaven, so cannot that which thou speakest come "to pass. To whom the Prophet replied: Thou thy selfe (said he) shalt see the issue hereof, but shalt pertake no part thereof. Which prediction of his had a most certain effect, according as hereafter it appeareth.

v. 3, 4. It was a custome in Samaria, that they that were defiled with a leprosie, should live without the City walls, for fear least their conversation might infect others: and at that time also there were some who for this cause had their dwelling without the gate. These, for that (by reason of the extreme famine that reigned within the City) they received no relieſe or sustenance out of the same, and whether they had licence to return into the City, or whether they contained themselves in their houses, they knew that they should assuredly perish by famine; decreed amongst themselves to submit themselves to the enemies mercy, to the end that if they spared them, they might live; and if it hapned otherwise, that they might die with less torture. Now having resolved upon this deliberation amongst themselves they repaired by night unto the enemies campe. At that time God began to terrifie and trouble the Syrians, and to fill their eares with a noise of chariots and arms, as if an army had violently charged them. Whereupon they grew suspitious and were so moved, that they forsook their tents, and ran unto *Adad*, and told him that *Joram* King of the Israelites had entertained the King of Egypt, and the King of the Isles for his confederates, whom he led out against them, and how already they had heard the noise of them that approached to bid them

v. 5, 6, 7. The enemies flight by reason of a terror that God sent among them.

the

A the battel. *Adad* (whose ears were filled with no less rumor than those of the people) was amated and amazed at their sayings: so that all of them abandoned their camp, their horses, beasts of carriage, & riches, & betook them to flight with disorder and confusion. Those Lepers that were retired from Samaria into the enemies camp (and of whom we have heretofore made some mention) being near unto the Camp, perceived that there was great silence in the same, and no less aboundance of all things: for which cause approaching the same, and entering into a Tent, they found no body therein: for which cause they fell to eating and drinking, and that done, to bear a way a quantity of rayment and gold which they hid without the Camp. Afterward resorting to another Tent, they bare away likewise that which was therein, and did the like by four others without any encountry or contradiction of any man: and conjecturing thereby that the enemies were retired, they began to accuse themB selves, because they had not given notice thereof to *Joram*, and the inhabitants of Samaria. For which cause drawing near unto the walls of the City, they cried out unto the watch, giving them to understand in what estate they had found the enemies camp, who signified no less to *Joram's* guard, so that at last it came unto his ears. Whereupon he presently sent for his friends and captains, and told them that the departure of the Syrians made him suspect some stratagem or ambush: for they (said he) having lost their hope to surprize us by famine, are retired under an intent, that when we shall issue and fall a spoyling of their camp, they may come upon us, and kill us; and afterwards take our city without any stroke stricken. For which cause (said he) I advise you to keep good guard within the city, and let this C retreat of our enemies make us the more considerate. Some one of his counsell praysed this advice of his, and allowed his foresight, advising him to send out two scouts upon horsback to search every quarter betwixt that and Jordan, to the end, that if they should be taken and slain by the enemies ambushment, their fall might be a president to the whole army to stand upon their guard (for fear lest they should be surprized in like manner; urging this for a conclusion, that the loss of two horsmen should not be very great, since perhaps they might otherwise have been cut off by famine. This advice of his was allowed by the King, and ratified by his assistants: so that presently there were two Spies sent out, who rode along without encountring any enemy; but they met with great quantity of victuals, and arms, cast away and abandoned by the Syrians, to the intent they might flie away the more lightly. D Which when the King understood, he suffered the people to issue out, and spoil the camp; who recovered things of no small value therein, but much gold and silver, and troups of all sorts of cattel: and besides that, they found so great a quantity of wheat and barley, that had they dreamed thereof, they could not hope or imagine the like. Thus were they delivered from all their precedent afflictions: for there was so great quantity of corn, that two measures of barley were sold but for one sicle, and a measure of wheat-flower for a sicle, according as *Elizeus* had prophecied. Now the measure which we call Sat, containeth an Italian bushell and an half. But the Captain of the third part of the Army, was he onely that enjoyed no part of this benefit; for being appointed by the King to have the keeping of the gate, and to restrain the multitude from headlong pressing out, for fear lest thrusting one another, some of them should be trodden underfoot and slain, he himself was trodden E upon and slain (according as the Prophet had foretold) for that he onely amongst the rest would not give credit to that which he had said, as touching the great aboundance of victuals that should happen.

When *Adad* King of the Syrians was safely returned to Damasco, and knew that God had suffered such a confusion and fear to fall both on him and his Army, and that it had not happened by reason that the enemy sallied out upon him; he was sore discouraged to see that God was so displeased with him, and through anguish and agony of mind fell sick: And for that (at that very time) *Elizeus* was come unto Damasco; *Adad* understanding thereof, sent *Azael* (who was one of his most trusty servants) unto him, to present him, and consult with him F upon his sickness, whether he should recover or no.

Hereupon *Azael* loaded fourty Camels with the most faireſt and most honourableſt presents, that either Damasco, or the Princes royall Court afforded; and repairing to *Elizeus*, saluted him very courteously, telling him that he was sent unto him by King *Adad*, first of all to present him, and afterwards to ask counsell of him as touching his malady, whether he might easily be healed. The prophet commanding the messenger to carry no evill tidings unto the King, did notwithstanding tell him that he should die. *Azael* hearing thereof was sore grieved, and *Elizeus* himself began to weep, so that the tears fell from his eyes aboundantly, in that he foresaw how many evils the people should suffer after the decease of *Adad*. And when as *Azael* demanded him the cause wherefore he was so discomforted; I

v. 8, 9 &c. The Lepers certifie the Samaritans of the flight of their enemies.

v. 11, 12, 13, 14. Spies sent abroad.

v. 15, 16. The enemies camp spoiled by the Samaritans.

v. 17, 18, 19. The truth of Gods Oracles. The punishment of incredulity.

2 King. 8. 7.

v. 8, 9, &c. Elizeus is sent unto by Adad to enquire counsell of him as touching his sickness.

The year of the world, 3055. before the Nativity of Christ, 909.

weep (said he) for the compassion that I have of the people of Israel, by reason of those calamities which they shall endure by thy means. For thou shalt kill the better sort of them, and shalt burn their strongest cities: thou shalt murther their Infants, and dash them against the stones, and shalt open the womens wombs that are with child. *Azael* answered, What force is there in me to execute these things? *Elizeus* said unto him, that God had certified him that he should be King of Syria. When *Azael* was returned back unto *Adad*, he signified nothing unto him but glad tidings, as touching his sickness: but the next day he cast a wet net upon him and strangled him, and seized the kingdome into his own hands. This Prince was a man of execution, and well beloved among the Syrians, and common people of Damasco, who even untill this day honour *Adad* and *Azael* his successour as gods, by reason of their benefits and those Temples which were builded by them, which adorn the city of Damasco. For every day do they celebrate feasts in memory of these Kings, and honour of them, by reason of their antiquity, not knowing that they were modern, and such as reigned not past eleven hundred years since. But *Joram* King of Israel hearing of the death of *Adad*, began to give over his fear, and cast off that suspition which he had conceived of him, rejoycing that yet at last he might have liberty to live in peace. The other *Joram* King of Jerusalem (for he likewise was so called, as we have heretofore declared) by murthering of his brethren and his fathers friends, who were Governours, obtained the kingdome, and became so wicked and impious, as he differed in nothing from the Kings of Israel, who transgressed the first laws and ordinances of the Hebrews, and perverted the service of God. For *Athalia*, *Achabs* daughter, his wife) taught him to execute divers mischiefs, and amongst the rest to adore strange gods. This notwithstanding, God would not altogether abolish his race, by reason of his promise made unto *David*: yet intermitted he not daily to introduce new impieties; and soil the ancient laws of his forefathers with new corruptions. Mean-while, it came to pass that the Idumæans revolted and slew their King, who had been beforetime subject unto *Josaphat*, *Jorams* father, and in his place established another to their own liking. For which cause *Joram* invaded Idumæa by night with his horses and chariots, and spoiled the countrey round about his kingdome, without passing any further: yet profited he nothing in so doing; for all of them revolted from him, and amongst the rest the inhabitants of the countrey of Labia.

v. 11, 12, 13. The prophecy of Adads death and Azaels government. Hedio & Ruffinus, chap. 5.

v. 18. Jorams impiety.

The year of the World, 3057. before Christs Nativity, 907.

The Idumæans revolt. v. 22.

But so great was the fury of this man, that he constrained the people to ascend the high mountains, and adore strange gods. Yet whilest he behaved himself in this manner, and utterly rooted out of his thought the laws of his forefathers, there was a letter brought unto him from the Prophet *Elias*, which certified him that God would do great justice upon him, because he had forsaken the wayes of his forefathers, and followed the impieties of the Kings of Israel, constraining the Tribe of *Juda* and the inhabitants of Jerusalem to forsake the pure service of their God, to serve Idols, as *Achab* had constrained the Israelites to do: Furthermore, because he had murthered his brethren, and slain upright and vertuous men. The Prophet likewise certified him by letters, what punishment he should endure, namely, the ruine of his people, the death of his wives and children, and lastly his own death: which should happen unto him by a sickness in his belly, wherewith he should be so tormented, that his entrails strangely rotting within him, should drop out of his belly, and that he himself should see his misery, which should be such as neither might be recovered by medicine, or should ever leave him untill he had finished his dayes. These things did *Elias* denounce unto him by his Letters.

2 Chron. 21. 12. Jorams wickednes reproved by Elias Letters.

CHAP. III.

Jorams *army is discomfited, his sons are slain except one: and himself finally dieth a miserable death.*

The expedition of the Arabians against Joram. 2 Chron. 21. 16, 17, 18.

The year of the World, 3060. before Christs Nativity, 904.

NOT long after, the Arabian Army, that dwell towards the Ethiopia, confederating themselves with other Barbarians, invaded *Jorams* Countrey, and spoiled the same, and ransacked the Kings house and slew his sonnes and daughters, and left him but one onely sonne called *Ochozias*, who escaped from his enemies hands. After this adversity, he himself was strucken with a long sickness, according as the Prophet had foretold him; for God powred his displeasure upon his entrails: whereupon he died miserably, seeing them fall out of his belly. the people likewise handled his body ignominiously; supposing, I think, that being cut off in that sort by Gods displeasure, he was unworthy of Royall funerall, for he was not buried in the Sepulcher of the Kings.

A Kings, neither was there any honour done unto him. He lived fourty years, and raigned eight: and they of Jeruſalem made his ſonne *Ochozias* King. v. 19, 23.

The year of the World, 3060. before Chriſts Nativity, 904.

CHAP. IV.

The King of Damaſco warreth againſt the King of Iſrael.

Joram King of Iſrael, hoping after the death of *Adab* to recover Ramath in Galaad from the Aſſyrians, after he had made greater preparation and apparation for the war, he led his army againſt the ſame. In this ſiege he was hurt by an arrow which was ſhot by a certain Syrian, but not unto the death, and retired himſelf into the City of Jezrael, untill he were recovered of his wounds (leaving behind him his whole army at the ſiege of Ramath, under the conduct of *Jehu* the ſonne of *Nimſi*, who took the City by force) intending upon his recovery to make war againſt the Syrians. But the Prophet *Elizeus* ſent one of his diſciples to Ramath, and gave him the holy oyl, and willed him to anoint *Iehu*, and to ſay unto him that God had choſen and anointed him for King: and after he had informed him likewiſe in certain other inſtructions, he commanded him to depart after the manner of one that flyeth, making no man privy of his departure. When this diſciple of his came unto the appointed City, he found *Jehu* ſitting in the midſt of the Captains at war (according as *Elizeus* had told him) and drawing near unto him, he told him that he would communicate certain ſecrets with him, for which cauſe he aroſe and followed him into his chamber. Whereupon the young man taking out the oyl, powred it on his head, ſaying, that God had choſen him to exterminate the race of *Achab*, and revenge the blood of the Prophets unjuſtly murthered by *Jezabel*: and that both he and his houſe might be brought to nought in like ſort, as the ſons of *Jeroboam* the ſon of *Nabat*, and the children of *Baſa* were extinguiſhed for their impiety; ſo that no one of the race of *Achab* might ſurvive in the world. As ſoon as he had ſpoken thus, he iſſued out of the chamber with all ſpeed, endeavouring that he might not be diſcovered by any of the army. Now when as *Jehu* was come out, he returned to his place where he ſate with his Captains, who demanded of him, and beſought him to declare unto them, wherefore the young man came unto him (alledging that they ſuppoſed him to be out of his wits.) Truly (ſaid he) you have devined well: for he hath talked unto me after the manner of a mad man: wherein (they deſirous to underſtand wherefore he came, and beſeeching him to expreſs the cauſe) he told them what he had ſaid unto him; namely, how God had choſen him to be King over the people.

2 King. 8. 25. ad finem. Hedio & Ruffinus, chap. 6. Jorams expedition againſt Ramath.

2 King. 9. 1. ad 6. Jehu by Gods commandement anointed King.

verſ. 11.

As ſoon as he had ſpoken theſe words, every one of them caſt off their garments and ſpred them before him, and ſounding a trumpet, the proclaimed *Jehu* King; who aſſembling his army, determined to conduct them toward the City of Jezrael againſt *Joram* (who lay there to recover his wound which he had received at the ſiege of Ramath, in Galaad, as we have heretofore declared.) Thither alſo was reſorted in the way of friendſhip and conſanguinity, *Ochozias* King of Jeruſalem both to viſit *Joram*, and to ſee how he was recovered of his wound: for he was his nephew and ſon unto his ſiſter, as we have ſaid before. *Jehu* deſirous to ſurprize *Joram* and his followers on the ſudden, made an ordinance, by which he prohibited that none of the ſouldiers ſhould run before to give any intelligence of his repair unto *Joram*; alledging that it ſhould be a manifeſt demonſtration of their good will towards him: whereas contrariwiſe, they that did otherwiſe, declared that they held him not for their King.

verſ. 13.

verſ. 15.

CHAP. V.

Joram *with all his race is ſlain by* Jehu: Ochozias *King of Jeruſalem is likewiſe ſlain with him.*

THe men of war were very joyfull to execute this his ordinance, and guarded the wayes to the intent that no man might ſecretly ſteale into Jezrael, and bear tidings to the inhabitants of that which had hapned. Mean-while, *Jehu* attended by certain of his choiſeſt horſemen, and mounted in his own perſon upon a chariot, marched towards Jezrael. And when as he drew near unto the City, the Centinel that was appointed by *Joram* to diſcover thoſe that repaired to the City, perceived *Jehu* reſorting thither with a multitude of attendants, and told *Joram* that a troup of horſemen were at hand. Whereupon a Scout was ſent out to diſcover who they were; who

v. 17, ad 23.

The year of the World, 3060. before Christs Nativity, 904.

drawing near unto *Iehu*, asked him what news there was in the army, telling him that the King was desirous to know the same. *Iehu* willed him to take no care thereof, but to follow after him. The Centinel perceiving this, certified *Joram* that the messenger whom he had sent, trouped along with them that came, and followed their Generall. Whereupon the King sent out a messenger the second time; and *Jehu* commanded him to attend him as he did the first: which the Centinel signified to *Joram* likewise, who finally mounted his Chariot to go out to meet them; accompanied with *Ochozias* King of Jerusalem, who (as we have said) was come into the City, to see how the King recovered upon his hurt, because he was nearly allyed unto him. But *Jehu* marched on softly and in goodly array, till *Joram* meeting with him in the field of *Naboth*, asked him how the army did? who instead of answer, reviled him bitterly, and called him the son of a poysoner and of a harlot. For which cause *Joram* (fearing his turbulent spirit, and suspecting lest he hammered upon some sinister intent) turned his back, and fled away as swiftly as his Chariot could be driven; telling *Ochozias*, that they were both of them craftily surprized by treason: but *Jehu* flung a dart at him and pierced him thorow, and cleft his heart. For which cause *Joram* instantly fell upon his knees, and died. Hereupon *Jehu* commanded *Badac* (who governed the third part of his army) to cast *Jorams* body into *Naboths* field, remembring him of the Prophecy of *Elias* foretold by him to *Achab*, who murthered *Naboth*: namely, that he and his race should die in that field. For, sitting behind *Achabs* Chariot, he heard these words pronounced by the Prophet: In effect it so fell out as he had prophecied. When *Joram* was slain down *Ochozias* was afraid to be slain: for which cause he turned his Chariot to take another way, hoping that *Jehu* would not discover him. But he was pursued and overtaken in a certain steepy way, and was hurt with an arrow: whereupon he forsook his Chariot, and being mounted upon a swift horse, he posted to Maggedo, where after his wounds had been searched and dressed some few dayes, he deceased, and was carried to Jerusalem and buried there, after he had reigned one year, and surpassed his father in wickedness.

v. 24. Iorams slaughter.

v, 15, 26. The truth of Elias prophecy.

v. 27. The death of Ochozias King of Jerusalem, and his buriall.

CHAP. VI.

Jehu reigneth over Israel, and keepeth his Court in Samaria; and after him his progeny to the fourth generation.

v. 10. 30, 31. A famous example of Gods Judgement.

AT such time as *Iehu* arrived at Jezrael, *Iezabel* being on the top of a tower in her Princely robes, cried out; O trusty servant (said she) that hath slain his Master! He looking upward, asked her what she was, commanding her to come down unto him: at length he charged her Eunuches to cast her down from the top of the tower: who in her falling bebloodied the walls: and no sooner fell she upon the ground, but that her body was trampled under the horses feet, untill she died. That done *Iehu* repaired to the Palace with his friends, and reposed himself there, commanding his servants that they should bury *Iezabel* (in respect of the royall race from whence she was descended) but they to whom the charge of the obsequies were committed, found no part of her body, but her hands and head, for all the rest was devoured by dogs. *Iehu* certified hereof, wondred at the prophecy of *Elias*, who had foretold that *Iezabel* should die in that sort in Iezrael.

2 King. 10. 1, ad 7.

Now in that *Achabs* seventy sonnes were brought up in Samaria, *Iehu* sent two Letters, the one unto the Masters of the infants, the other to the Governours of the City, giving them to understand, that they should choose one of the most vertuous amongst *Achabs* children, to reign as King over them, because they had a multitude of strong Chariots, horses, armour, men, and strong Cities; to the end that in so doing, they might take revenge on those that slew their Lord and Master. (This did he under a colour to sound how the Samaritans were affected towards him.) When the Governours and Tutors had received these Letters, they were afraid, and made account that they could prevail nothing against him, who had prevailed already against two mighty Kings. For which cause they wrote back unto him, acknowledging him for their Sovereign; and offering themselves in all duty, to be under his subjection. Whereupon *Iehu* sent back unto them again, commanding them, that (to express their obedience) they should send him the heads of *Achabs* children, divided from their souldiers. Which cammand of his they failed not to execute, but presently packed up the heads in panniers, and sent them unto him to Iezrael. As soon as they were brought thither, tidings thereof was carried to *Iehu*, as he sate at supper with his friends, who commanded that they should be laid in two heapes, at the City gates on either side thereof,

Achabs 70. children slain in Samaria.

thereof. Which done, he iſſued out as ſoon as it was day, to ſee them; and beholding them, he began to tell thoſe, that accompanied him, that he had voluntarily armed himſelf againſt his maſter, and ſlew him: but as touching thoſe whom they ſaw there, he had no wayes laid hands on them. His onely intent was, that all men ſhould know, that all that which hapned unto *Achabs* race, was done by the ordinance of God, and that his houſe was deſtroyed according as *Elias* had foretold. And after he had ſlain and diſpatched both theſe and all thoſe that were found to be of *Achabs* race amongſt the Iſraelites, he went unto Samaria: and meeting by the way with *Ochozias* houſhold ſervants (who was King of Jeruſalem) he asked them whither they went? who anſwered him, that they went to ſalute *Joram* and their King *Ochozias*, (for they knew not as yet that they were both of them ſlain,) Hereupon *Jehu* commanded his ſervants to lay hands on them, and put them to the ſword, notwithſtanding, they were fourty two in number. After them he met with a vertuous man called *Ionadab*, (who in times paſt had been his ancient friend) who embracing him, prayſed his forwardneſs, in that he had performed all things according to the will of God, in aboliſhing *Achabs* houſe, *Iehu* cauſed him to mount up with him in his Chariot, and accompany him to Samaria, telling him that he ſhould well perceive, that he would ſpare no one wicked man, but would puniſh all the falſe prophets, and tellers of lyes, and abuſers of the people, who had made them forſake the true ſervice of God, and adore ſtrange gods: becauſe the moſt laudable and allowed ſpectacle that might encounter a good mans eye, was to ſee the puniſhment of the wicked. *Ionadab* perſwaded by theſe words, mounted up into his Chariot, and went with him to Samaria; and after *Iehu* had ſought out *Achabs* kindred, he put them to death: and intending that no one of his falſe prophets and prieſts ſhould eſcape his hands, he aſſembled them together by a ſubtill policy. For gathering the people together, he proteſted that he would have twice as many gods as *Achab* had had: willing that all the Prieſts and Miniſters that belonged unto them, ſhould preſent themſelves, for that he intended to celebrate rich and magnificent ſacrifices to *Achabs* gods; proteſting that whatſoever Prieſt ſhould be abſent, he ſhould loſe his head. Now this god whom *Achab* honoured, was called *Baal*. Having in this ſort aſſigned a day wherein he would offer ſacrifice, he ſent thorow all the countrey of Iſrael, charging all *Baals* prieſts to repair unto him, and commanding that each of them might have their veſtments given them. As ſoon as they were apparelled, he reſorted to his lodging, accompanied with his friend *Ionadab*, and commanded that a ſearch ſhould be made amongſt them, to eſpie whether any one of contrary quality or condition were medled with them; for that he intended that no ſtranger ſhould be amongſt the Prieſts. When as therefore he underſtood that none but the Prieſts were in that aſſembly, even at ſuch time as they began to offer ſacrifice, he cauſed them to be incloſed by fourſcore ſouldiers (whom he eſteemed to be moſt truſty) whom he commanded to kill the falſe Prophets, and to puniſh them according to the cuſtome of their forefathers, which had already too long time been neglected; dreadfully threatning all thoſe, who ſhould any wayes intermit to root out the name and memory of theſe wretches out of the world. They therefore ſlew all thoſe Prieſts, and invironed the Kings Palace; and in ſo doing cleared Samaria of forrain gods. This *Baal* was the god of the Tyrians (for whom *Achab* builded a Temple in Samaria, intending thereby to content *Ithobaal* the King of the Tyrians and Sidonians) to whom he aſſigned prieſts, and honoured him with all ſorts of ſacrifice. After this Idol was exterminated, *Iehu* ſuffered the Iſraelites to adore golden calves. When this execution was performed in puniſhing the wicked, God (to whom this action of his was acceptable) told *Iehu* by his Prophet, that his children ſhould obtain the kingdome of Iſrael to the fourth generation. This was *Iehues* eſtate.

The year of the World, 3061. before Chriſts Nativity 904

The rooting out of Achabs line.

v. 12, 13, 14. The ſlaughter of Ochozias ſervants. Jonadab.

v. 18, ad 28. The ſlaughter of Baals Prieſts.

v. 30. Baal god of the Tyrians. The Kingdome promiſed to Jehues poſterity.

CHAP. VII.

Athalia *reigned five years in Jeruſalem: and after ſhe was ſlain by the high-Prieſt,* Joas *is proclaimed King.*

ATHALIA, *Achabs* daughter, hearing news of the death of her brother *Joram*, and her ſon *Ochozias*, together with the utter ruine of all the royall poſterity, bethought her ſelf to extinguiſh *Davids* memory, and in ſuch ſort to root it out, that no one of that line ſhould remain alive to enjoy the kingdome hereafter: which when ſhe had concluded in her heart, ſhe began to put it in execution. Yet notwithſtanding, one of *Ochozias* ſons eſcaped her bloody hands, by this means that enſueth. *Ochozias* had a ſiſter by his fathers ſide, whoſe name was *Joſabetha*, who was married to *Ioiada* the High-Prieſt; who entring into the Kings Palace, and finding *Joas* at that time but one year of age, hidden with his nurſe among the dead, ſhe took both him and his nurſe, and

Hedio & Ruffinus, chap. 7, 2 King. 11. 1, 2, 3.

Athalia rooteth out all the royall blood, onely Joas Ochozias ſon is ſaved.

and locked them up in a clozet within the Temple, where *Joiada* her husband and ſhe did ſecretly nouriſh them for the ſpace of five years, during which time *Athalia* reigned in Jeruſalem over the two Tribes.

The year of the world, 3060. before Chriſts Nativity, 904.

About the ſeventh year, *Joiada* entred into diſcourſe with five Centurions, and perſwaded them to oppoſe themſelves with mutuall conſent againſt *Athalias* proceedings, and to aſſure the kingdom to little *Joas*. Whereupon giving and receiving faithfull promiſes of ſecrecy the one unto the other, they confidently addreſſed themſelves to execute their intended purpoſes after this manner. They whom the High-Prieſt had choſen to execute this fact, went thorow all the Countrey, and gathered the Prieſts and Levites together, with all the Governours of the Tribes, and afterwards returned and brought them to Jeruſalem to the High-Prieſt, who made them ſwear an oath, that they would keep ſecret that which he ſhould enforme them of, as a thing that required ſilence, and men of execution to perform the ſame. As ſoon as he aſſured them by oath, he brought forth the little child whom he had nouriſhed (who was of *Davids* line) and ſaid unto them: Behold your King, who is of that race, which (as you know) was choſen by God to reign over you for ever: I therefore think it fit that the third part of your guard ſhall keep him within the Temple, and that the fourth make their watch round about the ſame. Another company ſhall have the guard of the great gate that leadeth to the Palace: as for the reſt of the people, let them remain diſarmed within the Temple, and ſuffer no armed men to enter thereinto, except the Prieſt onely. He appointed alſo another company of Prieſts and Levites to be about the King, with Javelins and drawn ſwords, charging them that whoſoever durſt be ſo bold to enter the Temple armed, they ſhould preſently put him to the ſword, and laying all fear aſide, to attend the ſafety and guard of the Kings perſon. They being obedient to that which the High-Prieſt had commanded them, in effect expreſſed their readineſs: whereupon *Joiada* opening the Arcenall, (which in times paſt was prepared by *David*) diſtributed amongſt the Centurions, Levites and Prieſts, all the javelins, quivers, and all other ſort of armes that were therein, and diſpoſed all them that were armed, round about the people, joyned hand in hand to impeach any one from entering in amongſt them that were not of that faction. Afterwards bringing out the Infant *Joas* into the midſt of the company, they ſet the royall Crown on his head, and *Joiada*, after he had anointed him with oyle, proclaimed him King: whereupon all the people rejoyced, and clapping their hands, cried out, God ſave the King.

The year of the World, 3067. before Chriſts Nativity, 897.

Athalia hearing this noiſe and applauſe, beyond all hope was greatly troubled, and with thoſe ſouldiers which ſhe had about her, ſhe haſtily iſſued out of the Palace; and arriving in the Temple, the Prieſts admitted her: as for the reſt of the men of war that followed her, they that by the High-Prieſts ordinance circuited the Temple, would not ſuffer them to enter with her. Now when *Athalia* ſaw the child ſtanding before the Tabernacle with the royall Crown on his head, ſhe rent her garments, and ſtorming through deſpite, ſhe cried out and commanded that the Traitor ſhould be ſlain, that had thus betrayed her, and ſought to diſpoſſeſs her of her kingdome. But *Ioiada* called the Centurions, and commanded them to carry *Athalia* out unto the brook Cedron, and there to kill her (becauſe he would not permit that the Temple ſhould be defiled with her curſed blood.) Moreover he charged them, that if any one ſhould attempt to reſcue her, they ſhould kill them likewiſe. Hereupon, they (that were appointed to execute this his command) took her, and led her without the gates of the Kings Mules, and there ſlew her. After that *Athalia* was in this manner executed, *Joiada* aſſembled the people, and the men of war in the Temple, binding them all by an Oath, to yield the king their faithfull ſervice, and to procure the proſperity, and increaſe of the kingdome. Secondly, he made the king ſwear in like manner, that he would maintain the ſervice of God, and in no manner diſannul *Moſes* laws. That done, they ran unto *Baals* temple (which *Athalia* and her husband *Joram* had built to the diſhonour of God, and their forefathers, and for the honour of *Achab*) and levelled it with the ground, and put to death their High-Prieſt called *Mathan*. The charge, and guard of the Temple, *Joiada* committed to the Prieſts and Levites, according to the order eſtabliſht by *David*, with commandment twice a day offer their ordinary burnt offerings, and conſequently to make perfumes, according to the Law. He appointed alſo certain of the Levites to be porters to guard the Temple, to the intent that no unclean thing ſhould enter the ſame uneſpied: and after he had ordained theſe things, with the Centurions and Governours, and with all the people, he took *Joas* and led him out of the Temple, and attended him to the Palace, and having placed him in the royall Throne, all the people cried, God ſave the king, and banquetted and feaſted for divers dayes. Thus after the death of *Athalia* the city was in quiet. *Joas* was ſeven years old at ſuch time as he was made king, his mother was called *Sabia*, and was of the town Berſabe

v. 4, ad 12. Joas by Joiadas means, who was the High Prieſt, is created King.

v. 13. ad finem

Athalias puniſhment.

v. 17. The King and the people joyned by oath to ſerve God.

v 18. The reſtoring of Gods ſervice.

2 King. 12. 1, ad 16. Joas pigy during Joiadas time.

A Berſabe. He carefully obſerved the laws, and highly affected the ſervice of God all his life time: and when he grew to mans eſtate, he married two wives which the High-Prieſt gave him, by whom he had ſonnes and daughters. This is all that I have thought good to declare as concerning *Joas*, both how he eſcaped *Athalias* treaſons, and obtained the kingdom. *The year of the world, 3067 before Chriſts Nativity, 877*

CHAP. VIII.

Azael *King of Damaſco levyeth an army, and firſt of all aſſaulteth the Iſraelites, and after marcheth forward againſt* Ieruſalem.

B But *Azael* King of Syria making war againſt the Iſraelites and againſt their King *Jehu*, deſtroyed the countrey on the other ſide of Jordan, and all the Eaſtern tract inhabited by the Rubenites, Gadites, and Manaſſites. Furthermore, he burnt and ſpoiled Galaad, and Bathanæa, violenting and outraging all thoſe that he met withall. For *Jehu* went not out againſt him to reſiſt him, but (being become a contemner of God, and a deſpiſer of piety, and his laws) he died after he had reigned ſeven and twenty years over the Iſraelites: he was buried in Samaria, and left behind him *Joas* his ſon to ſucceed him in his kingdome. But *Joas* King of Jeruſalem conceived a certain deſire to renew the Temple: for which cauſe, calling unto him *Ioiada* the High-Prieſt, he commanded him, to ſend thorow all the countrey the Levites and Prieſts, and to levy upon every one of their heads half a ſicle of ſilver for the building and reparation of the Temple, C which was faln to decay in *Joram*, *Athalia*, and her followers times. But the High-Prieſt would not obey him herein, knowing well that no man would willingly diſburſe money. But in the three and twentieth year of his reign, the King ſent both for *Joiada*, and the Levites alſo, and expoſtulated with them for diſobeying his commandment, enjoyning them from that time forth to provide for the building of the Temple. Whereupon the High-Prieſt uſed preſent diſpatch in levying the money, wherewith the people were highly contented. He therefore made a cheſt of wood cloſed on every ſide (except that on the upper lid thereof, there was a little cranny left open) which he placed near unto the Altar, commanding that every one ſhould offer according to his devotion, and put in his offering thorow the cranny into the coffer, to be inployed in the repairing of the Temple; whereunto all the people D ſhewed themſelves affectionate: ſo that they gathered together a great quantity of gold and ſilver, with great zeale; and when the coffer was filled, it was emptied, and the account thereof taken and ſumm'd up by the Secrteary and High Prieſt in the Kings preſence, and afterwards was brought together into one aſſigned place: which order was obſerved every day. And when as it was ſuppoſed that there was ſufficient money gathered, the High-Prieſt *Joiada* and King *Joas* hired Maſons, and Carpenters, and prepared great beams of excellent Timber.

2 King. 12.18. Hedio & Ruffinus, chap. 8. The war between Azael and Jehu.

The year of the world, 3039. before chriſts Nativity, 975.

2 Chron.24.4. ad 14. The reſtoring of the Temple.

After that the Temple was repaired, they imployed the remainder of gold and ſilver (which was of no ſmall quantity) to make cups, pots, and veſſels, and other utenſils: and every day offered they ſacrifice of great value upon the Altar, and this cuſtome was con- E tinued ſo long as *Joiada* lived. But after his deceaſe (which hapned in the hundred and thirtieth year of his age, after he had lived a juſt and upright life, and was interred in the ſepulcher of *David* in Jeruſalem, becauſe he had eſtabliſhed the kingdom in *Davids* poſterity) King *Joas* had no more care to ſerve God, and with him the reſt of the Governours of the people were corrupted in contradiction of the laws and ordinances, which they knew were very convenient for them. For which cauſe God being provoked by this change, and incenſed againſt the King and the reſt, ſent his Prophets unto them, to proteſt, to expoſtulate with them for their offences, and to withdraw them from their iniquity. But they purſued ſinne the more vehemently; ſo that neither the puniſhments, by which they, who had offended God before-times, had been plagued, with all their poF ſterities; neither all the advertiſements given them by the Prophets, could induce them to amend: or to forſake thoſe ſinnes wherein they were engaged: but that which is worſt, King *Joas* ſtoned *Zachary*, *Joiadas* ſonne, and put him to death in the Temple, forgetting himſelf moſt ungratefully of the benefits he had received by his father. And the occaſion was, for that *Zachary* having received a charge from God to prophecy, came into the midſt of the people, and councelled both them and him to follow juſtice, foretelling them that they ſhould be grievouſly puniſhed, except they did believe. This *Zachary* did at his death call God to witneſs and judge of thoſe calamities he endured, in dying greivouſly and violently for the good counſell which he had given them, and the benefits which his father had in times paſt done unto *Joas*. But many dayes paſſed not, before the

Joas impiety after Joiadas death, and how he was reproved by the Prophet. 2 Chron.24.17. ad 20.

v. 21. Zachary ſtoned to death.

King

The year of the world, 3089. *before the Nativity of Christ.* 875.

King ſuffered due puniſhment for theſe miſdeeds. For *Azael* King of the Syrians invaded his countrey, and after he had firſt of all ruinated Girta, he marched forward with an intent to beſiege him at laſt in Ieruſalem. *Ioas* deſperate of all ſuccours, emptied all the treaſures of God, and thoſe of the Kings, and took away the preſents that were hung up in the Temple, and ſent them to the Syrians, redeeming the ſiege by this means, leſt he ſhould be drawn into hazard to loſe all. The Syrian pacified with ſuch and ſo great riches, and aboundant treaſure, ſuffered not his army to paſs to Ieruſalem. After this, *Ioas* was ſeized with a grievous ſickneſs, and (to the intent that the death of *Zachary* the ſonne of *Ioiada* might not eſcape unrevenged) his friends conſpired againſt him, and he died by their hands. He was entombed in Ieruſalem, but not in the ſepulcher of his anceſtors, becauſe he had faln from God: He lived ſeven and fourty years.

The ſpoile of the Temple. Ioas death.

The year of the world, 3105. *before Chriſts Nativity*, 850.

CHAP. IX.

Amaſias *King of* Ieruſalem *made war againſt the Idumæans and* Amalechites, *and obtained the victory.*

2 King. 14 1, ad 15. Amaſias King of Jeruſalem.

Amaſias his ſonne ſucceeded him in the kingdome. But in the 21. year of *Joas* reign, *Ioachas*, the ſon of *Iehu*, took poſſeſſion of the kingdom of Iſrael in Samaria, and was ſeized thereof for the ſpace of ſeventeen years. But he followed not his fathers ſteps, but rather behaving himſelf impiouſly, according as his predeceſſors in the kingdome, and contemners of God had done: For which cauſe the King of Syria ſubdued him, and cut off a great part of his dominions, and took his greateſt cities from him, and defeated his armies: ſo that at length he had but ten thouſand footmen, and five hundred horſemen. All which hapned to the Iſraelites (according to the prophecy of *Elizeus*, which he foretold unto *Azael*, at ſuch time as he prophecied unto him, that he ſhould reign over the Syrians, and them of Damaſco, after that he had murthered his maſter. *Ioachas* being in this extremity, had his recourſe to God in prayer and ſupplication, beſeeching him that it might pleaſe him to deliver him from the hands of *Azael*, and not ſuffer him to be under ſubjection and thraldome unto him.

The forces of Iſrael weakned and reſtored by God.

The year of the world, 3089. *before the Nativity of Chriſt*, 875.

God (that reſpecteth the repentant, as if they had been innocent, and that gently checketh thoſe whom he might utterly exterminate, if he ſo pleaſed) gave him aſſurance againſt the war and danger, ſo that the countrey (having obtained peace) recovered preſently her former eſtate and proſperity. When *Ioachas* was dead, his ſon ſucceeded him in the government, and began to reign over the Iſraelites in Samaria, in the 37. year of *Ioas* King of Juda. (For this King of Iſrael was called *Joas*, as well as he that reigned in Jeruſalem:) he governed the kingdom ſixteen years. He was a good man, and had no correſpondence with his father in diſpoſition. About this time *Elizeus* the Prophet was very old, and fell ſick: to him reſorted the King of Iſrael to viſit him, and finding him in the extremity, and paſt hope of recovery, he began to weep and lament himſelf, calling him his father, and his armour, becauſe that during his life, he had never occaſion to uſe the ſword againſt the enemy; but that by means of his prediction he had alwayes the upper hand of them without ſtroke ſtriking: that now he departed this life, and left him diſarmed to the mercy of the Syrians, and other his enemies; ſo that he had neither ſecurity of liberty, nor life, but that he rather wiſhed to die with him, than to live in thoſe dangers.

Joas King of Iſrael and Samaria.

The year of the World, 3103. *before Chriſts Nativity*, 861.

Elizeus being moved with theſe complaints, comforted the King that lamented in this ſort, and commanding him to draw his bowe that he had brought with him (for the King had bent the ſame) *Elizeus* ſaid unto him, Draw: and he ſhot three arrowes, and gave over at the fourth. Oh ſaid *Elizeus* if thou hadſt ſhot more arrowes, thou hadſt utterly ruinated the kingdome of the Syrians: and ſith thou haſt contented thy ſelf with three ſhoots onely; thou ſhalt overthrow the Syrians in three battels, which thou ſhalt fight againſt them, and ſhalt recover the countrey they have taken from thy father. After the King underſtood theſe things, he departed, (and not long after the Prophet died) who was renowned for his juſtice, and manifeſtly beloved of God, who ſhewed miraculous and incredible works by his prophecies, and ſuch and ſo worthy as the Hebrews ought to keep them in perpetuall remembrance, and was buried magnificently, according as it behoved a man, who was ſo highly favoured by God as himſelf.

Elizeus foretelleth that Joas ſhould overcome the Syrians thrice. 2 King 13 20, 21.

Elizeus death, and the raiſing of a dead man to life, that was caſt into his tombe.

It chanced about that time, that certain theeves having caſt the body of a man that was murthered by them, upon the body of a Prophet where he lay buried, the dead body returned to life. This is all that we have to ſpeak as touching *Elizeus* both in reſpect of his Prophecies during his life time, as of that which hapned after his death, in witneſs of his divine power.

2 Chron. 25. 18. ad 25. Joas trebble victory.

After

A After the death of *Azael* King of Syria, *Adad* his ſon obtained the kingdom, againſt whom *Ioas* King of Iſrael made war, and having overcome him three times, he recovered all that countrey, thoſe Cities, and towns of the countrey of Iſrael, that *Azael* his father had conquered before him. (All which came to paſs according as *Elizeus* had prophecied.) After that *Ioas* had forſaken this world for another, the kingdome fell to *Jeroboam* his ſon.

The year of the World, 3103. before Chriſts Nativity, 861.

CHAP. X.

Amaſias *making war againſt* Joas *King of Iſrael, is overcome.*

B THe tenth year of the reign of *Joas* King of Iſrael, *Amaſias* reigned over the Tribe of *Juda* in Jeruſalem: his mother was called *Judah*, and was a citizen of Jeruſalem. He was wondrouſly carefull to maintain juſtice (notwithſtanding he was very young.) And having taken upon him the government of the kingdome, he reſolved with himſelf, that he ought firſt of all to revenge the death of his father *Joas*, who was traiterouſly ſlain by his friends: he therefore laid hands on them, and put them all to the ſword (yet extended he not his diſpleaſure to their children, but conformed his actions according to the laws of *Moſes*; which ſaith, that it is not lawfull to puniſh their children for their fathers offences.) He afterwards levyed an army of the Tribes of *Juda* and *Benjamin*, and choſe the men that were in their flowring years, and about twenty years of age: the number of whom C amounted to three hundred thouſand men, whom he divided into Centuries. He ſent alſo to the King of Iſrael, and waged a hundred thouſand of his armed men for a hundred talents of ſilver, becauſe he intended to make war upon the Amalechites, Idumæans, and Gabelites. Now whileſt he made this preparation, and was in a readineſs to undertake this exploit, a certain Prophet councelled him to diſmiſs the Iſraelites that he had with him, becauſe they had no piety in them, ſignifying unto him from God, that if he were followed by them in that war, he ſhould be overcome: and contrariwiſe, that he ſhould have the upper hand over his enemies if he fought with a few men, according to Gods direction. Hereupon the King was ſore moved (becauſe he had already paid the Iſraelites their wages) but the Prophet ceaſed not to exhort him to do that which was pleaſant in Gods ſight, who would D give him ſilver in aboundance. For this cauſe he diſmiſſed them, telling them that he freely gave them their pay; and he with the forces of his kingdom marched out againſt thoſe Nations, and fought with them, and overcame them, and ſlew ten thouſand of them, and took no leſs numbers of priſoners alive (whom he afterwards cauſed to be led to a high rock that bounded upon Arabia, and from thence caſt them down headlong) and from all theſe Nations he recovered a great booty, and brought home much riches.

Hedio & Ruffinus, chap. 9. Amaſias King of Jeruſalem. 2 King. 14 1, 2.

2 King. 14. Deut. 24. 16.

The year of the World, 3106. before Chriſts Nativity, 858.

The diſmiſſion of the Iſraelites. 2 Chron. 25. 11, 12, 13 Amaſias victory over the Amalechites.

Whileſt *Amaſias* ſtood upon theſe terms, the Iſraelites (that had taken wages of him, and were caſhiered by him) conceived a diſpleaſure againſt him, ſuppoſing themſelves to be injured by him, as if he had diſmiſſed them for men of ſmall reſolution. For which cauſe they invaded his countrey, and ſpoiled it as far as *Bethſemer*, and carried away a great quan- E tity of cattel, and ſlew three thouſand men. This victory and proſperity made *Amaſias* proud, ſo that he began to forget God, who was the author thereof, and continued the honour of thoſe gods which he brought from the countrey of the Amalechites. For which cauſe a Prophet came unto him and ſaid, that he wondred that he ſhould eſteem them for gods, who had ſo little availed them who honoured them, and had delivered them into his hands, ſo that divers of them were put to death, and divers led away priſoners, which they themſelves had brought unto Jeruſalem, according to the cuſtome of war. Theſe words moved the King unto diſpleaſure, ſo that he commanded the Prophet to ſilence, threatning him to puniſh him, if he entermedled with his affairs any more. Who anſwered him, that he would no further urge him, yet withall he fore-prophecied unto him, that God would not ſuffer this F his innovation to reſt unpuniſhed. Anon after, *Amaſias* (not able to keep a moderation amidſt his affiance and proſperity: but waxing more inſolent againſt almighty God, by whom he poſſeſſed the bleſſings he enjoyed) in height of his pride wrote to *Ioas* King of Iſrael, commanding him and his to yield him homage according as in times paſt the Iſraelites were ſubject to *David* and *Solomon*, threatning him, that if he refuſed to do him voluntary ſervice, he would enforce him to decide the difference by arms: to whom the Iſraelite replied thus: King *Joas* to King *Amaſias*. There was in the mountain of Libanus a Cypres tree of great height, to whom a little thiſtle wrote, demanding of him his daughter in marriage for his ſon. But during this interparlee betwixt them, there came a certain wild beaſt, that trode down the thiſtle. Let this example admoniſh and diſſwade thee from attempting of two mighty matters, neither growing

v. 15, 16. Amaſias is reprehended by a Prophet for his idolatry.

The year of the world, 3106. *before Christs Nativity*, 858

growing proud of thy last victory against the Amalechites, lest through thy presumption thou expose both thy wife and fortune to the uncertain hazzard of war. When *Amasias* had perused this answer of his, he was the more wherted unto war (God also as it seemed pricked him forward, to the intent to chastise those iniquities that were committed by him.) When as therefore he had drawn his army into the field, and both the armies were upon the point to wage the battel, a sudden fear and discouragement seized him (such as God in his displeasure is accustomed to inflict) which made *Amasias* army turn their backs: so that (by the apprehension they had conceived) they were scattered before they came to handy strokes; and *Amasias* being left alone, was taken prisoner. Him did *Ioas* threaten, that except he perswaded the inhabitants of Jerusalem to open their gates, and to receive both him and his army into the City, he would put him to death. For which cause *Amasias* (constrained by necessity and fear of death,) wrought so much as his enemies were received into Jerusalem, who made a breach of three hundred cubits in their wall; and there-thorow *Amasias* was led captive into Jerusalem. In this manner *Ioas* was made master of the City, who afterwards carried away the Treasures of the Temple, and took away the gold and silver that *Amasias* had in his Palace: and having in this sort ransomed him from captivity, he returned back again into Samaria. This hapned in the fourteenth year of the reign of *Amasias*, who afterwards fled into the city of *Lachis*, to avoid the conspiracy of his domesticall friends, by whom notwithstanding he was surprised, and slain by them that were sent to do the deed: his body was brought and royally intombed in Jerusalem. Thus died *Amasias*, for introducing invocations in contempt of God; he lived fifty four years, and reigned twenty and nine: his son *Ozias* succeeded him in the kingdome.

Amasias expedition against Ioas King of Israel.

v. 17, 18.

v. 23. Amasias taken prisoner by the King of Israel. Jerusalem ruinated. The Temple spoiled.

v. 24.

Amasias slain.

v. 27, 28.

CHAP. XI.

How Ozias *overcame his neighbour Nations.*

2 King. 14. 21. 2 Chron. 24. 1. 2, 3.

The year of the World, 3120. *before the Nativity of Christ.* 844.

But in the fifteenth year of the reign of *Amasias*, *Jeroboam*, *Ioas* sonne, began to reign over the Israelites in Samaria, and enjoyed the kingdom for the space of fourty years. This King dishonoured God, and offended him grievously in observance of Idols, and divers absurd and strange actions, by which he heaped ten thousand mischiefes and miseries on the Israelites heads. To him came there a certain Prophet called *Ionas*, who prophecied unto him, that he should make warre against the Syrians, and that he should overcome them, and enlarge his kingdome to the Northward, as far as the City of Amatha; and to the Southward as far as the lake Asphaltites (for these in times past were the limits of the Countrey of Canaan, according as the Generall *Iosuah* had confined them.) *Jeroboam* encouraged by this prophecy led forth his army against the Syrians, and spoiled all their countrey (according to the prophecy of *Jonas*.) And for that I have promised to yield an exact History in writing of all those things that hapned in our nation, methinks it shall not be amiss to declare that, which I have found written of this Prophet in our Hebrew Chronicles. This man being commanded by God to repair unto the kingdome of *Ninus*, and proclaim that which should happen to the City of Ninivie (namely, that the government thereof should be abolished:) through fear which he conceived repaired not thither, but fled from Gods presence into a City called Joppa; where finding a ship, he entred the same and sailed towards Tharsis in Cicilia. But there arose so vehement a tempest upon the sea, that the vessel was ready to be drowned, and both the Mariners, Master and Owners of the ship, made their vow of thanksgiving unto God, if they might escape from this tempest: but *Jonas* hid himself and covered his face, performing no such matter as the rest had done. Whereas therefore the turbulent waves incensed by violent winds, increased more and more; the Mariners and passengers began to imagine amongst themselves, that some one of them in the Barke had caused that tempest: Whereupon they agreed amongst themselves to cast lots, to know which of them were the occasion of their danger. Which done, the lot fell upon *Jonas*: who being demanded whence he was, and for what business he travelled, answered them, that he was an Hebrew by Nation, and a Prophet of the most High God; and councelled them, that if they would be warranted from that danger they should cast him into the sea, because it was he onely that was the cause of that tempest. Notwithstanding this confession of his, they durst not perform that which he desired, supposing that it would be an act of great impiety, in that sort to thrust a stranger into that manifest perdition, whose life had been committed to their trust. But for that the storm more and more increased, and grew so vehement, that they wanted very little of

Hedio & Ruffinus, chap 11. The enlargement of the Kingdom of Israel.

2 King. 14. 25. Jonas 1. per totum. Jonas sent unto Ninivie, flieth the presence of God, and ascending a ship, is cast in a storm into the Sea.

of imminent ſhipwrack; and being beſides that incited by *Ionas* himſelf, and whetted on likewiſe by the fear they conceived, to loſe their lives, they caſt him into the Sea: whereupon ſuddenly the ſtorme ceaſed. It is likewiſe ſaid, that being ſwollowed up by a great fiſh for the ſpace of three dayes and three nights, he was at the laſt vomited out, and caſt by the ſame fiſh upon the ſhore of the Euxine Sea alive, and without any maime in any of his members. There beſought he God, that he would pardon him the ſinne which he had committed: and afterwards he reſorted to the City of Ninivie, where aſcending a place from whence he might be heard; he publiſhed with a loud voice unto them, that they ſhould loſe the Empire of Aſia: which after he had pronounced, he returned back again. *This recitall have I made according as I have found it regiſtred in writing.*

The year of the World, 3120. before Chriſts Nativity, 944.

Jonah 2. per totum.

Jonas caſt into the Sea, is devoured by a Whale: and caſt upon the coaſt of Ninivie, foretelleth them of the loſs of their Empire.

2 Reg. 14. 23. Jeroboams death.

Ozias King of Iuda.

King *Jeroboam* having paſſed all his life time in proſperity, and reigned for the ſpace of fourty years, departed this life, and was intombed in Samaria, and *Zachary* his ſonne ſucceeded him in his kingdome. At the ſame time, *Ozias* the ſonne of *Amaſias* reigned in Jeruſalem over the two tribes, after that *Jeroboam* had already reigned fourteen years; his mother was called *Achia*, and was of the City of Jeruſalem. He was a man of a good nature, and ſuch a one as loved juſtice, of noble courage, and very laborious in providing for all occurrences: he made war againſt the Philiſtines, and after that he had overcome them in battell, he took Ita, and Amnia, two of their ſtrong Forts, and raced them. This exploit done, he ſet upon the Arabians that neighboured upon Egypt, and after that (having built a city upon the red Sea) he planted a gariſon therein. He afterwards diſcomfited the Ammonites, conſtraining them to pay him tribute, and ſubdued all as far as the marſhes of Egypt. After that, he began to provide of the City of Jeruſalem: for he built it anew, and repaired the walls thereof, that had been beaten down, or decayed, either by continuance of time, or by negligence of thoſe Kings who were his predeceſſors: he repaired thoſe alſo which the King of Iſrael had beaten down, at ſuch time as having taken *Amaſias* priſoner, he rode in triumph into the City. Beſides this, he erected a number of towers, each of them one hundred and fifty cubits high. Theſe incloſed he with walls to ſet gariſons therein, and in divers barren places he cauſed divers fountain-heads to be made: for he had an infinite multitude of beaſts of carriage and other cattell, in that the countrey was fit for paſture. He took pleaſure alſo in tillage, for which cauſe he was often buſied about his land, ſowing, and planting the ſame. He had about him a choſen army, to the number of three hundred and ſeventy thouſand fighting men, whoſe Generals, Conductors, and Captains, were valiant and invincible men, and were in number two thouſand.

The year of the World, 3136. before Chriſts Nativity, 818.

Ozias expedition, and the repairing of the City.

2 Chron. 26. 2, 3, 4, 5.

The year of the world, 3150. before Chriſts Nativity, 814.

Ozias riches and army.

v. 8, 9, 10.

He taught his ſouldiers to march in a ſquare battell (in manner of the Macedonian Phalanx) arming each of them with ſwords, targets, and corſelets of braſſe, with arrows and darts. He made alſo great preparation of divers engins to batter Cities, and to ſhoot ſtones and darts, beſides divers hookes, and other ſuch like inſtruments. But whileſt he was intent on theſe ſtudies and preparations, he drew inſolent and proud, and being puffed up with mortall arrogance, he contemned the immortall force, which endureth for ever (which is piety towards God, and the obſervation of his commandements.) For which cauſe he was overthrown by his proſperity, and fell into his fathers ſinnes, through the happineſs and greatneſs of his eſtate, wherein he could not moderately contain himſelf. So that upon a certain ſolemne feaſt-day, wherein all the people were aſſembled together, he attired himſelf in the High-Prieſts veſtments, and entred into the Temple to offer ſacrifice unto God upon the golden Altar; which notwithſtanding the High-Prieſt *Azarias* (accompanied with fourſcore Prieſts) inhibited him the ſame, telling him that it was not lawfull for him to ſacrifice, in that it was onely allowed in thoſe that were of the poſterity of the High-Prieſt *Aaron*.

v. 16.

Whileſt after this manner *Azarias* expoſtulated with him, commanding him to goe out of the Temple, and not to contradict the ordinances of God; the King waxed wroth, and threatned to take his life from him, except he kept himſelf quiet. Whereupon there fell a great trembling and earth-quake, and the Temple cleft in twain, and a great light of the Sun entred thereinto, and reflected on the Kings face in ſuch manner, that all his body was inſtantly recovered with a leproſie; and before the City (in a place called Eroge) the half of a mountain (that ſtood to the Eaſtward) brake and fell, and rowled and removed for the ſpace of four ſtadia, towards the Orientall mountain, where it reſted: ſo that the publick wayes were ſhut up, and choaked, and the Kings gardens of pleaſure were wholly ruinated and disfigured. When the Prieſts beheld the Kings face covered with a leproſie, they told him what inconvenience had hapned unto him, and enjoyned him to depart out of the town, according to the cuſtome of men that were polluted. Whereupon he (wholly confuſed at ſo grievous

v. 17, 18, 19.

The year of the world, 3170. before Chriſts Nativity, 794.

v. 20, 21. Ozias tranſgreſſeth his vocation, and is puniſhed with a leproſie, and compelled to depart out of the City.

The year of the world, 3170. *before Christs Nativity*, 794.

grievous an accident, and having no more audacity to speak) obeyed the commandement that was given him, enduring a pitifull and lamentable punishment for being elate and proud more than became humanity, and for that he committed such impiety against God. He therefore remained without the City for a certain time, and led a private life, and his sonne *Fotham* succeeded him in the kingdom. Finally, he died through grief and discontent, after he had accomplished threescore and eight years, whereof he reigned fifty two, and was onely buried in his garden.

2 King. 25. 7. 8, 9. Zacharias slaughter.

Zachary, *Jeroboams* sonne, having reigned six months over the Israelites, was slain by Treason complotted against him by a familiar friend of his called *Sellum*, the sonne of *Jabes*, who possessing the kingdom after him, enjoyed not the same above thirty dayes. For the Generall *Manahem*, being at that time in the City of Tharsa, and understanding of that

2 King. 15. 14. Manahem King of Israel

which had hapned to *Zachary*, departed thence with all his force, and came to Samaria, and in a battell which he fought, he slew *Sellum*: And afterwards obtaining the Crown, he went from thence towards the City of Tapsa, the inhabitants whereof locked and barred their

The year of the world, 3174. *before christs Nativity*, 790.

gates against him, and would not receive him: in revenge whereof he spoiled all the countrey round about, and took the City by force, and (being highly incensed against the Tapsians for their insolence) he put them all to the sword, not sparing their little children (which was an incredible and barbarous cruelty in him.) *Manahem* reigned in this manner for the space of ten years, continuing a most cruell and unbridled tyranny over the people. Afterwards being assailed by *Phul* King of the Syrians, he went not out against him, neither practised to resist him, but procured his peace for the sum of a thousand talents of silver which in way of composition he paid unto him. The people furnished *Manahem* with this summe, in way of contribution, paying fifty drachmes apiece.

The Tapsians slaughter.

Peace brought with money.

The year of the world, 3185 *before Christs Nativity*, 777.

Anon after he died, and was buried in Samaria, leaving behind him, a sonne to succeed him in the kingdom, whose name was *Phaceias*, who imitating his fathers cruelty, possessed the Soveraignty but two years: for he was slain at a feast in the midst of his friends, by a Treason practised against him by *Phaceias* the sonne of *Romelias*, who enjoyed the kingdom for the space of 20. years, addicting himself to all impiety and wickedness. But *Teglaphalasser* King of Assyria, led forth his army against the Israelites, and spoiled all the countrey of Galaad, and that beyond Jordan, and Galilee, Cidida and Asor also, and led all the inhabitants thereof prisoners, and transported the kingdom to himself. This is that which we have thought good to write as touching the King of Assyria.

Phaceias. The translation of the Israelites.

The year of the world, 3187. *before Christs Nativity*, 777.

Jotham, the son of *Ozias*, reigned in Jerusalem over the tribe of *Juda*: he was the sonne of a daughter of Jerusalem called *Ierusa*. There was no vertue deficient in this King, for he was devout towards God, just towards men, and carefull to repair the City: for he willingly imployed himself in restoring that which had need of reparation and ornament. He built galleries and porches about the Temple, and repaired the walls that were faln down: he erected huge and impregnable towers: in a word, he restored all that which was deficient in his kingdom. He made war upon the Ammonites; and overcomming them in battel, he made all their nation tributary, and constrained them to pay him yearly a hundred talents, and ten thousand Cores of Wheat, and as many of Barley: and his kingdome in such sort increased, as he was redoubted abroad, and happy at home. Now about the same time there lived a certain Prophet called *Naum*, who prophecied the overthrow of the Assyrians, and of the City of Ninivie, and spake to this effect. "All the people thereof shall be tossed "and troubled, and be put to flight; and shall say the one unto the other: Stay and abide, take "gold and silver, and there shall be none that will receive it. For they shall have more care to "save their bodies, than their goods: for there shall be a great debate amongst them with "lamentation: their members shall lose their vigour, and their faces shall be altogether swart "through fear: where shall the repair of Lions be? or where shall the mother of Lions "whelp rest her? Ninivie (God saith unto thee) I will destroy thee, neither shall the Lions "that issue from thee, govern the world any more. To this effect did he prophecy, and spake many other things to this intent, which it concerneth not to repeat. For I have omitted it purposely, because I would not be troublesome to the Readers. But all those things which he foretspoke as touching Ninivie, came to pass one hundred and fifteen years after. But this is sufficient for the manifestation of this matter.

Jothams piety. v. 34.

Hedio & Ruffinus, chap. 7. The prophecy of the destruction of Ninivie. Naum. 2. 8, 9, 10. ad finem.

CHAP.

CHAP. XII.

The year of the World, 3204. before Christs Nativity, 760.

Rasin King of Damasco maketh war against Jerusalem: Achaz sendeth for the King of Assyria to assist him.

Hedio & Ruffinus, chap. 13.

Achaz impiety. 2 King. 15. 38.

AFter that *Jothan* had lived one and fourty years, and reigned sixteen, he died, and was buried in the sepulchre of the Kings; after him the kingdome fell to *Achaz* his son, who was a contemner of God, and a transgressour of the ordinances of his forefathers, and conformed himself to the customes of the Kings of Israel: for he erected Altars in the City of Jerusalem, and sacrificed unto Idols, offering up his own son unto them (after the manner of the Chanaanites) and perpetrated divers such like offences. During these impious Idolatries of his, *Rasin* King of Syria and Damasco, and *Phaceias* King of Israel made war against him (for these two were confederates:) leading therefore both their armies against Jerusalem, they besieged it a long time, yet profited nothing, by reason the walls were very strong. But the King of Syria having seized the City of Elath, near unto the Red-Sea, and slain all the inhabitants thereof, planted Syrians therein, putting all the garrisons likewise to the sword, and all the Jews round about, and carried away with him a great booty unto Damasco, and afterwards returned home with his army. The King of Jerusalem understanding that the Syrians were retired, and supposing himself to be sufficient to fight against the King of Israel, led forth his forces against him, and was overcome in battel (because that God was incensed against him for his wickednesses, which were both detestable and infinite.) For in that battel the Israelites slew about sixscore thousand men: amongst whom was *Zacharias* the son of *Achiaz*, whom the Generall of the army of the Israelites, called, *Amias* slew, with *Ericam* the Governour of the whole Realme, and he took *Elcan* the Generall of the tribe of *Juda* prisoner also. They led away likewise a great number of women and children, with a great booty, and afterwards returned to Samaria. At that time there was a certain Prophet living in Samaria, whose name was *Obel*, who coming out to meet the army, cried with a loud voice unto the people, that the victory which they had, did not happen unto them through their valour, but by reason of the wrath of God conceived against *Achaz* King of *Juda*. He further reproved them, for that not contenting themselves with the good hap of that victory, they had so far presumed as to hold them of *Juda* and *Benjamin* prisoners, who were of their own alliance: he therefore councelled them to send them back unto their houses, without any injury by unjustice offered unto them, threatning them that if they did the contrary, they might be assured that God would punish them.

The punishment of impiety. Esay. 7. 11.

2 Chron 28. 18, 19.

The slaughter of the army of Iuda.

After this admonition, the Israelites assembled themselves together to consult upon this matter, at which time *Barachias*, one of the principal Governours of the state, and three others with him alleadged, that it was not lawful for the Citizens to lead their prisoners into the city, for fear (as they said) that God should utterly extinguish them all. For those sins (said they) which we have already committed, and against which the Prophets have exclaimed, are cause enough to incense God; so that we have no cause to annex new impieties to the precedent. When the souldiers heard these words, they permitted them to execute all that which they held convenient to be done. For which cause the above-named took the prisoners, and discharged them, and entertained them curteously, and gave them means and money to furnish them in their journey, and sent them home without offence: and besides that, these four persons conducted them onward of their journey as far as Jericho; and when they drew near unto Jerusalem, they returned back to Samaria.

2 Chron 28. 9, ad 16.

The Israelites by the Prophets advice dismiss those prisoners they had taken of the tribes of Juda and Benjamin.

CHAP. XIII.

The King of Assyria taketh Damasco by force, killeth their King; translateth the people into Media, and planteth new Colonies in Damasco.

The year of the World, 3207. before Christs Nativity, 757.

WHen King *Achaz* had received this overthrow by the Israelites, he sent unto *Theglaphalazar* King of Assyria, requiring him to assist him in the war, which he intended against the Israelites, Syrians, and them of Damasco; promising to give him great sums of mony, and at that present also he sent him very bountifull presents. Who after he had considered on the Ambassage, came forth with his army to assist *Achaz*:

The year of the World, 3207. *before the Nativity of Christ*, 737.

and ſpoyling Syria, and ſacking Damaſco, he ſlew *Raſes* their King alſo, and tranſported them of Damaſco into the higher Media, and ſent certain people of Aſſyria into Damaſco. He wrought much miſchief likewiſe in the countrey of Iſrael, and led away a great number of priſoners from thence. After that the Syrians had been ſubdued and weakned after this manner, *Achaz* took all the gold and ſilver that was in the Kings treaſury, and in the Temple of God, and carried it unto Damaſco, and gave it to the King of Aſſyria, according to thoſe promiſes he had made him, and after much gratuity and thankſgiving, he returned back again to Jeruſalem.

2 King. 16. v. 7, 8, ad 16. The tranſlation of the Iſraelite.

This King was ſo ſenſeleſs and ignorant of his own profit, that although he was overpreſſed by war by the Syrians, yet ceaſed he not to adore their gods, but perſiſted in their honour, as if he expected the victory by their means. And although he were overcome again, yet intended he the honour of the Aſſyrian gods; chooſing rather to reverence any, than the true God, whom his forefathers worſhiped: yea, ſo far grew he in contempt, and neglect of all true piety, that at length he ſhut up the Temple gates, and prohibited the ordinary ſacrifices, having before that taken all the precious preſents out of the ſame. After he had in this ſort committed theſe outrages againſt God, he died when he was thirty and ſix years old, and after he had reigned ſixteen years, and left his ſon *Ezechias* to ſucceed him in the kingdome. At that very time died *Phaceias* King of the Iſraelites, by the means of a certain conſpiracy, which *Oſeas* his intended friend wrought againſt him: who held the kingdome for the ſpace of nine years, ſhewing himſelf both to be wicked, and a contemner of God. Againſt him *Salmanaſar* King of Aſſyria moved war, and overcame him, becauſe God was not favourable unto him, neither aſſiſtant in his enterprizes: he was therefore ſubdued, and conſtrained to pay a certain tribute impoſed upon him. The fourth year of the reign of *Oſeas*, *Ezechias* the ſon of *Achaz*, and *Abia* a Citizen of Jeruſalem, reigned over the two tribes. He was a man of a vertuous diſpoſition and one that loved juſtice and piety; for as ſoon as he came unto the kingdome, he reſolved with himſelf firſt of all, that the chiefeſt and moſt neceſſary and moſt profitable thing that might be, was the eſtabliſhment of the ſervice of God. When as therefore he aſſembled the people, the Prieſts, and the Levites, he began to diſcourſe and deviſe with them in theſe or ſuch like words. "There "is no one of you but knoweth, that for my fathers offences, and for your irreverent regard "and ſervice towards God, ye are faln into many and mighty calamities, becauſe through "your extream madneſs, you have ſuffered your ſelves to be perſwaded to adore thoſe, "whom he eſteemed to be no gods. Since therefore you have learnt (to your own miſery) "how pernicious a thing, impiety is, I exhort you, that (forgetting the ſame) you purifie "both your ſelves, your Prieſts, and your Levites from your former pollutions, that yet at "length you may aſſemble together, and open the Temple, and cleanſe the ſame with ordi- "nary ſacrifices, to the end it may be reſtored to the ancient honour which earſt it poſſeſſed: "for by this means we ſhall have God favourable unto us, when his wrath ſhall be appeaſed "that was kindled againſt us. As ſoon as the King had ſpoken after this manner; the Prieſts opened the Temple, and after they had gathered the ſacred veſſels, and caſt all uncleaneſſe out of the ſame, they offered ſacrifice upon the Altar, according to the cuſtome. Afterwards the King ſent to all the Provinces under his dominion, and gathered together the people of Jeruſalem, to celebrate the feaſt of unleavened bread (which had been intermitted a long time through the impiety of the Kings predeceſſours.) He ſent alſo unto the Iſraelites, exhorting them to forſake the cuſtomes which of long time they had wickedly obſerved, and to return to the true and ancient manner of ſerving God, certifying them that he would permit them to repair to Jeruſalem, to celebrate the feaſt of unleavened bread, promiſing them that he himſelf would ſolemnize the ſame with them alſo; proteſting that he did this, not in reſpect of his own profit, but through the deſire he had to further their felicity, who ſhould be happy, if they obeyed this his counſell.

Achaz giveth the gold and ſilver of the Temple to the King of the Aſſyrians.

Achaz ſhutteth the doors of Gods Temple, and honoureth ſtrange gods. v. 20.

Achaz death.

The year of the world, 3215. *before Chriſts Nativity*, 749.

2 King. 17. 1, ad 6.

Oſeas impiety and puniſhment.

Hedio & Ruffinus, chap. 14.

2 King. 18. 1, &c.

2 Chron. 29 1, &c.

When *Ezechias* Ambaſſadours came unto the Iſraelites, and had delivered unto them the meſſage that they had in charge: ſo far were they from conformity, that they mocked them, and eſteemed them to be mad, and ſpit upon thoſe Prophets that exhorted them to piety; and foretold them the evils they ſhould ſuffer, unleſs they ſubſcribed to the ſervice of God, and finally they laid hold on them, and put them to the ſword. And not contenting themſelves with this preſumption, they attempted yet far worſer things, and never gave over untill that God (in puniſhment of their impiety) made them ſubjects under the hand of their enemies, as ſhall appear manifeſtly hereafter: But divers of the tribes of *Manaſſes*, *Zabulon*, and *Iſſachar* (reſpecting the good counſels of the Prophets) ſubmitted themſelves to the ſervice of God, and repaired altogether to Jeruſalem to King *Ezechias* to honour God. As ſoon

Ezechias Ambaſſadours that were ſent to the Iſraelites to exhort them to celebrate the feaſt of unleavened bread, are ſlain by them 2 Chron 29.

The Word of God is never without fruit.

soon as they were arrived there, *Ezechias* ascended into the Temple, accompanied with the governours and all the people, and offered there seven Bulls, seven Rams, and as many Goats: and after that he and all the governours had laid their hands upon the heads of the sacrifice, they delivered them to the Priest, according as it appertained to them, and they sacrificed and made burnt offerings of them. The Levites also (assisting round about with instruments of musick) sung Hymns and Songs unto God, according as they had been taught by the ordinance of *David*. The other Priests had Trumpets, with which they reported to the tune of their Hymns. Which done, the King and all the people cast themselves prostrate upon the ground, and adored God; and afterwards sacrificed seven oxen, a hundred sheep, and two hundred lambs. The King likewise bestowed six hundred oxen, and three thousand sheep upon the people to feast withall. And when as the Priests had joyfully performed all things (according to the custome contained in the Law) the King took great pleasure and banqueted with the people, giving thanks unto God. And when the feast of unleavened bread was come, they sacrificed the Passeover, and during the seven other dayes, they offered up their other sacrifices. The King gave in way of gratuity unto the people (besides that which had been offered) two thousand oxen, and seven thousand sheep. The Governours did the like, and gave the people a thousand bulls, and one thousand four hundred sheep: and thus was the feast solemnized, which had not been so magnificently and devoutly celebrated since *Solomons* time. When the solemnity of this feast was past, they journeyed and went thorow the countrey; and purified it. They purged the City likewise of all uncleanness of Idols, and the King ordained that the daily sacrifices should be made according to the Law, upon his charge. He enacted also, that the people should pay the tenths to the Priests and Levites, with the first fruits, to the intent they might wholly intend piety, and never estrange themselves from the service of God. By which means it came to pass, that the people brought all kind of fruit to the Priests and Levites: which the King put up in certain store-houses, which he had built, to be distributed to every one of them, their wives and children, and by this means they returned again to their former purity in religion. After the King had disposed all things in this sort, he made war upon the Philistines, and overcame them, and seized all their Cities (between Gaza and Geth.) About this time the King of Assyria sent unto him, and threatned him, that if he would not pay them those tributes which his father before him had paid unto him, he would destroy all his countrey. Nevertheless *Ezechias* set light by his threats, assuring himself in that piety and zeal he bore towards God, and in the Prophet *Esay*, by whom he was exactly instructed as touching all those things that were to succeed. And for this present it shall suffice that we have spoken thus much of this King.

The year of the World, 3218. before Christs Nativity, 746.

Ezechias sacrifice. 2 Chron. 29 20, 21.

v. 30, 31. Reformation of Gods service.

The year of the World, 3224. before Christs Nativity, 740.

The King overcometh the Philistines. 2 King. 19.

Ezekias forsaketh the service of the King of Assyria.

CHAP. XIV.

Salmanaser *slayeth the King of* Israel, *and leadeth the* Israelites *captive into the countrey of Media.*

WHen tidings was brought to *Salmanasar*, King of Assyria, that the King of Israel had privily sent unto *Soan* King of Egypt, to request his assistance in war against the Assyrians, he was sore displeased, aud drew forth his army against Samaria, in the seventh year of the reign of *Oseas*. But the King of Israel withstood his entrance into the City, by which means he was besieged therein for three years space, and finally Samaria was taken by force, in the ninth year of *Oseas*, and the seventh of *Ezechias* reign. At which time all the kingdome of Israel was destroyed, and all the people transported into the countries of Media, and Persia; and, amongst the rest, King *Oseas* was taken prisoner. The King of Assyria caused certain Nations of a Countrey, which (by reason it abutteth upon a certain river in Persia called by that name) was called *Chut*, to remove their habitation, and to dwell in Samaria, and inhabit the countrey of Israel. As for the ten tribes of Israel, they were transported out of their Countrey, (nine hundred fourty seven years, since their predecessors (departing out of Egypt) possessed the Countrey of Canaan; eight hundred years after the government of *Josuah*; and two hundred and fourty years, seven months, and seven dayes, since they revolted from *Roboam*, *Davids* nephew, to give the kingdome to *Jeroboam*.) This was the end of the Israelites, who transgressed the laws, and disobeyed the Prophets, who foretold them of that calamity which should happen unto them, except they repented them of their impieties. The sedition that they moved against *Roboam*, establishing his servant for their King, was the original of their mis-

Hedio & Rufinus, chap. 5.

2 King. 17. 24.

The Israelites removed from their possessions, are translated into the Region of the Chuthites.

The year of the World, 3224. before Christs Nativity, 740

mischiefs. For *Jeroboam* committing impiety against God, and they imitating his wickedness, prevailed so much, as the Majesty of God grew displeased with them, so that he punished them according as they deserved. But the king of Assyria ravaged and spoiled all Syria and Phœnicia with his army, and his name is found written in the Chronicles of the Tyrians: for he made war against the Tyrians, at such time as *Elulat* reigned in Tyre, whereof *Menander* maketh mention, who wrote the history of Tyre, and hath translated their Pantarches into the Greek-tongue. The king *Elulat* (saith he) reigned six and thirty years, and pursued the Chutheans that were revolted from him by Sea, and made them subject. Against whom the king of Assyria sent forth his army, and invaded all Phœnicia, and afterwards having covenanted a peace with them, he returned back again the Cities of Sydon, Arce, and Paletyr, and divers other Cities revolted from the Tyrians, and submitted themselves to the king of Assyria.

The Tyrians Chronicles touching the wars of Salmanazar against the Tyrians, written by Menander.

For this cause, and for that they of Tyre *did not obey him, he drew his army forth once more against them; and he was furnished by the Phœnicians with sixty ships, and eight hundred rowers. The Tyrians charging their ships with twelve of their vessels, overthrew the Navy of the Assyrians, and took about five hundred men prisoners: which act of theirs, wonderfully increased their honour. But the King of Assyria returning back again, planted a garrison upon the river, and fortified the fountain-heads, to the intent the Tyrians might draw no water; which act of his (continuing for the space of five years) they were inforced to find and dig new fountains to sustain themselves.*

These things are written in the Registers of the Tyrians themselves, as also the exploits of the king of Assyria against them. But these Chutheans from the Region of Chutt, which is in Persia, (where there is a River of that name) for that they were in five nations, they brought with them each of them the god whom they honoured in their nation, to the number of five gods, whom they served after the manner of their countrey. Whereupon the true and supreme God was grievously displeased, and provoked against them, for a plague fell amongst them, that consumed them in such sort, that they could find no remedy, untill such time as they had notice that it behoved them to adore the great God, and that therein consisted their safety. They therefore sent unto the king of Assyria, requiring him to send them Priests from amongst the Israelites, whom he had led away prisoners in war. Which done, they learning the law, and the manner of Gods service by them, began very diligently to observe both: by which means the plague ceased suddenly. And now even unto this day continue they in the same Religion, and are called by the Hebrews, Chutheans, and Samaritans by the Greeks. These as often as they find the Jews in prosperity, call them their cousins (according to the variety and changes of time) but if they perceive their fortunes to be on the declining hand, then abjure they consanguinity, and renounce any lawfull parentage, or amity, and say that they were planted in the countrey, and drawn thither from a forrain Nation. But in time and place convenient, we will speak of them more amply.

Gods displeasure against the idolatrous Chuthites.

The Chutheans embrace the service of God, and in prosperity claim kinred of the Iews.

The Tenth Book of the Antiquities of the Jews;

Written by *Flavius Josephus*.

The Contents of the Chapters of the Tenth Book.

1. Senacherib *King of Assyria, besiegeth* Ezechias *in Jerusalem.*
2. Ezechias *having lived for a certain time in peace, dieth, and leaveth his son* Manasses *to succeed him.*
3. *The Kings of the Chaldees, and he of Babylon, war against* Manasses, *and lead him away prisoner.*
4. *The History of King* Josias.
5. Josias *death in battel, who hindered the King of Egypt from leading his army against the Babylonians, and the event thereof.*
6. *The army of* Nabuchodonosor *cometh into Syria.*
7. Nabuchodonosor *putteth* Joachim *to death, and maketh* Joachin *King.*

8. Nabucho-

8. Nabuchodonoſor *changeth his purpoſe, beſiegeth* Joachim, *and is reconciled under compoſition.*
9. Sedechias *is appointed King over Jeruſalem.*
10. *Jeruſalem is taken, and the people tranſlated into Babylon by* Nabuchodonoſor.
11. *The ſucceſſors of* Nabuchodonoſor: *the deſtruction of Babylon by* Cyrus, *King of Perſia.*

The year of the World, 3221. *before Chriſts Nativity,* 723.

CHAP. I.

Senacherib *King of Aſſyria, beſiegeth* Ezechias *in Jeruſalem.*

IN the fourteenth year of the reign of *Ezechias* King of the two Tribes, *Senacherib* King of Aſſyria drew forth a huge Army againſt him, and ſurprized all the Cities of *Juda* and *Benjamin* by ſtrong hand. To him *Ezechias* ſent Embaſſadors, promiſing him obedience, and ſuch a tribute, as it ſhould pleaſe him to impoſe. When *Senacherib* had heard and conſidered upon the Embaſſadors inſtructions, he reſolved on peace, and accepted *Ezechias* offer promiſing that he would depart in peace, as ſoon as he had received three hundred talents of ſilver, and thirty talents of gold: ſwearing an oath unto the Embaſſadors, that under theſe conditions he would depart away without offering any outrage. *Ezechias* giving credit to theſe words of his, emptied the treaſuries, and ſent the prefixed ſumme to *Senacherib*, hoping to be delivered from his enemy, and the hazard wherein his countrey ſtood. But the Aſſyrians having received the money, ſet light by their promiſes, ſo that *Senacherib* went in perſon to make war againſt the Egyptians and Ethiopians, and left *Rapſaces* his Generall in Judæa with a great power, accompanied with two of his chiefeſt Minions and Courtiers, with commiſſion to ſpoil Jeruſalem: The names of theſe two were *Tharata* and *Anachares*. As ſoon as they were incamped near unto the walls, they ſent unto *Ezechias*, and commanded him to come and ſpeak with them: but he through fear which he had conceived, went not unto them, but ſent three of his moſt familiar friends, *Eliacim* the ſuperintendent of his Realm, *Sobna*, and *Joachas* that had the Commiſſion of his Regiſters. "Theſe three preſented themſelves before the Chieftains of the Aſſyrian ar-"my: whom when *Rapſaces* had beheld, he commanded them to return unto their Maſter, "and to tell him that the great King *Senacherib* was deſirous to know under what hope he "thus neglected his government, and obſtinately refuſed to obey him, and refuſe his army "into the City? Is it perhaps, becauſe he hopeth the Egyptians will have the upper hand of "the Kings Army? If that be his hope, doubtleſs he is deceived, ſhewing himſelf to be like "unto a man that ſtayeth himſelf upon a broken reed; by which he is not onely ſuſtain-"ed, but in his fall alſo, hath his hand pierced therewith. He likewiſe wiſhed him to conceive, "that this his expedition was not without the will of God, who, as in times paſt hath "given them the victory over the Iſraelites, ſo now alſo is pleaſed to humble *Ezechias*, and to "make both him and his ſubjects ſtoop under the Aſſyrian government. Whileſt *Rapſaces* "ſpake thus in the Hebrew language (wherein he was very skilful) *Eliacim* (fearing leſt the "multitude ſhould be ſtrucken with fear upon the hearing of theſe words) beſought him to "ſpeak in the Syriack tongue. But he ſufficiently inſtructed what it was that he feared, an-"ſwered him with a louder voice in the Hebrew tongue, and told them they ought to give "ear unto the Kings commandment, and to yield themſelves to his mercy, becauſe it con-"cerned their ſecurity. I am not ignorant (ſaid he) that both you and your King do perſwade "the people under a vain hope, and fraudulently allure them to bear arms againſt us. But if "your valour be ought at all, and you ſuppoſe that you can levy the ſiege from your walls, "I am ready to furniſh you with two thouſand horſe, give you us ſo many horſemen to ap-"prove their valours: but you cannot give them that you have not. Why therefore delay "you? why yield you not to thoſe that are too ſtrong for you? and are able even in ſpight of "your reſiſtance to ranſack your city? whereas you know that a willing ſubmiſſion is alwayes "ſecure: contrariwiſe whereas duty is enforced, there wanteth no perill of calamity.

2 King 18, 14. The deſtruction of Judæa.

The oath of Senacharib, and his breach thereof.

v. 17. Rapſaces perſwaſion, to cauſe Ezechias to ſubmit.

When both the Embaſſadours and the people had heard that which the Aſſyrian had ſpoken, they reported the ſame to *Ezechias*, who incontinently caſt his royall garments off, and clothed himſelf in ſackcloth, carrying the countenance of a diſconſolate man; and caſting himſelf proſtrate upon the earth after the manner of their countrey, he beſought God to be aſſiſtant unto him, ſince all other hope was vain. He ſent alſo certain of his friends, and ſome Prieſts unto the Prophet *Eſay*, requiring him to pray unto God, that ſince the ſacrifice was offered unto him for publick ſecurity, it might pleaſe him to fruſtrate the enemies

2 King. 19. 1, 2. Ezechias in adverſity hath recourſe to God, he is comforted by Eſay.

The year of the World, 3231. *Before Christs Nativity*, 737. 2 K 20, ad finem

hopes, and to have pity and compaſſion on his people. When the Prophet had performed no leſs than he required, he received an anſwer from God; by which he aſſured the King, and all them that were about him, foretelling them that the enemies ſhould be overcome without ſtroke ſtrucken, and ſhould retire with ſhame, and not with that advantage which they bragg'd of at this preſent, becauſe God had already determined how they ſhould be overthrown. He foreprophecied alſo that *Senacherib* himſelf (the King of Aſſyria) ſhould fail of his enterprize in Egypt, and that upon his return to his own Court, he ſhould be ſlain. At that very time the Aſſyrian wrote Letters to *Ezechias*, in which he called him fool and mad man, to think that he could warrantize himſelf from being his ſlave, yea his in eſpeciall, who had conquered divers and far greater nations: threatning him with utter ruine at ſuch time as he ſhould ſurprize the City, if he opened not the gates of Jeruſalem willingly, to entertain his army. When *Ezechias* had read theſe Letters, he ſet light by them, by reaſon of the confidence he had in God: and having opened them, he ſpread them in the Temple. And whileſt he renewed his prayers unto God for the ſalvation of the City and his ſubjects, *Eſay* the Prophet told him that his prayer was heard: that hereafter likewiſe they ſhould manure their lands in peace and ſecurity, and ſhould enjoy their poſſeſſions without fear. Not long after, the King of Aſſyria having but cold ſucceſs in his expedition againſt Egypt, turned back again without doing any thing, for this cauſe that enſueth. He had loſt much time in the ſiege of Peluſium: and at ſuch time as he had already raiſed certain Bulwarks as high as the wall, ſo that he wanted nothing but to give the aſſault; news was brought him that *Tharſices* King of Ethiopia brought an army to reſcue the Egyptians, with an intent to take his way thorow the deſart, and ſuddenly to charge the Aſſyrian army. *Senacherib* troubled with theſe tidings, ſpeedily departed thence with his army. But *Herodotus* ſaith, that he made war with Vulcans Prieſt, eſpecially for that he was both a King and a Prieſt. Beſieging Peluſium (ſaid he) for this cauſe he gave over the ſiege: The King of Egypt called to his God for aſſiſtance, by whoſe power the Arabians ſuffered much miſery. But in this alſo he erreth, in that he ſetteth down the Arabian for the Aſſyrian.

Herodotus of Senacherib.

Hedio & Ruffinus, chap. 11.

In one night (ſaid he) *there was ſuch a multitude of Mice, that they gnew all the enemies bowes and other arms: whence it came to paſs that the King being diſarmed, withdrew his ſiege from Peluſium.* *But* Beroſus *a writer among the Chaldees, maketh mention of* Senacherib, *and how he reigned among the Aſſyrians, and troubled both Aſia and Egypt with war, and declareth the manner in theſe words: But* Senacherib *returning from the* Egyptian *war, came before Jeruſalem, and received the Army that was there, at the hands of the Governour* Rabſake, *and God cauſed a peſtilent ſickneſs to fall upon his army, which was ſo violent, that the firſt night of the ſiege there died an hundred fourſcore and five thouſand men, with the Governours and Chieftains. With which loſs he was ſo affrighted, and troubled, that fearing to loſe his army, he fled with thoſe that remained, and retired himſelf into his kingdome to the City called Nineve, where after he had lived for a time, he was trayterouſly ſlain by* Adramelech *and* Selenar *his two elder ſonnes: and being dead, was carried into his own Temple called* Aruſche, *and his children were driven out of the Kingdome for committing the murther, and retired themſelves into Armenia, and* Aſſeradochus *ſucceeded* Senacherib. *Such was the end of the Aſſyrian army that came before Jeruſalem.*

v. 35,36,37. The puniſhment of Senacherib, for diſpleaſing God.

Patricides.

CHAP. II.

Ezechias *having for a time remained in peace, dieth: and leaveth his ſonne* Manaſſes *to ſucceed him.*

Hedio & Ruffinus, chap. 3.

KIng *Ezechias* (being in this ſort beyond all hope delivered from his fears) offered thankſgiving and ſacrifices unto God, with all the people: acknowledging that there was no other cauſe that had ſlain part of his enemies, and put the reſt to mortall fear, neither that had delivered Jeruſalem from thraldome, but onely Gods ſuccour and aſſiſtance. And whileſt he altogether intended and was occupied about the ſervice of God, he fell ſick of a grievous diſeaſe, ſo as the Phyſicians diſpaired of his health, and his friends expected nothing but his death. This ſickneſs of his was accompanied with a grievous care, becauſe he had no children, and ſaw that he was now to depart the world, and to leave his houſe deſart, and his kingdome deſolate. Being therefore in this ſort toyled with diſcontents, he lamented and beſought God, that it would pleaſe him to lengthen his life a little time, untill he had children to ſucceed him, and that he would vouchſafe that his ſoul might not be taken from him, before he were the father of

2 King. 20. 1. ad 11.

Ezechias ſickneſs and the proſongation of his life aſſured by miracle.

of a ſonne. Hereupon God taking compaſſion of him (and the rather, becauſe he was not grieved for that the pleaſures of his kingdome were taken from him; but for that he ſought for a lawfull heir to ſucceed him in the Princedome) he ſent the Prophet *Eſay* unto him, to aſſure him, that after three dayes he ſhould be recovered of his ſickneſs, and that after he had lived ſome fifteen years more, he ſhould depart out of this life, and leave a lawfull heir behind him. When the Prophet (according as he was commanded) had brought theſe tidings to the King, he doubted both the unexpected meſſenger, and the mightineſs of his diſeaſe: for which cauſe he required ſome prodigious ſigne at *Eſaias* hands, to the intent that he might certainly beleeve, that he was ſent as a meſſenger from God unto him: for the truth of thoſe things, which either exceed our hope, or reaſon, are wont to be confirmed by theſe means. Whereupon *Eſay* asked him what ſigne he required, and it ſhould be given him. For which cauſe he requeſted, that ſince the declining ſunne had already advanced his ſhadow ten degrees within the royall lodging, he would cauſe it to return unto the place where it was before, and overrun again the ſame lines of ſhadow. On this occaſion the Prophet beſought God, that it would pleaſe him to confirm the King by this miracle: who ſeeing that which he deſired, was ſuddenly delivered from his ſickneſs, and aſcended the Temple to worſhip and praiſe God. At that time it happened, that the Monarchy of the Aſſyrians was deſtroyed by the Medes, (whereof I will ſpeak in another place.) Anon after, *Balad* King of Babylon ſent an Embaſſadour to *Ezekias* with preſents, calling him his ally and friend: who receiving his meſſengers, willingly feaſted them, and ſhewed them his treaſures, his arcenal, and all other magnificence that he had of gold and precious ſtones: and after he had given them preſents for *Balad*, he diſmiſſed them. Whereupon the Prophet *Eſay* came unto him, asking him from whence thoſe Embaſſadors came? To whom *Ezechias* anſwered, that they were of Babylon, and came unto him from their King, telling the Prophet how he had ſhewed them all that which he had, to the end that having ſeen and obſerved his riches and power, they might afterwards certifie the King thereof. Whereunto the Prophet replied, ſaying: Know thou, that within a little time thy riches ſhall be tranſported into Babylon, and thy children ſhall be made Eunuchs, and (being no more men) ſhall be ſlaves unto the King of Babylon. All which God gave him to underſtand before it happened. For which cauſe *Ezekias* was ſore troubled, to hear theſe tidings, ſaying, That he deſired that his people might not fall into thoſe miſeries: but ſince it was impoſſible to change the decree of God, he required that he might have peace during his life-time. Of this *Balad* King of Babylon, *Beroſus* maketh mention. This Prophet truly divine, and admirable for the verity of his prophecies, is accounted to have ſpoken nothing that was untrue, but to have left in writing all that which he prophecied: the truth whereof hath afterwards in effect appeared to poſterity. Neither did he alone perform thus much; but beſides him, twelve others have done the like: and all that which is hapned unto us, either good or evill, hath faln out truly according to their prophecies. But hereafter we will ſpeak of every one of them. Now when as *Ezekias* had lived his prefixed time (according as we have fore-ſpoken) and governed his kingdome in peace, he died when he was fifty four years old, and in the nine and twentieth year of his reign.

The year of the world, 3241. before Chriſts Nativity, 733.

v. 14, 15. The Aſſyrian Monarchy deſtroyed. The Embaſſage of the King of Babylon to Ezekias.

v. 16, 17, 18. The captivity of Babylon fore-prophecied by Eſay.

The year of the world, 3272. before Chriſts Nativity, 732.

Hedio & Ruffinus, chap. 4.

v. 21. 2 Chron. 32. v. 33. Ezekias death.

CHAP. III.

The Kings of Chaldea and Babylon war againſt Manaſſes, *and take him priſoner.*

HIs ſonne *Manaſſes* (the ſonne of *Achiba*, a woman born in Jeruſalem) ſucceeded him in the Kingdome. This man forſook his fathers wayes, and followed ſiniſter cuſtomes, expreſſing in his manners all kinds of miſchief, not omitting any impiety, but addicting himſelf to all the iniquities of the Iſraelites, who were deſtroyed becauſe of their ſinnes commitred againſt God. He was ſo impudent, as he ſpared not to pollute the very Temple of God, the City and the whole countrey: for making his entry, in deſpite of God, he ſlew afterwards all thoſe that were vertuous men amongſt the Hebrews. And although he had no want of Prophets; yet ſo it is, that he killed every day ſome: ſo that Jeruſalem was overflown with blood. For which cauſe God being provoked unto wrath by theſe his ſo hainous offences, ſent divers Prophets, the one after the other, both to the King and the people, by whom he threatned to inflict the ſame calamities upon them, which (for contempt of religion) the Iſraelites their brethren had a little before that ſuffered. But they unwilling to give truſt to theſe ſpeeches of theirs (whoſe admonitions had they reſpected, they might have avoided their imminent evils) at length in effect

2 King. 21. 1 &c. 2 Chron. 33. 1. ad 10. Manaſſes impiety and cruelty.

The year of the world, 3247. before Chriſts Nativity, 717.

Hedio & Ruffinus, chap. 5. alias, chap. 4.

effect experimented the truth thereof. For whereas they perſevered in their accuſtomed and diſſolute manners, God incenſed the King of Chaldæa and Babylon againſt them; who ſending his army into Judæa, and ſpoiling the whole region, at length ſurpriſed and led away *Manaſſes* priſoner, and made him ſubject to what puniſhment it ſhould pleaſe them to inflict upon him. At laſt the wretch (taught by his own miſchief) acknowledged his ſinne, and humbly beſought God in prayer, that he would make his enemy courteous and mercifull: neitheir did God ſhew himſelf inexorable; but having compaſſion on his miſeries, gave ear unto him; and after ſome ſpace of time, the Babylonian ſending him home, reſtored him to his former government. As ſoon as he was returned back to Jeruſalem, he began (as much as in him lay) to ſhew the fruits of repentance, and to fear God in all things, cleanſing his ſpirit of all thoſe ſinnes, whereunto before-time he was addicted. He purged the Temple alſo, and cleanſed the City; and from that time forward, he addicted himſelf wholly to think how he might give God thanks, for that he had thus retired him from ruine, and how he might paſs all the remnant of his life in his favour. He taught the people likewiſe to do the like, telling them what miſeries they had endured within a few years, for that they had demeaned themſelves impiouſly. He repaired the Altar alſo, and according to *Moſes* preſcript offered thereon ſolemn ſacrifices: and after that he had purveyed thoſe things that concerned the ſervice of God, as it appertained, he bethought himſelf likewiſe of the ſecurity of the city of Jeruſalem, and carefully repaired the old and ruined walls, annexing alſo another incloſure thereunto, and erecting high Towers likewiſe, furniſhing the ſame with munition, and victuall ſufficient for a City of defence. And ſo much was he changed during the reſt of his life, that he was held moſt happy; and after that time he began to ſerve God, divers took example of vertue by imitating him. After he had lived ſixty and ſeven years, he died in the five and fiftieth year of his reign, and was buried in his garden. His kingdome came into the hands of his ſonne *Amos*, the ſonne of *Emalſema*, of the City of Jabath; who imitating his fathers youthly courſe, was ſlain in his own houſe, by a conſpiracy plotted by his own houſhold-ſervants, after he had accompliſhed the years of four and twenty, and reigned two. After his death the people ſlew his murtherers, and he was buried with his father, and the kingdome was given to his ſonne *Joſias*, who was onely eight years old.

The year of the World, 3147. before Chriſts Nativity 717.

2 Chron. 33. a v. 1. ad 13 Manaſſes ſurpriſed and led priſoner into Babylon, and after his repentance reſtored to his kingdome.

The year of the World, 3288. before Chriſts Nativity. 676.

v. 14, 15, 16. Manaſſes purifieth the City, and conſecrateth the Temple again.

The year of the World, 3302. before the Nativity of Chriſt, 602.

Manaſſes death. 2 King. 21. 18. 2 Chron. 33. 20. Amos King of Juda, a wicked Prince. 2 King 22. 1, ad 8. 1 Chron 34. 1. ad 14.

The year of the World, 3304. before Chriſts Nativity. 660

Joſias King of Juda. 2 Chron. 34. 8. Joſias reſtoreth the true ſervice of God

The year of the World, 3307. before Chriſts Nativity, 657.

2 King. 22. v. 4, 24. Joſias rooteth out Idolatry.

The year of the World, 3321. before Chriſts Nativity, 944.

Judges. 2 Chron. 34. 9. ad. 14 The zeal of the people in the reparation of the Temple.

CHAP. IV.

The Hiſtory of Joſias.

JOſias mother was of the city of Boſceth, and was called *Jeda*: he was a man of a good nature, and of his own inſtinct inclined to vertue, conforming himſelf to the cuſtomes and manners of his progenitor *David*, both in the ſcope and rule of all his life. When he grew to be twelve years old, he gave manifeſt approbation of his piety and juſtice: for he drew the people to a conformable courſe of life, and to the deteſtation and aboliſhing of Idols, that were no gods, and to the ſervice of the onely and true God of their forefathers. And conſidering the actions of his predeceſſors, he began to rectifie them in that wherein they were deficient, with no leſs circumſpection, than if he had been an old man; and that which he found to be correſpondent, and adviſedly done by them, that did he both maintain and imitate. All theſe things did he both by reaſon of his innated wiſedome, as alſo by the admoniſhments and counſels of the Elders: for following orderly the laws (both in reſpect of publique policy, as alſo in religion (he walked uprightly, in that by obſerving them, he could not erre. For circuiting both the city and the whole countrey, the King razed down and defaced the woods that were made for ſtrange gods, and overthrew their altars: and all thoſe gifts that had been offered unto them by his predeceſſours, were defaced in a mockery: and in this manner cauſed he the people to return to the ſervice of God, and to forſake the honour they did unto Idols. He offered likewiſe the ordinary ſacrifices and burnt offerings upon the Altar, and eſtabliſhed Judges and Magiſtrates to determine publicke debates, and to do each man right; charging them to have no leſs reſpect of equity, than they had of their own lives. He ſent alſo thorow all the countrey, commanding that all thoſe that would be contributors, either in gold or ſilver, towards the reparation of the Temple, ſhould bring in their benevolence according to their wills, and faculties. And when all the money was gathered together, he appointed ſuperintendents, both over the Temple, as alſo over the charges that were defrayed in the reparation thereof: namely, *Amaſias*, who was already Governour of the City, and *Saphen* the Secretary, and *Pouta* Committee over the Regiſters, with the High-Prieſt *Elcia*: who with all expedition and diligence provided workmen, and all that which was requiſite for the building, and

began

began the work. This ſudden and ſpeedy reparation of the Temple gave a manifeſt teſtimony of the Kings piety: who when he had attained to the eighteenth year of his age ſent *Elcia* the High-Prieſt, and cauſed him to melt down the remainder of the money that was given towards the building of the Temple, and to make veſſels, cups, and ewers for the ſervice of the Altar. He commanded alſo, that all the gold and ſilver that was in the Treaſury ſhould be brought forth and employed after the like manner in cups and other veſſels. Now whileſt the High-prieſt ſearched the treaſury, he found the ſacred books of *Moſes* in the Temple, which he brought and delivered the ſcribe *Saphan*; who after he had peruſed the ſame, preſented them unto the King, giving him to underſtand that all that which he had commanded, was accompliſhed: beſides that, he read the books unto him, which when the king had heard; he rent his cloaths, and called *Elcia* the High-Prieſt unto him, and the ſcribe *Saphan*, with certain other of his inward friends, and ſent them unto the Propheteſſe *Olda*, the wife of *Sallum*, a man in high dignity, and famous by reaſon of his nobility: commanding them that when they came unto her, they ſhould endeavour to appeaſe Gods wrath, and labour to recover his favours, becauſe it was to be feared, that by reaſon that their anceſtors had tranſgreſſed the Laws of *Moſes*, they ſhould be in danger to be diſpoſſeſſed of their countrey: and abandoned by all men, ſhould at length periſh miſerably.

The year of the world, 3321. before Chriſts Nativity, 643.

2 King. 22. 8. 2 Chron. 34, 15. Moſes ſacred books found in the Temple.

2 King. 22. 13. 2 Chron. 34. 21 Olda the propheteſſe ſent unto by Joſias.

2 King. 22. 15, ad finem. 2 Chron. 34. 23, ad 28. The prophecy of the Jews miſeries.

"When the Propheteſs had heard the Kings commandment, ſhe willed thoſe that were "ſent unto her to return unto the King, and to certifie him from her, that God had given a "ſentence againſt them, which might not be revoked, by any prayers whatſoever; namely, "that ſince they had tranſgreſſed the law of *Moſes*, the people ſhould periſh, and ſhould be "caſt out of their countrey, and deprived of all their goods that they had, and for that they "have not grown to amendment in ſo long time, notwithſtanding the Prophets had exhorted "them to repentance, and had foretold the puniſhment of their impieties, which ſhould "happen unto them, to the end that they might believe that God is God, and that he fails "not in any thing that he hath foretold by his Prophets. Furthermore ſhe ſaid, that he for-"bore as yet to ſend theſe afflictions upon them, for *Joſias* ſake, who was a vertuous man: but "that after his deceaſe God would powre his intended puniſhments upon the people. This "prophecy of the woman they ſignified unto the King: who ſent into all parts, and aſſembled "the people in Jeruſalem, commanding the Prieſts and Levites, and generally all men with-"out diſtinction of age or perſon to be preſent in that convention. Now when they were aſſembled, he firſt of all cauſed the ſacred books to be read, and afterwards ſtanding aloft upon his Throne, he cauſed all the people to ſwear and promiſe that they ſhould ſerve God, and keep *Moſes* laws. Whereupon all of them did willingly approve whatſoever he ſaid (promiſing to do that whereunto they were exhorted.) And therewithall offering up preſent ſacrifices unto God, they beſought him to ſhew himſelf favourable and mercifull towards them. The King likewiſe commanded the High-Prieſt, that if there were any neceſſary in the Temple which were made by his predeceſſours, in honour of idols, and ſtrange gods, he ſhould caſt it out, and after that a great quantity was found therein, all of it was gathered together and burnt, and the aſhes afterwards were ſcattered here and there. And as touching the Prieſts (that appertained to idols that were not of the race of *Aaron*) he put them to death. When theſe things were thus executed in Jeruſalem, he came afterwards to the Plain countrey; and all that which *Jeroboam* had erected there in honour of idols, he utterly defaced it, and the bones of the falſe Prophets were burnt upon the Altar that *Jeroboam* had builded. This had the Prophet foretold that came to *Jeroboam* at ſuch time as he offered ſacrifice, and told him in the preſence of all the people, all that which ſhould happen: namely that one of *Davids* poſterity called *Joſias*, ſhould do thoſe above-named things: which prophecy took effect three hundred ſixty and one year after. After this, king *Joſias* tranſported himſelf to the Iſraelites (who had avoided the captivity and ſervitude of the Aſſyrians) and perſwaded them to forſake their impieties, and the ſervices they had performed to ſtrange gods, and to honour the Soveraign and true God of their fathers, and to cleave unto him. He made a ſearch alſo thorow every houſe, borough and city, fearing leſt as yet there ſhould be an idol hidden. He likewiſe ſought out the chariots that were made by his anceſtors, in honour of the Sunne, and all that which was adored whatſoever it were, and utterly aboliſhed the ſame. After he had in this ſort purged the countrey, he aſſembled all the people in Jeruſalem, where he celebrated the feaſt of unleavened bread, and the ſolemnity of Eaſter. Towards the performance whereof, he gave the people young kids and lambs, to the number of thirty thouſand, and three thouſand bullocks for burnt-offerings; and the chief among the Levites diſtributed amongſt the other Levites five hundred lambs, and five hundred bullocks. Having therefore ſuch an abundance of beaſts, they ſacrificed

2 Chron. 34. 29, ad finem, A lively image of a godly Prince.

The truth of the divine oracles. 1 King. 13. 1, ad 33.

2 King. 23. 21, ad 23. The celebration of the Paſſeover.

The year of the world, 3321. before Christs Nativity, 643.

sacrificed according to the Law of *Moses*, (the Priests taking charge thereof, and confirming the rest of the people by their example.) Neither was there ever such a solemnity kept by the Hebrews, since the time of *Samuel* the Prophet; because all things were done according to the Laws and the ancient customes, which were observed in the time of their fathers. After this, *Josias* lived in peace, riches, honour, and estimation amongst all men: and thus finished his life.

Hedio & Ruffinus, chap. 9 alias, chap. 5.

CHAP. V.

Divers exploits of Nechao.

The year of the world, 3334 before Christs Nativity, 630.

Nechao King of Egypt having gathered great forces, conducted his army towards the flood Euphrates, to war against the Medes and Babylonians, who had destroyed the Empire of Assyria: for *Nechao* affected the government of all Asia. Now when he drew near unto the city of Mende (which was under *Josias* subjection) King *Josias* denied him passage, & would not suffer his army to march thorow his countrey. For which cause *Nechao* sent an Herald unto him, to let him understand, that it was not against him that he made war, but that he beat his course towards Euphrates: for which cause he wished him in no sort to hinder his intended journey, lest thereby he should be constrained to make war upon him. But *Josias* respected not this demand of his, but resolved himself to hinder his passage thorow his countrey: And truly I suppose that the destinies pricked him forward to this arrogance, to the end he might have some occasion to do some thing against *Nechao*. For whilest he disposed his army, and rode from one band to another, being mounted upon his chariot, he was

The Egyptian work their passage thorow Judea.

2 King. 23. 29. Josias death. 2 Chron. 35. 22, 23, 24.

struck with an arrow that was shot by a certain Egyptian, which cooled and tempered the spleen he had in war; For feeling himself sorely oppressed with pain, by reason of his wound, he commanded his army to retire, and returned himself to Jerusalem, where he died of his wound, and was buried with his fathers with great magnificence, after he had lived nine and thirty years, and reigned thirty and one. For him the people mourned with great heavines, lamenting and sorrowing for many dayes. The prophet *Jeremy* also made a deploration over him in lamentable verse, which is as yet extant even in these dayes. This Prophet left in writing those evils which should afterwards happen unto the city, and the captivity wherewith we are intangled at this present, and the surprisall of Babylon. Neither hath he alone fore-told the same, but the Prophet *Ezekiel* hath likewise done the like, who first left two books written of the same argument. These two Prophets were of the race of the Priests. But *Jeremy* kept in Jerusalem, from the fourteenth year of the reign of *Iosias*, untill the destruction of the City and Temple, as in time and place convenient we will declare, setting down those occurrences that happened to this Prophet. After the death of *Iosias* (hitherto mentioned) his sonne *Joaz* succeeded him in the kingdome, at such time as he was twenty and three years old, who reigned in Jerusalem; his mothers name was *Ametala*: he was a man full of impiety, and of a malignant and perverse nature. The King of Egypt returning from the war, sent unto *Ioaz*, commanding him to meet with him in Samath a city of Syria, where he was no sooner arrived, but he kept him prisoner, committing the kingdom to *Eliachim* his brother (on the fathers side) who was his elder brother likewise. He changed his name likewise, and called him *Ioachim*: he imposed a tribute also on Iudea, of one hundred talents of silver, and a talent of gold, which *Ioachim* paid; and as touching *Ioaz*, he led him into Egypt, where he finished his dayes, after he had been King three months, and ten dayes. Now *Ioachims* mother was called *Zabuda*, of the city of Abuma. He was a wicked person, and of a malignant nature; having neither piety towards God nor respect of equity towards men.

An Epitaph written by Jeremy on Josias. v. 25. Which was the Lam. of Jeremiah. Jeremiah Propheciith the captivity of Babylon. In what time Jeremy lived. Ioaz King of Juda. 2 King 23. 30. ad finem. 2 Chron. 36. 1, ad 5. Hedio & Ruffinus, chap. 7. alias. chap. 6. Eliacim called Joachim, made King of Juda.

CHAP. VI.

Nabuchodonosors *Army cometh into Syria.*

The year of the world, 3335 before the Nativity of christ 629.

The year of the world, 3336. before Christs Nativity, 628.

IN the fourth year of his reign, a certain man called *Nabuchodonosor*, possessed the kingdome of Babylon; who at that time went out with a great army against Carchabesa (a city scituate near unto Euphrates) resolving with himself to fight against *Nechao* King of Egypt, under whose power all Syria was subject. *Nechao* understanding of the Babylonians intent, and how great his army was, made very little account thereof, but with a huge army addressed himself towards Euphrates, with an intent to repulse *Nabuchodonosor*. But he was overcome in battel; and lost divers

2 King. 25. per totum. 2 Chron. 36, 6, 7, ad 21. Nabuchodonosor King of Babylon warreth against the Egyptians.

thousands

A thousands of his men. Whereupon, the Babylonian (passing Euphrates) seized all Syria, as far as Pelusium (Judea onely excepted.) The fourth year that *Nabuchodonosor* reigned over these conquered countries, and in the eighth year of the reign of *Joachim* over the Hebrews, the Babylonian led forth his army against the Jews with a mighty power, threatning them to use all hostility, except *Joachim* would pay him tribute. *Joachim* fearing his threats, bought his peace with silver, and payed for three years space the tributes that were imposed on him. But in the third year (understanding that the Egyptian was up in arms against the Babylonian) he denied the payment of the tribute, notwithstanding he was frustrated of his hope, for the Ægyptians were not so hardy as to make war. All which the Prophet *Jeremy* daily foretold him, signifying unto him that he builded his hope in vain upon the Ægyptians, and that it would fall out that the City should be overthrown by the King of Babylon, and B *Joachim* himself should be delivered prisoner into his hands. But because there was no means for them to escape this justice, all that which he said was nothing available. For notwithstanding the people and Governours heard thereof, yet made they no reckoning of the same, but were displeased with those counsels which he proposed unto them, accusing *Jeremy* as if he took pleasure to utter and publish ominous and adverse presages against the King; they likewise called him in question before the Kings Counsell, and required that he might be condemned. Whereupon some of them gave sentence against him: they reproving the advice of the Elders that were thus addicted, took a more discreet course, and caused the Prophet to depart out of the Kings house, forbidding his adversaries to do him any mischief: C they protesting that he had not onely foretold the future calamities of the City, but that many before him had done the like, as *Micheas* and divers others; and yet that no one of them had suffered any evill by the Kings of their time, but that contrariwise *Micheas* had been honoured as a Prophet sent from God. By these words they appeased the people, and delivered *Jeremy* from the death intended against him. This man wrote all his Propheſies, and read them to the people in their fasts, and assembled them in the Temple in the ninth month of the fifth year of the reign of *Joachim*, which book he had composed touching that which should happen unto the City, the Temple, and the people. When the Governors heard the same, they took the book from him, and commanded that both he and his Secretary *Baruch* should withdraw themselves out of the sight of men: and they took the book, and presented it unto the King; who in the presence of his friends, commanded his Secretary to read the same: and after he had heard the contents thereof, he waxed wondrous wroth, and renting it in pieces, cast it into the fire, intending that it should never be seen. He sent out likewise a strict commission to seek out *Ieremy* and his Secretary *Baruch*, and to lead them out to be punished. But they had prevented his indignation.

The year of the world, 3316. before the Nativity of Christ 928

2 King. 24. 11. ad 20. Joachim payeth Nabuchadnezzar tribute.

The year of the world, 3343. before Christs Nativity, 921.

Hedio & Rufinus, chap. 8. Joachim revolteth from the King of Babylon.

The year of the world, 3345. before Christs Nativity, 629.

Jeremy foretelleth the destruction of Jerusalem. Jer. 22. 24.

CHAP VII.

Nabuchodonosor *putteth* Joachim *to death, and establisheth* Joachin *in the Kingdome.*

NOt long after this, he went out to meet the King of Babylon, who was marched out to make war against him: and being incredulous and careless of the Prophets predictions, he opened the gates unto him, supposing that he intended him no evill. But when the Babylonians were entred into the City, the King observed not his promises, but put all such to death as were in the flower and beauty of their years, and spared none of the inhabitants of Jerusalem, with them also he slew their King *Ioachim*, and caused his body to be cast from the top of the walls, and vouchsafed him no sepulchre, establishing *Joachin* his son King of the countrey and of the City. Moreover he took three thousand of the most honourable Citizens of Jerusalem prisoners and led them to Babylon with him, amongst whom was the Prophet *Ezechiel*, at that time very young in years. This was the end of King *Joachim*; who lived thirty six years, and reigned eleven. *Joachin* that succeeded him in the kingdome, was the son of *Nosta* of Jerusalem, and reigned three months and ten dayes.

Nabuchadnezzars entertainment into the city, and cruelty. 2 King. 24. 1, ad 11. Joachin or Jechonias King of Juda.

CHAP.

CHAP. VIII.

Nabuchodonosor *changeth his purpose, and besiegeth* Joachin, *and receiveth him under composition.*

The year of the world, 3346. before Christs Nativity. 618.

Hedio & Rufinus, chap 9 2 King. 25. 27.

AS soon as the Babylonian had bestowed the kingdome of Judea on *Ioachin*, he was seized with a sudden fear, which made him suspect lest *Ioachin* remembring himself of the injuries he had done unto him by the murther of his father, might draw the countrey into rebellion, and revolt against him. For which cause he sent out certain forces, and besieged *Ioachin* in Jerusalem: who being a man of a good nature, and of an upright heart, was loth to forsake the City in that danger without a Governour, considering that it was for his cause that the Common-weal was in that hazard. For which cause, taking his wife, and his neerest a-kin with him, he delivered them into the hands of the Captains that were sent against him, receiving an oath from them, that neither they nor the City should receive any harm. But this promise continued not a year: for the King of Babylon observed it not, but commanded his Captains to imprison all the youth and artificers that were in the City, and to bring them bound unto him. The number of them was ten thousand eight hundred thirty and two persons, besides *Ioachin*, his mother, and his near allies, whom they took prisoners.

Nabuchodonosor a truce-breaker.

CHAP. IX.

Sedechias *is made King over Jerusalem, by the Babylonians.*

2 King. 24 17. Sedechias King of Jerusalem seduced by his Courtiers and false prophets, giveth no ear to Jeremy.

IN stead of *Joachin*, he appointed *Sedechias* his Uncle King of Jerusalem, whom he bound by an oath that he should govern the countrey without any innovation, or partiall favour towards the Egyptians. This *Sedechias* was one and twenty years old, at such time as he came unto the kingdome, and was *Joachims* brother by the mothers side: he was a contemner of all laws, and a perverter of ordinances. For the young men that were about him were without the fear of God, and all the people under his dominions, committed whatsoever outrages were best liking unto them. For this cause the Prophet *Jeremy* came unto him, protesting oftentimes against him, and denouncing, that if he renounced not all those impieties and iniquities he used, and addicted not himself to that which was just (but gave ear unto his Governours, amongst which there were many wicked men, and to those false-prophets that mis-led him, trusting that the Babylonians should not make war against his City, but that the Egyptians should levy an army and overcome them) that then he should incur much misery: for (said he) they have no truth in their sayings, and those things also which they pronounce are not to be spoken. Whilest *Sedechias* gave ear to these discourses of the Prophet, he was perswaded, and acknowledged all that to be true which he had spoken, and very profitable both for him, and his people; but anon after his friends corrupted him, and diverted him according to their own opinions. *Ezechiel* also at the same time, had Prophesied in Babylon all those calamities which were to fall upon the Temple, and sent notice to Jerusalem of that which he had received from God. "Notwithstanding, *Sedechias* gave no credit to his Prophesies, by reason that all the Pro- "phets were accustomed to accord in all things the one with the other, as touching the sur- "prisal of the City, and the imprisonment of *Sedechias*: but *Ezekiel* differed in this, that he said that *Sedechias* should not see Babylon; notwithstanding that *Jeremy* had Prophesied, that the King of Babylon should lead him away prisoner in bonds: because therefore these two accorded not in their sayings, he concluded that the matter wherein they agreed, was of no consequence. Notwithstanding all things happened unto him according as the Prophets had pronounced, as we will declare in a convenient place. After that he had continued his alliance and friendship with the King of Babylon for the space of eight years, he brake the league that was between them, and confederated with the Egyptians (under hope that they should overcome the Babylonians.) Which when the King of Babylon understood, he led forth his army against him, and destroyed his countrey to the uttermost; so that after he had taken his Cities of defence, he finally planted his army and besieged Jerusalem. The Egyptian perceiving the state wherein his allie *Sedechias* was, levyed an huge army, and came into Judea with an intent to raise the siege. Whereupon the Babylonian withdrew his army from Jerusalem to encounter with the Egyptian, and fought with him, and overcame him in battel, and pursued him with such alacrity, that he put him to flight, and drave him altogether out of Syria. As soon as the Babylonian was dislodged from Jerusalem, the false Pro-

Ezekiel Prophesieth the destruction of the Temple.

v. 20. Sedechias revolts from the Babylonian. Hedio & Rufinus, chap. 10. 2 King. 25. 4, ad 12. The ingK of Egypt coming to rescue the King of Jerusalem, is overthrown by Nabuchodonosor, with all his army, and driven out of Syria.

phets

A phets deceived *Zedechias*, telling him that the Babilonian ſhould never more return, to make War either againſt him, or his Nation, and that he ſhould never any more depart from his houſe in Babylon; and that they who had been led away captives, ſhould return home again, loaden with thoſe veſſels of the Temple which the king of Babilon had taken from them.

The year of the world, 3346. before the Nativity of Chriſt, 618.

Zedechias ſeduced by falſe Prophets.

But the Prophet *Ieremie* preſenting himſelf before the king, prophecied the contrary to theſe Impoſtors, aſſuring both him and the people, that no profit could befall them by means of the Egyptians, for that the Babilonians ſhould overcome them, and ſhould return and encamp before Jeruſalem, and beſiege the ſame, and deſtroy the people by famine, and lead them away priſoners that were remaining, and carry away all their ſubſtance; and that after they were ſeized of the riches of their Temple, they ſhould finally burn the ſame.

The prophecy of the captivity of Babilon & the delivery. Jer. 25. v. 1. ad 12. Jer.29.1,ad 10. C.37. per totum.

As for the City, they ſhould raze it: and (ſaid he) they ſhall keep us captive for the ſpace of ſeventy years: And from this ſervitude the Perſians and Medes ſhall deliver us, at ſuch time as they have gotten the Empire out of the hands of the Babilonians: then ſhall they ſend us back again into our Countrey, and we ſhall build our Temple anew, and eſtabliſh the City of Jeruſalem.

Divers men gave credit to theſe words of *Jeremie*; but the Governours and contemners of God, intreated him very cruelly, as if he had been a man tranſported out of his ſence. And whereas he had an intent to viſit his native Countrey Anathoth, ſome twenty ſtounds off Jeruſalem, one of the Magiſtrates encountring him in his journey, and laying hold on him, retained him, loading him with this ſlander, that he went and ſtole away to ſubmit himſelf to the Babilonians. But *Jeremie* anſwered, that he was falſely accuſed, and that he repaired onely to the place where he was born. This Prince giving him no credit, arreſted him, and brought him before the judgement ſeat, where he ſuſtained all ſorts of outrages and torments, and was ſhut up in priſon to be puniſhed, and remained there for a time, ſuffering the extremity of wrong and injury. The ninth year of the reign of *Zedechias*, and on the tenth day of the ninth moneth, the king of Babilon came and encamped the ſecond time before Jeruſalem, and intrenched himſelf round about the ſame, for the ſpace eighteen moneths, and laid battery and ſiege thereto, with as great ſpleen as might be poſſible: And they that were beſieged therein, were encountred with two moſt hainous afflictions, famine, and moſt grievous peſtilence. At this time the Prophet *Jeremie* being in priſon, held not his peace, but cried with a loud voice, and preached and exhorted the people, willing them to entertain the Babilonians, and to open their gates unto them: becauſe that in ſo doing they might warrantize themſelves with all their families, whereas otherwayes they were aſſured of deſtruction. He foretold them alſo, "that, if any one re-
"mained in the City, he ſhould moſt aſſuredly either periſh by famine, or the enemies fury:
"but if ſo be they ſubmitted themſelves to the enemies mercy, they ſhould eſcape from
"death. But thoſe Governours that heard him ſpeak after this ſort, gave him no credit, in
"that they were not as yet preſſed with the danger: for which cauſe they came unto the King
"and after a deſpitefull manner, told him all that which had been ſpoken, accuſing *Jeremy*, and
"reproving him for a mad man; urging this, that he had abated their courage, and by his wo-
"ful predictions, had weakned the hearts of the people, which were otherwayes ready to
"fight for him and their Countrey, by reaſon that he flying unto the enemy, menaced them
"with the ſurprizal and utter ruine of their City. But the King in regard of the natural huma-
nity and juſtice that was in him, was not any wayes whetted in reſpect of his own intereſt;
yet to the intent he might not ſeem to be utterly oppoſed to the Governours, by contradicting them, he delivered the Prophet into their hands, to deal with him howſoever they pleaſed. Who, having obtained this liberty from the King, entred the priſon on the ſudden, and laying hold on *Jeremy*, they let him down into a pit full of mud, to the intent he might die in that place, and be ſtrangled by the ordure: in effect, he was ſet therein up to the neck. But one of the Kings ſervants (an Ethiopian by nation) certified the King of the Prophets affliction, aſſuring him that his friends and Governours did not juſtly, ſo to thruſt and bury the Prophet in the mud, and curſedly to conſpire againſt him, tiring him with bonds and tortures worſe then death. For which cauſe the king hearing this news, was ſorry that he had delivered the Prophet to the Governours, and commanded the Ethiopian to take thirty men of his Court with him (with cords and ſuch other things neceſſary, as might concern the ſafety of the Prophet) charging him with all expedition to deliver him from that captivity. Hereupon the Ethiopian furniſhed with men and neceſſary means, drew the Prophet out of the mud, and diſmiſſed him without any guard. That done, the king ſent for him in ſecret, demanding of him if he had any meſſage to deliver him from God, praying him to let him underſtand whatſoever he knew as touching the ſucceſs of the ſiege. The Prophets anſwer

The year of the world, 3354. before Chriſts Nativity, 610.

Jeruſalem beſieged. 2 King. 25. 1, ad 10. Jer. 39. 1, ad 19.

Two mighty enemies, famin and peſtilence.

Jeremy perſwadeth them to yeeld.

Jer 39. 11, 12.

The reward of godly preachers in this life.

Zedechias neglecteth the Prophets good counſel for fear of the Governours.

The year of the World, 3354. before Christs Nativity, 610.

answer was, that although he should tell him, yet it would not be believed, and that if he should exhort him, he would not give ear or listen unto him. But (said he) O King, thy friends have condemned me to death, as if I had been a most wicked malefactor. But where are they now at this present that have deceived thee, and born thee in hand, saying, that the Babylonian would not come and besiege thee? Now will I take heed how I tell thee the truth, for fear lest thou condemn me to death.

Hereupon the King swore unto him that he should not die, neither that he would deliver him into the hands of the Governours: for which cause Jeremie *grounding himself upon the faith which he had plighted unto him, counselled the King to yield up the City to the Babylonian; because that God had willed him to signify unto the King, that if he would save his life, and avoid the eminent danger, and save his City from utter ruine, and preserve the Temple from burning, he should submit; or otherwise, that none but he should be the cause of all those evils that should happen unto the City and Citizens, and of that calamity that should confound both him and all his family. When the King heard this, he told him that he would do according as he had counselled him, and perform whatsoever he thought necessary to be done: but that he feared his friends, who were already of the Babylonian faction, lest being accused by them, he should be delivered (by their means, and the Kings displeasure) unto death. But the Prophet encouraged him, telling him that his fear was in vaine; assuring him that he should suffer no evil, if so be he yielded up the City: and that neither his wife, nor children, nor the sacred Temple should endure either disaster, death, or overthrow.*

Upon these words the King dismissed *Jeremy*, charging him to communicate the counsell that was held between them to no one of the Citizens, no not to the Princes, if so be they should light of any inkling of their conference, or ask of him wherefore the King had sent for him: advising him to answer, if so be they were inquisitive, that he resorted to the King, to request him that he might be no more imprisoned: all which the Prophet performed; but they instanced him very much to know, for what cause the King had sent for him.

CHAP. X.

Jerusalem is taken, and the people carried into Babylon by Nabuchodnosor.

2 King. 25. 1, &c. Jerusalem besieged eighteen moneths, and at length taken.

MEan-while, the Babylonian continued his violent siege against the City of Jerusalem, and having raised Towers upon certain Bulwarkes, he drave away by this means all those that approached near unto the walls: he raised also (round about the circuit of the City) divers plat-forms, that equalled the walls in height. Mean-while, the City was as valiantly and couragiously defended by the inhabitants; for neither pestilence, nor famin plucked down their spirits: And although that within the City they were tormented with these scourges, yet were not their resolutions distracted by the War, neither did the enemies inventions astonish them, nor their Engines affright them; but that they invented new Countermines: so that all the battel betwixt the Babylonians and Jews seemed to be a trial both of valour and Art: whilest these by the one do assuredly hope to surprize the City, and the other thought their safety consisteth herein, if they ceased not by new inventions to frustrate their enemies endeavours: And in this estate continued they both, for the space of eighteen moneths, untill they were consumed by famine, and by the darts that were shot against them by those that shot from the Towers. At length, the City was taken by the Princes of Babylon (in the eleventh year of the reign of *Zedechias*, the ninth day of the fourth moneth) who were put in trust by *Nabuchodonosor* to perform the siege. For touching his own person he made his abode in the City of Reblata. Now if any man be desirous to know the names of them that had commandment at such time as Jerusalem was surprized, these they be, *Nergelear*, *Aremantus*, *Emegar*, *Nabosar*, and *Echarampsor*. The City being taken about midnight, the Princes of the enemies Army entred into the Temple; which when *Zedechias* understood, he took his wives and his children, with the Princes and his friends, and fled thorow a great valley by the desart: which when the Babylonians understood by certain Jews that were revolted, and had submitted themselves unto them, they arose early in the morning to pursue them, and overtooke and surprized them near unto Jericho. Whereupon those Princes and friends of *Zedechias* that had taken their flight with him, seeing the enemies near unto them, forsook him, and scattering themselves here and there, concluded each of them to save himself. When as therefore the enemies had apprehended him, who was attended by a few followers onely, and accompanied by his children and wives, they brought him unto the Kings presence; who

The year of the World, 3356. before Christs Nativity, 608.

v. 5, 6, 7. Zedechias flieth by night, and is surprised by the enemy.

no

A no ſooner beheld him, but he called him wicked and perfidious, and upbraideth him with breach of his promiſe, and contempt of his Majeſty, to whom he had ſworn he would keep it to his uſe. Furthermore he reproached him for his ingratitude, in that having received the royalty from his hands (which he had taken from *Joachin* to beſtow on him) he had notwithſtanding employed all his forces againſt his benefactour. "But (ſaid he) that great God "that hateth thy treachery, hath delivered thee into my hands: and when he had ſpoken theſe "words, he cauſed *Sedechias* friends and children to be ſlain before his eyes, with all his other "priſoners: afterwards commanding his eyes to be plucked out, he led him to Babylon. All "which happened unto him, according as the Prophets, *Jeremy* and *Ezekiel* had fore-told "him: namely, that he ſhould be ſurprized and brought before the King of Babylon, and B "ſhould ſpeak with him face to face, and ſhould ſee him with his eyes (for ſo had *Jeremy* pro-"phecied) but being made blinde and conducted to Babylon, he ſhould not ſee the City of "Babylon (according as *Ezekiel* had fore-told.) All which may ſufficiently expreſs to thoſe "that know not the nature of God, how divers and admirable his judgements be, in diſpoſing "all things in good order, and preſignifying thoſe things that are to come, even as in this place "there appeareth a moſt ſignal example of humane errour and incredulity, by which it was "not lawful for them to avoid their future calamity, neither ſhunne their unremovable deſti-"ny. Thus was the race of the Kings extinguiſhed that deſcended from *David*, who were "in number one ad twenty, that raigned after him. All of them together governed five hun-"dred and fourteen years, ſix moneths, and ten dayes: adding thereunto the twenty years C "of the firſt King *Saul*, who was of another Tribe. After this, the Babylonian ſent *Nabu-*"*zardan* General of his army unto Jeruſalem to ſpoil the Temple, giving him in charge to "burn both it and the Kings Palace, and to raze and level the City with the ground; and after-"wards to tranſport the people into Babylon. Who arrived there the eleventh year of the "reign of *Zedechias*, ſpoiled the Temple, and carried away the veſſels that were conſecrated to "Gods ſervice, both thoſe of gold, as alſo them of ſilver: he took likewiſe the great Laver that "was given by *Solomon*; the columnes and pillars of braſs, with their chapters likewiſe, and "the Tables and Candleſticks of gold: and after he had born away all things, he burned the "Temple the firſt day of the fifth moneth of the eleventh year of *Zedechias* reign which was "the eighteenth of *Nabuchodonoſors* government. He burned alſo the Kings royal Palace, and D "razed the City. This Temple was burned 470. years, ſix moneths, and ten dayes after the "foundation thereof: and in the year 1062. ſix moneths and ten dayes after the departure of "the people out of Egypt: and 1950. years, ſix moneths, and ten dayes, after the Deluge: "from the creation of *Adam* untill the ruine of the Temple, there were three thouſand five "hundred and thirteen years, ſix moneths, and ten dayes. Thus have we ſet down the num-"ber of the years, and orderly expreſſed what, and in what time every thing hath been per-"formed. The General for the King of Babylon having deſtroyed the City, and tranſported the people, took priſoner the high Prieſt *Sareas*, and his fellow in the office, the Prieſt *Se-*"*phan*, with the governours and keepers of the Temple, which were three; the Eunuch alſo which had the charge over the reſt, and ſeven of *Zedechias* friends, and his ſecretary, E beſides ſixty other Governours, all which (together with the veſſels which he had pilla-ged) he ſent to Reblatha a City of Syria, unto the King of Babylon; who commanded in that place that the high Prieſt and Governours ſhould be beheaded: as for the reſt of the priſoners, and *Zedechias* the king, he carried them with him to Babylon; he ſent alſo in bonds with the reſt, *Joſadoch* the ſonne of *Sareas* the high Prieſt, whom he had put to death in Reblatha (as we have heretofore declared.) And for that we have reckoned up the race of the Kings, and ſet down likewiſe what they were, and how long they continued, me ſeem-eth that it ſhall not be unneceſſary to recite the names of the high Prieſts, and to report who they have been, that have adminiſtred the Prieſthood under the Kings. *Sadoc* was the firſt high Prieſt of the Temple builded by *Solomon*. After him his ſonne *Achimas* ſucceeded in F that honour, and after *Achimas*, *Azarias*, after whom ſucceeded *Joram*, and after *Joram* *Joſchua*, after *Joſchua Axioram*, who had for his ſucceſſour *Phideas*, to *Phideas* ſucceeded *Su-deas*, to *Sudeas Julus*, to *Julus Iotham*, to *Iotham Urias*, to *Urias Nerias*, to *Nerias Odeas*, to *Odeas Saldum*, to *Saldum Elcias*, to *Elcias Sareas*, to *Sareas Joſadoch*, who was carried away priſoner into Babylon: all which have ſucceeded in the Prieſthood by lineal deſcent. When *Nabuchodonoſor* was come to Babylon, he ſhut up *Zedechias* in priſon, where he kept him un-till he died, and after his death he honoured him with a royal Tombe. He likewiſe offered the veſſels that he had taken out of the Temple of Jeruſalem unto his gods, and cauſed the people to inhabite the Countrey of Babylon, delivering the high Prieſt from his bonds. The General *Nabuzardan* that led the people away captive, left the poorer ſort in the Countrey

The year of the world, 3350. before Chriſts Nativity, 608.

v. 5, 6, 7. Zedechias hath his eyes pulled out, and his children ſlain before his face.

How many and how long the Kings reigned that were of Davids line.

v. 9. ad 18. The Temple, the Palace, and the City ſpoiled and burnt.

v. 18. ad 22. The captivity of Babylon.

Jer. 52. 10, 11. Zedechias death.

Hedio & Ruffinus, chap. 11.

The year of the World, 3356. *before Christs Nativity*, 608.

of Judea; and those also that voluntarily yeelded themselves unto him, over whom he appointed Godolias the son of Aicam, Governour (a man that was both upright and noble) commanding them to till the land, and to pay their assigned tribute to the King. He drew the Prophet *Jeremy* also out of prison, perswading him to repair with him to the King of Babylon: telling him that he had received expres commandment from the King, to furnish him with all things necessary for that journey: but if he were not contented to repair to Babylon, he should declare unto him in what place he would make his abode, to the intent he might certify the King thereof. But the Prophet would not follow him, neither depart or sojourn in any other place, desiring rather to live amidst the ruines of his Countrey, and among the pityous reliques of his poor nation.

C. 40. v. 4. Godolias Captain of the fugitives. Jeremy set at liberty by the Babylonian, and richly offered and presented.

When the General *Nebuzardan* understood his resolution, he gave charge to the Governour *Godolias* (whom he left in Judea) to have care of him, and to furnish him with all that which he wanted, and after he had gratified him with presents, he departed. Mean while *Jeremy* dwelt in the City of Masphath, praying *Nebuzardan* that he would send him his disciple *Baruch* (the son of *Neria*, a man of a noble family, and excellently learned in that countrey language.) Now when as these that during the siege of Jerusalem were retired out of the City, understood of the retreat of the Babylonians, they assembled together from all parts, and came to Masphath to *Godolias*, under the conduct of *John* the son of *Careas*, and *Jezanais* and *Sareas*, and others. And besides these, a certain man called *Ismael* of the blood royal, a wicked and fraudulent man, who during the siege of the City, had retired himself to *Bathal* King of the Ammonites, and had sojourned with dim during all the troubles. Who being in this sort assembled before him, *Godolias* counselled to remain in that Countrey without any fear of the Babylonians, promising that in manuring their land, they should incurre no inconvenience. All which he confirmed unto them by an oath, adding further, that if any disturbance were offered to any man, he would readily assist him. He gave each one this advice likewise, to inhabite any City that best liked them: promising them to send them thither, with such things as appertained to them, to build them houses and furnish their habitation; promising them that when time served, he would make their provision of corn, wine and oyl, for their maintenance during the winter time; which when he had proposed these conditions unto them, he gave them leave to depart, and inhabite the Countrey whersoever they best liked. Now when the rumour ran amongst the people of Judea, that *Godolias* had thus courteously entertained those that were fugitives, and how he had permitted them to inhabite and till the Countrey (provided that they payed their tribute to the Babylonian) divers of them repaired incontinently to him, and inhabited the Countrey. And *John* and the other Governours being with him, and assured both of his clemency and courtesy, began intirely to love him. For which cause they told him, that *Bathal* King of the Ammonites had sent *Ismael* to murther him by some treachery, that by that meanes he might have the dominion over the Israelites that remained, in that he was of the blood royal. Assuring him, that the means of his deliverance from that treason, was, if so be he would command them, to kill *Ismael* in secret: assuring him on the contrary side, that they feared, that if *Ismael* should happen to kill him, their whole Nation that remained, was like to fall to utter ruine. "But *Godolias* told him plainly, that these stratagems they intended, "were practised against a man that had received pleasure at his hands, and that it was not "likely that he whom he had succoured during the time of his necessity, would be so wicked "or impious against his benefactor, as to attempt to murther him, whom in any occasion or "necessity he could not, but to his great shame and indignity, either fly or forsake. Yea, said "he, although those things were true which you informe me of, yet had I rather die, than "oppress a man that had committed his life to my trust. For which cause *John* and the rest (seeing their perswasions were in vain) departed from him. Some thirty dayes after, *Ismael* (accompanied with ten men) came to Masphath to *Godolias*, who received them with presents and magnificent entertainment; so that to express to *Ismael* and his companions how heartily they were welcome, *Godolias* drunk so hard, that he was somewhat overseen with wine. Now when *Ismael* perceived him to be in that key, and overloaden with drink and sleep, he stept unto him with his ten associates, and cut both his throat and theirs, who kept him company at the banquet; after which murther, he issued out by night and slew all the Jewes that were left in the City, and those Babylonian souldiers also that were left in garrison in that place. The next day there came fourscore men of the Countrey to *Godolias* with presents, being utterly ignorant of that which had happened. *Ismael* knowing them, called them unto him, as if he intended to bring them to *Godolias*, and as soon as they were entred, he locked the court, and slew them, and afterwards cast their bodies into a deep ditch, to the

Baruch dismissed out of prison. v. 6. ad finem. The Jews resort to Masphath to Godolias.

intent

intent they might not be discovered. Of this number there were some that escaped, who besought him that they might not be put to death, before they had delivered certain moveables, garments and corn that they had hidden in the field: which when *Ismael* understood, he spared them: but he kept them prisoners that were in Masphath, with their wives and children, in the number of whom were the daughters of *Zedechias*, whom *Nabuzardan* had left with *Godolias*. This done, he retired back again to the King of the Ammonites. *John* and the governours of his company, understanding of the acts committed by *Ismael* in Masphath, and above all, of the murther of *Godolias*, they were wonderfully displeased: so that each of them assembling his private force, issued forth to pursue and persecute *Ismael*, whom they overtook near unto a fountain in Hebron. The prisoners that were with *Ismael*, seeing *John* his confederates, took courage, supposing that it was some succours that came to help them, and forsook him that led them, and began to joyn with *Johns* followers: and thus fled *Ismael* with his eight men, to the King of the Ammonites. *John* gathering together all those whom he had rescued from *Ismaels* hands, both Eunuchs, women, and children, retired into a certain place called Mandra, where he sojourned all that day, resolving from thence to depart into Egypt, fearing lest the Babylonians should put him to death, if they should remain in Judea, for that they would be displeased with the death of *Godolias*, whom they had planted in the government.

The year of the world, 3356. before the Nativity of Christ, 608.

v. 12. ad finem. John releaseth Ismaels captives.

Being thus plunged and perplexed with these deliberations; they addressed themselves to the Prophet *Jeremy*, beseeching him to enquire of God, and to certify them, what it behoved them to do in this their doubtful estate, binding themselves by an Oath to do that which *Jeremy* should command them. "Hereupon the Prophet promised that he would ask counsel of "God for them: and some ten dayes after, God appeared unto him, and willed him to certify "*John*, the governours, and the rest of the people, that if they inhabited Judea, he would as- "sist them, and have care of them, and keep them so, as the Babylonians (whom they feared) "should do them no harm: but if they departed into Egypt, he would abandon them, and "would be so incensed against them, that he should thrall them in the like misery, as their bre- "thren had indured in times past. Whilest the Prophet thus warned them from God, they would not believe him, in that he commanded them to remain in that place by Gods prescript ordinance: but they imagined that under a false pretext of Gods command, he had counselled them thereto, but that in effect he spake in favour of his disciple *Baruch*, perswading them to stay there, to the end they might be consumed by the Babylonians: Contemning therefore the counsel which God gave them by the Prophet: both *John* and the rest of the multitude went into Egypt, and led with them both *Baruch* and *Jeremy*. Whither they were no sooner come, but God told the Prophet, that the Babylonian should lead his army into Egypt; for which cause he willed him to fore-tell the people that Egypt should be destroyed, and that they should partly be slain in that place, and partly led captive to Babilon. Which came in like manner to pass: for in the fifth year after the destruction of Jerusalem (which was the three and twentieth year of the reign of *Nabuchodonosor*) *Nabuchodonosor* in his own person led his army into Cœlosyria, and having conquered the same, he made war upon the Ammonites and Moabites. And after he had brought these Nations under his obeysance, he went and fought against the King of Egypt, and overcame him: and after he had slain their King that governed at that time, and planted another in his place, he afterwards took the Jews that he found in that Countrey, and carried them prisoners into Babylon. By this means we have learned that the estate of the Hebrews being brought to this point, hath been translated twice to the other side of Euphrates. For the people of the two Tribes, were captivated by the Assyrians, during the reign of *Oseas*; and consequently that of the two Tribes under *Nabuchodonosor* King of the Babylonians and Chaldees upon the taking in of Jerusalem. True it is that *Salmanazar*, after he had displeased the Israelites, planted the Chutheans in their place, who beforetime inhabited the innermost of the Countries of Persia and Media, and were called Samaritanes, according to the name of the place which they inhabited; but the Babylonian having led the two Tribes prisoners, hath not planted any other people in their places.

John asketh the counsel of God, and being informed, refuseth the same.

Ier. 42. per totum. The prophecy of the Babylonian army; and the Iews captivity.

The year of the World, 3361. before the Nativity of Christ, 603.

For this cause, Judea, Jerusalem, and the Temple, remained desart for the space of seventy years: and all the time that passed between the captivity of the Israelites, untill the destruction of the two Tribes, was a hundred and thirty years, six moneths, and ten dayes. But *Nabuchodonosor* chose the most noblest young men amongst the Jews (and such as were allied to King *Zedechias*, and esteemed likewise for the good disposition and faire proportion of their bodies and faces) and committed them to masters to be instructed, commanding that every one of them should be gelded, according as they were accustomed to deal with

The year of the world, 3361. before christs Nativity, 603.

Hedio & Ruffinus, chap. 12. Dan. 1. v. 6, 17.

Daniels forwardnes and his fellows towardnes in studying wisdom and good letters.

young Children of other Nations, whom he subdued by force. He allowed them victual from his own Table, and they were taught and instructed in the discipline of the Countrey, and in the Chaldee tongue. These were very apt to learn wisdom: and for that cause he commanded that they should be trained up in the exercise thereof. Of these were four of *Zedechias* kindred, fair in body, and vertuous in nature, who were called *Daniel*, *Ananias*, *Misael*, and *Azarias*; whose names the Babylonian changed, and willed them to be called by other names, distinct and different from their own: *Daniel* was called *Belthasar*; *Ananias*, *Sidrach*; *Misael*, *Misach*; and *Azarias*, *Abednago*. These did the King esteem very highly for their excellent nature, and for the great affection that they had to attain unto learning and wisdom wherein they profited greatly, and were for that cause highly reckoned of by him. And whereas *Daniel* and his kinsman thought good to live austerely, and to abstain from those meats that came from the Kings Table, and in general from all things that had life, they went to *Askenas* the Eunuch (who had the care and charge over them) beseeching him to convert those meats to his own use, which were sent from the Kings Table, and allow them herbs and dates, and such things as had no life; because they intended to hold that course of life and to forsake all others. *Askenas* told them, that he was ready to condescend unto their demands; but that he feared, lest being called for by the King they should be found to be lean in body, and discoloured in face (for without doubt following that diet, they must needly lose their colours, and be less disposed in comparison of others) which might be the cause to bring him into hazard of his head. They perceiving that *Askenas* intended nought else but his security, perswaded him to allow them but ten dayes of approbation, under condition, that if by that regiment of diet, their habitude of body should not be any wayes altered, they might continue in that fashion of life and diet, which they had intended from that day forwards: but if they should be found lean and weak, and less proportionable then they that fed upon the Kings allowance, that then they should return to their accustomed diet. Now it fell so out, that not only their bodies were better in growth, but they seemed rather better fed, and of a taller stature then the rest: so that they that lived upon the Kings ordinary, seem'd lean and weariſh; whereas *Daniel* and his companions made shew, as if they had been nourished with dainties, and brought up in abundance. From that time forward, *Askenas* took all that which was allowed the four young men from the Kings Table, and boldly kept it to himself, giving them in stead thereof, the diet that they chose and delighted in. They having their spirits more pure and subtil to comprehend their masters instructions, and their bodies more strong to endure labour (for their spirits were not charged with diversity of means, nor their bodies effeminated for the same cause) attained the more readily to all that doctrine that was taught them by the Hebrews and Chaldees: *Daniel* espicially having profited in wisdom, studied the interpretation of dreams, and God appeared unto him. Two years after the surprisal of Egypt, King *Nabuchodonosor* dreamed a wonderful dream, the issue whereof God made him see in a dream: but he forgat the same when he arose out of his bed. And for that cause sent he for his Chaldees and divines, telling them that he had dreamed a dream, but that he had forgot the same, commanding them to declare unto him what the dream was, and the signification thereof also. Whereunto they answered, that it was impossible for men to found out the secret thereof; notwithstanding they promised him, that if he would declare his vision unto them, they would cause him to understand the signification thereof. Hereupon *Nabuchodonosor* threatned them with death, except they represented his dream unto him; and they protesting that they could not fulfill his request, he commanded them all to be slain. But *Daniel* hearing how the King had condemned all the Sages to death, and knowing that both he and his companions had part in that danger; addressed himself to *Ariochus* the Captain of the Kings guard, requiring him to inform him, for what cause the King had adjudged the Chaldees and Sages to be put to death: And having intelligence what had happened as touching the dream, and how the King by forgetting the same, had charged them to inform him therein; and how they had answered that it was impossible for them to perform the same, and how thereby they had provoked the King to displeasure: he besought *Ariochus* to go unto the King, and to procure one nights reprieve in the behalf of the Egyptians and Chaldees, in that he hoped during that night time to beseech God, and intreat from him both the dream and the signification thereof. Hereupon *Ariochus* told the King that *Daniel* had requested, who respited the execution of the Magicians for that night, untill he might see what would become of *Daniels* promise: who retiring himself with his companions into his chamber, besought God all the night long to manifest unto him the dream, and deliver the Magicians and Chaldees from the Kings wrath, with whom both he and the rest of his companions

The year of the World, 3363. before christs Nativity, 601.

Dan. 2. 1 ad 16.

Nabuchodonosor dreaming, forgetteth his vision, sendeth for the Magicians not able to discover his doubts, he threatneth them with death.

companions were like to die, except he might know what the King had dreamt the night past, and what was the interpretation thereof. Whereupon God (having compassion of the danger wherein they were, and taking pleasure in *Daniels* wisdome) signified unto him both the dream and the signification thereof, to the intent the King might be resolved in the meaning thereof.

The year of the world, 3363. before Christs Nativity, 601.

Daniel having received the truth from God, arose very joyfully, and certified his brethren (who had already lost all hope of life, and thought on no other thing but death) and gave them courage and hope of life. Having therefore rendred thanks unto God, for that he had had compassion of their younger years, as soon as it was day he went unto *Arioch*, requesting him that he might be brought to the kings presence, certifying him that he would open unto him the dream which he had seen the night past. Now when *Daniel* was brought unto the kings presence, he besought him that he would not esteem him to be more wise then the other Chaldeans and Magicians, in that, whereas none of them could expound his dream, he did attempt to express the same: for that came not to pass, by reason of his experience, or for that he was more industrious then they were, but (said he) God hath had compassion on us that were in danger of death; and at such time as I requested him to grant me, and my countrey-men life, he hath certified me both of your dream, and the signification thereof. I was not so much agrieved, for that in our innocency we were adjudged to death by thee, as affraid of thine estimation and glory, which was hazarded by condemning so many, and so innocent and just men to death: whereas that which you have required of them, savoureth nothing of humane wit, but is the only work of God: Whilest therefore thou thoughtest in thy self, who it was that should command the whole world after thy self, at such time as thou wert asleep, God intending to let thee know all those that should govern after thee, presented thee with this dream. It seemed unto thee that thou sawest a great statue, whereof the head was of gold; the shoulders and arms of silver; the belly and thighs of brass; and the legs and feet of iron. Thou beheldest after that, a great stone (that was drawn from a mountain) that fell upon the statue, and beat down and burst the same, and left no whole piece thereof; so that the gold, silver, iron and brass, were powdered as small as dust: whereupon a violent wind seemed to blow, which by the fury and force thereof, was born away, and scattered into divers Countries: on the other side the stone grew so mighty, that it seemed to fill the whole earth. This was that vision that appeared unto you; the signification whereof is expressed after this manner: The head of gold signifieth your self (and those Kings of Babylon that have been before you.) The two hands and shoulders signify that your Empire shall be restored by two Kings, the one part by the King of the East, cloathed in brass, whose force shall be abated by another power resembling that of iron, and he shall have the power over the whole earth, by reason of the nature of iron, which is more strong then gold, silver, or brass; he told the King also what the stone signified. But for mine own part, I thought it not expedient to express in this place: because the onely Butt and intent of my writings is only to register such things as are past, and not such matters as are to come. But if any man have a desire to know these things; and cannot bridle his curiosity, but will understand such matters as are hidden, let him read the book of *Daniel*, which he shall find amidst the sacred Scriptures. When King *Nabuchodonosor* had heard those things, and remembred himself of his dream, he was astonished at *Daniels* wisdome, and casting himself prostrate on the earth, after the manner of those that adore God, he embraced *Daniel*, giving direction that sacrifice should be offered unto him, as if he were God. Moreover, he called him by the name of God, and committed the administration of his whole kingdome to him and his companions, who by reason of the commotions and conspiracies of their malignours and detractours, happened to fall into most imminent and dreadful danger, upon the occasion that ensueth. The king built a golden Image sixty cubits high, and six in bigness, and erected it in a great Plain near unto Babylon: and being ready to dedicate the same, he assembled all the Governours and Princes of his Countries, commanding them first of all, that as soon as they should hear the trumpet sound, they should prostrate themselves on the earth to adore the statue; threatning that whosoever should do the contrary, he should be cast into a burning furnace: whereas therefore all of them adored the statue upon the sound of the Trumpet; *Daniel* and his companions utterly refused to perform that duty; alledging for their justification, that they would not transgress the laws of their Countrey: for which cause being apprehended, they were instantly cast into the furnace of fire, and (protected therein by Gods providence) escaped death beyond all mens expectation. For the fire touched them not, neither could it burn during their aboad in the furnace. For God so fortified their bodies, that they could not be consumed by fire: which accident made

à v. 20. ad 24. The vision and the Revelation thereof opened to Daniel.

à v. 26. ad finem. Daniel telleth the King his dream, and the interpretation thereof.

Nabuchodonosors dream of the four Monarches of the world.

à v. 46. ad finem. Daniel and his fellows advanced to honour.

The year of the World, 3362. before Christs Nativity, 600.

The Kings edict for honouring the golden statue. Dan. 3. 1, ad 19.

à v. 19. ad finem. Daniel and his kinsmen refusing to adore the statue are cast into the furnace.

made them in great estimation with the King, for that he saw that they were vertuous and beloved of God: and for that cause they were highly honoured by him. Not long after this, the King saw another vision in his sleep, which signified unto him, that being cast from his Empire, he should converse with savage beasts, and that having lived in that estate in the desart, for the space of seven years, he should recover his Kingdom again. Having had this dream, he assembled the Magicians once more, demanding their answer, and the signification thereof. But it was impossible for any one of them, either to find out, or declare the intelligence of this dream unto the King: Onely *Daniel* discovered the same, and the effect was answerable to his prediction. For the King passed the fore-limited time in the desart, so that no man durst intermeddle with the affairs of estate during seven years. But after he had called upon God, that it would please him to restore him to his kingdom, he repossessed the same again. Let no man in this place accuse me for reporting these particularities, according as I have found them written in holy books: for in the entrance of my history I have answered those objections: so that I have openly protested, that I will only faithfully translate the Hebrew Histories into the Greek tongue: and according to my promise, relate that which is contained therein, without adding any thing of mine own, or concealing ought of another mans. After that *Nabuchodonosor* had reigned fourty three years, he died: he was a man of execution, and more happy then any of his predecessors. *Berosus* maketh mention of his acts, in the third book of the *Chaldaique* History, where he speaketh thus.

The year of the World, 3364. before Christs Nativity, 620.

The year of the World, 3369. before Christs Nativity, 595.

Dan. 4. 1, ad 29. The dream and exposition thereof.

Nabuchodonosors death.

The year of the World, 3381. before Christs Nativity, 583.

Berosus of Nabuchodonosor. Hedio & Ruffinus, chap. 13.

"His father *Nabuchodonosor*, having notice that the Governour whom he had appointed over "Egypt, and the neighbouring parts of Cœlosyria and Phœnicia, was revolted from him (be- "ing at that time in himself unable to endure the troubles of war) committed a part of his "forces unto his son *Nabuchodonosor*, who was in the flower of his age, and sent him forth a- "gainst him: who encountring the Rebel, and fighting with him, overcame him, and "brought the Countrey under his subjection. Mean-while, *Nabuchodonosor* the father died of "a sickness in Babylon, after he had reigned one and twenty years. *Nabuchodonosor* the son "having notice of his fathers death, gave order to the affairs of Egypt, and the rest of the "Countrey: and committing the care and transportation of the Jews, Syrians, Egyptians, "and Phœnicians to his friends, to bring them to Babylon with his army and carriage, "he with a few men made hasty journies thorow the desart. And when he had taken the "administration of the kingdom upon him (which in his absence was in the hands of the "Chaldees, and by their Chieftain was reserved untill his return, unto his use) he became "Lord of all his fathers Empire. When his prisoners were arrived, he assigned them conveni- "ent dwelling places in the countrey of Babylon; and with the spoils of war, he magnificently "repaired and decked the Temple of Bell, and other places. He enlarged the old City, and "repaired and beautified it with other buildings: by means whereof, they that would besiege "the same, were hindred from cutting off the current of the river, to the prejudice of the in- "habitants. He environed it inwardly with a treble wall, and outwardly with as mighty "and as many enclosures, and made all of burnt brick. The walls were magnificently buil- "ded, and the gates bravely adorned in manner of Temples. He caused a Palace to be builded "near unto his fathers ancient Palace: the magnificence and ornament whereof, I am too "weak witted to express; only this thing most memorable, I have thought good to note "down, that these huge, great and pompous buildings were finished in fifteen dayes. In this "Palace he had vaults raised so high, that in outward appearance they seemed to be moun- "tains, on which all sorts of trees were planted. He devised and prepared also a goodly gar- "den, and called it the hanging garden, because his wife (having been brought up in the "Countrey of Media) desired to have a place conformable to that of her birth. *Megasthenes* "in the fourth book of his Indian History, maketh mention of this garden in that place, "where he enforced himself to prove, that this King surpassed *Hercules* in valour and executi- "on of worthy actions. For he said, that *Nabuchodonosor* overcame the chief City of Lybia, "and a great part of Spain. *Diocles* in the second book of the Persian History, and *Philostra-* "*tus* in his Phœnician and Indian History, make mention of this King, saying that he over- "came the City of Tyre, at the end of thirteen years, at such time as *Ithobal* reigned over "the Tyrians. This is the sum of all that which the Historiographers write as touching this "King.

Megasthenes of Nabuchodonosor. Diocles. Philostratus.

CHAP.

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CHAP. XI.

Nebuchadonosors *successors: the destruction of Babylon by* Cyrus *King of Persia.*

The year of the World, 3382. before the Nativity of Christ, 582.

AFter *Nebuchodonosors* death, his sonne *Evilmerodach* obtained the kingdome, who incontinently delivered *Jechonias* King of Jerusalem out of prison, and held him in the number of his most esteemed friends, and gave him presents, and committed the government of the palace of Babylon into his hands. For his father had not B kept his promise with *Jechonias*, when he surrendred himself, his wife, children, and friends into his hands, in the behalf of his Countrey, and to the intent that the City of Jerusalem should not be razed by those that besieged it, as we have heretofore declared. *Evilmerodach* died in the eighteenth year of his reign, and *Nigliſar* his son obtained the kingdome, which he possessed fourty years, and afterward died. After him the succession of the kingdome came unto his son called *Laborsardach*, which continued in him but for the space of nine moneths, and after his death it came unto *Balthasar*, who by the Babylonian was called *Naboandel*. Against him *Cyrus* King of Persia, and *Darius* King of Media made War; at such time as he was besieged in Babylon, there hapned a marvellous and prodigious spectacle.

Evilmerodach releaseth Jechonias from his long imprisonment. 2 King. 25. 27. Jer. 52. 31. ad finem. Nigliſar. Laborsardach, Balthasar, or Naboandel King of Babylon.

C *Balthasar* sate upon a certain festival in a royal Chamber, where he was served with great store of vessel fit for his Majesty and royalty; and with him at the banquet there sate his concubines, and most intirest friends. At which time (to shew his magnificence) he caused those vessels to be brought out of the Temple of his god, which *Nabuchodonosor* his predecessor (fearing to employ to his own use) had stored up in his Idols Temple. But *Balthasar* was so puffed with pride, that he drank out of them, and employed them to his uses. Now so came it to pass, that whilest he quaffed, and blasphemed the Name of God, he saw a hand issuing from a wall, which wrote in the same certain syllables: by which vision being somewhat terrified, he assembled his Magicians and Chaldees, and all that sorts of people (who amongst those barbarous nations made profession to interpret prodigies and dreams) to the D intent they might signify unto him the meaning and understanding of that writing. Now when these Magicians had told him that they could in no sort sound or understand the same, the King was sore vexed and troubled at this unexpected vision: whereupon he caused it to be proclaimed thorow his Countrey, that whosoever should read that writing, and declare the meaning thereof, he would give him a golden chain, a purple robe (such as the King of Chaldees wore) and besides all this, the third part of his Empire. After this proclamation, the Magicians assembled together with greater concourse, and were far more diligent and inquisitive to finde out the signification of the writing: but they were no less grounded therein than they were at the first. Mean while, the Kings grandmother seeing him wholly amated in mind, began to comfort him, and to tell him that there was a certain man amongst E the prisoners of Juda, led thither at such time as *Nabuchodonosor* destroyed Jerusalem, whose name was *Daniel*, a man wise and expert in searching out of things that were impossible, and onely known unto God, who evidently expounded that which *Nabuchodonosor* required at such time, as no other man could satisfy his demand. Whereupon the King called him unto his presence, and telling him what proofs he had heard of his wisdome, and of that divine spirit that was in him, and how he onely was fit to interpret those things which otherwise were obscured from other mens knowledge; he prayed him to informe him what that hand-writing signified, promising him in reward thereof a purple garment, a golden chain, and the third part of his Empire: to the end that being honoured with these titles for his wisdome, he might grow famous amongst all men, who demanding the reason, should F know the intent why he was honoured. But *Daniel* (refusing all these presents of his, in that the wisdome that is given from above, is not corrupted thereby, but is freely answerable to those that have need thereof) told him that that writing did foretell him the end of his life, because he had not learned to fear God, neither to lift up his thoughts higher then humane nature, notwithstanding he had seen the chastisement wherewith his predecessour had been punished, for the outrages he committed against God. For that *Nabuchodonosor* having been driven to lead his life amongst beasts, by reason of his impieties, after divers requests and supplications, had obtained mercy, and was returned unto humane conversation, and into his own kingdome, for which cause all the time of his life he praised Almighty God the governor of all things: whereas he had omitted to do the like, and had blaſphe-

The year of the World, 3421. before Christs Nativity, 543. Dan. 5. 5, 6, 7. ad 30. Balthasar seeth a hand thrust out of a wall, and writing certain syllables.

The year of the World, 3425. before Christs Nativity, 539.

The year of the World, 3425. before the Nativity of Christ, 1559.

blasphemed the Name of God in divers sorts, and had swilled both himself and his concubines in the vessels dedicated to God: For this cause God was displeased with him, and certified him by this writing, what end he should expect. Whereupon he expounded the writings in these termes: *Mane* (which is as much to say, as number) sheweth that God hath numbred the dayes of thy life and dominion, which shall endure but a little while; *Thekel* signifieth a balance; God therefore (said he) weighing the government, sheweth that it shall be overthrown: *Phares*, this word signifieth a fragment, God shall break thy kingdome, and divide it among the Meads and Persians. When the King had heard this interpretation, he was very sorrowful (according as the nature of things so disasterous and so apparent required.) Notwithstanding he delayed not to performe those presents which he had promised the Prophet, although (as he well perceived) the words aboaded him ill, and gave him all that which he promised him, considering with himself, that it was his own destiny that he ought to accuse, and not *Daniel*, who like a vertuous man had declared the truth of things: notwithstanding they were very unsavoury to his ear. Not long after, this *Balthasar* and the City were overthrown and taken by *Cyrus* King of Persia and his army; For this was that *Balthasar*, under whom, and in the seventeenth year of whose reign, the surprisal of Babylon hapned. This as far as I could gather, was the end of King *Nebuchodonosors* posterity.

v. 2, ad 29. Daniel interpreteth the writing to the King.

The King performed his promises to Daniel.

v. 31. Babylon surprized by Cyrus King of Persia.

Darius, who (with his ally *Cyrus*) had destroyed the state of the Babylonians, was threescore and two years old at such a time as he took Babylon. He was *Astyages* sonne, and is otherwayes called by the Greeks. He took the Prophet *Daniel*, and led him with him into Media, and kept him near unto him, doing him much honour, for he was of the number of three Governours whom he constituted over three hundred and threescore Provinces; for so had *Darius* commanded it. Now *Daniel* being thus honoured and beloved by *Darius*, and onely trusted by him in all things, for that God was with him, was grievously hated: for they are most hainously hated, who have greatest interest in Princes favours. Whereas therefore they that were jealous of the good esteeme which he had with *Darius*, sought occasion to calumniate and backbite him, he warily cut off all opportunity thereof; for he would neither be bribed with silver, nor corrupted with presents, supposing it to be an act of much dishonesty to receive gifts after a man had done any courtesies. He therefore gave his maligners no manner of ground to detract from his reputation. Yet notwithstanding, they seeing they could find no hole in his Coat, whereby his honour might be touched, blamed, or calumniated, they sought out a new means to disgrace him. For they perceiving that *Daniel* did thrice every day make his prayer unto God, they supposed that they had found a just pretext to work his ruine. For which cause they came unto *Darius*, certifying that the Princes and Governours had concluded together to this effect: that for 30. dayes space an intermission should be granted to the people; during which time, it was neither lawful for them to demand any thing, neither of himself, or of any man or God whatsoever; and if any man should attempt any thing against this common decree, it was ordered that he should be cast into the Lions den. But the King perceiving not the drift of their malice, nor how they sought by this device to entrap *Daniel*, told them that he liked of the decree, and promised to confirme the same, and propounded a publick Edict, wherein the Princes resolutions were ratified. Now whilest all men endeavoured through fear, carefully and diligently to observe this edict, *Daniel* set light thereby, and according to his accustomed manner standing in all mens sight, he worshipped his God, and prayed unto him. Whereupon the Princes (having got that occasion which they long expected) came readily unto the King, and accused *Daniel* for that he onely amongst the rest had presumed to infringe their decree: urging moreover that he did it not for the religion sake that was in him, but because he was observed and watcht by his maligners. And for that they feared lest *Darius* by reason of the great affection he bare unto *Daniel*, should be ready to pardon him (notwithstanding he had transgressed their edict) they concluded upon no milder judgement, but that he might be cast into the Lions den, according to the form of the Edict. *Darius* hoping that God would deliver *Daniel*, and that no harm should befall him by the jawes of wilde beasts, exhorted him patiently to endure that adventure. Now as soon as he was cast into the den, the King sealed up the stone that closed the mouth thereof and departed, spending all that night without repast or repose, so grievously was he distempered in *Daniels* behalf. And when the day was come, as soon as he arose, he came unto the denne, and finding the seal unbroken wherewith he had marked the stone, he opened the same, and called unto *Daniel* with a loud voice, asking him if he were whole and in safety? He hearing the King speak, answered, that he had received no hurt. Whereupon *Darius* commanded that they should draw him out of the Lions den. His adversaries perceiving that *Daniel* had escaped all inconveniences (because

The force of envy.

Daniels honour and uprightnes.

Hedio & Ruffinus, chap. 14. Dan. 6. à v. 4, ad 15.

v. 16. Daniel cast into the Lyons den.

cause that God had taken care of him) would not that he should escape: and thereupon told the King that the Lions did neither touch nor approach *Daniel*, because they had been fed and gorged before. For which cause the King displeased with their injurious malice, commanded a quantity of flesh to be cast unto the Lions; and when they were glutted, he willed that *Daniels* enemies should be cast a nong them, to the intent he might know whether the Lions would touch them or no, when they were gorged. "At which time *Darius* saw very "manifestly, that God had by his power warranted *Daniel* from death. For as soon as the No- "bles were cast into the den, the Lions spared not one of them, but tore them all in pieces, as "if they had been hungry and without meat. I suppose that these Lions having been a little "before glutted with meat, did not annoy these men by reason of their famine; but I rather "judge that their malignity did whet on their fury: for when as God so pleaseth, unreasonable "creatures doe justice upon malignant and envious men. *Daniels* adversaries being in this sort exterminated and destroyed, *Darius* gave notice hereof to all the subjects of his provinces praising that God whom *Daniel* adored; saying, that he was the onely true God, who had all power: he hononred *Daniel* likewise with especial regard, esteeming him amongst the chiefest of his familiars. He therefore being thus famous and admirable (because he was beloved by God) builded in Ecbatane in the Countrey of the Medes a magnificent Castle, and a marvellous monument that remaineth even unto this day, which seemeth to those that look thereon, that it is but newly builded, and made but that very day which they behold the same; the beauty thereof seemeth so living and perfect, as that continuance of time doth in no sort deface it. For it fareth with buildings as with men, they wax old and are infeebled by years, and lose their beauty; at this day all the Kings of Media, Persia, and Parthia, are intombed in this Castle, and the charge thereof is committed to a Priest, who is a Jew: and this custome continueth even untill this day. Neither is that to be buried in silence, which is worthy especial admiration in this man: For all exceeding felicity that was incident to a most famous Prophet attended him; and during his whole life-time he was both most highly honoured by Kings, and reverenced by the common sort: and after his death his memory is perdurable. For all the books which he left in writing, are read amongst us even at this present; and we have been perswaded by the reading thereof, that *Daniel* had conference with God. For he had not onely prophecied of things to come (as other Prophets have done) but also hath determined the time wherein those things should happen. And whereas other Prophets were accustomed to foretell adversities, and for that occasion were misliked both by Princes and their people, *Daniel* foretold them alwaies good successes; so that he hath drawn unto him the good will of all men, by reason of those pleasing predictions, that he pronounced; and by the issues thereof, he hath obtained a testimony of truth, and a reputation likewise of divinity, and hath left us certain writings, by which he hath manifestly declared the immutability and exact certainty of his prophecies.

The year of the world, 3425. before Christs Nativity, 539.

Daniels enemies rent in pieces by the Lions. v. 24. ad finem.

Daniels prophecies.

It is said, that being at Susa, the Metropolitane City of Persia, at such time as he walked abroad attended by his familiars, that there fell an earth-quake with a great noise: so that he was left alone, and all his companions fled from him. And that thereupon being sore troubled, he fell upon his face, and both his hands: at which time some one touched him, and commanded him to stand up, and to see that which should happen to his Countrey-men after divers ages. Being therefore raised upright, there was a great Ram shewed unto him, that had divers hornes, the last whereof was the greatest of all. Afterwards he looked towards the West, and perceived a Goat carried thorow the ayre, that butted at the Ram, and having encountred him twice, had beaten and trampled him under his feet. Thirdly, he saw a Goat, in whose forehead there grew one great horne onely: which being broken, foure others brake out in stead thereof, bending each of them towards the foure windes of the world. He hath written also, that from them, there shall arise another little one also, which as God (who presented the vision to him) told him, being grown to perfection, should war against the whole nation of the Jews, and take the City by force, and confound the estate of the Temple, and hinder the sacrifices, for one thousand two hundred ninety and six dayes.

Dan. 7. 3, ad 27. Daniels vision of the Ram and Goat, by whom the Kings of Media and Persia were prefigured.

Daniel writeth that he saw these things in the field of *Susa*, and hath declared that God himself told him what that vision signified; which was, that the Ram signified the kingdomes of the Persians, and the Medes: His hornes signified the Kings that were to reigne in those kingdomes; and that the last horne signified the last King, who should surpass all the rest in riches and glory. That the Goat signified, that there should come a certain King among the Greeks, who should fight at two several times with the Persian, and should overcome him in War; and afterwards possess the whole government: And that by the great horne

The year of the World, 3425. before Christs Nativity, 539.

horne that grew in the front of the Goat, the first king was represented; and how that after he was taken away, foure other should spring there out. And whereas every one of these turned themselves toward the foure corners of the world, it was a signe that after the death of the first, he should have foure successors, that should part the kingdome between them, who neither should be his allies or children; yet such notwithstanding as should command the world for many years: That from them, there should arise a certain king, that should oppose himself against the Hebrew Nation, and their laws, and should overthrow their policy, spoile their Temple, and be a let that for three yeears space the sacrifices should not be solemnized. Now so hath it hapned, that our Nation hath been so handled under *Antiochus* the famous, as *Daniel* had foreseen, and hath written divers years before, all that which should happen.

Daniels predictions of the Romane Empire. Dan. 9. per totum.

At the same time *Daniel* wrote as touching the Empire of the Romanes, how it should destroy our nation: and hath left all these things in writing, according as God declared them unto him; so that they who read and consider those things that have hapned, admire *Daniel* for the honour that God dignified him with, and find thereby that Epicures erre, who drive all divine providence from humane life, and affirme that God governeth not the affaires of the world; or that the world is administred by a happy and incorruptible essence, which causeth all things to continue in their being: but say, that the world is managed by it self, by casualty, without any conductor, or such a one that hath care thereof. For if it were so, and that it were destitute of a soveraign Governour (as we see ships destitute of their Pilots to be drowned by the windes; and charriots that have no drivers to conduct them, to beate one against another) even so should it perish, and should ruinate it self by such an irregular motion. By these things therefore that *Daniel* hath foretold, I judge, that they are far estranged from the truth, that affirme that God hath no care of humane affaires; for if we see that all things happen casuall, then happen they not according to his prophecy. But I have written hereof according as I have found and read: and if any one will think otherwise, let him continue his opinion as long as him list.

The Epicures errour convicted.

The *Eleventh Book* of the *Antiquities* of the Jews;

Written by *Flavius Josephus.*

The contents of the Chapters of the eleventh Book.

1. Cyrus *King of Persia dismisseth the Iews from Babylon, and permitteth them to return into their Countrey, and contributeth towards the repairation of the Temple.*
2. *The Kings Governours hinder the building of the Temple.*
3. Cambyses *commandeth the Iews that they should not build the Temple.*
4. Darius, Hystaspis *sonne, buildeth a Temple for the Iews.*
5. *The bounty of* Xerxes (Darius *sonne*) *toward the Hebrew nation.*
6. *How during* Artaxerxes *reigne, the whole nation of the Iews were almost extinguished through* Amans *treachery.*
7. Bagoses, *Generall of* Artaxerxes *the youngers Army, doth much injury to the Iews.*
8. *How bountifull* Alexander *of* Macedon *was unto the Iews.*

CHAP.

The year of the World, 3410, before Christs Nativity, 538.

CHAP. I.

Cyrus King of Persia dismisseth the Jews from Babylon, and permitteth them to return into their Countrey, and contributeth towards the building of the Temple.

The end of the Babylonian captivity, after seventy years. Ezra. 1. per totum.

THe first year of the reign of *Cyrus* (which was the seventyeth after that our Nation was translated from Judæa to Babylon) God had compassion of the captivity and calamity of his poore afflicted people: and even as he had foretold them before the destruction of the City, that after they had served *Nabuchodonosor* and and his posterity for seventy years, he would again restore them to their Countrey wherein they were born, where they should build a Temple, and enjoy their former felicity, so brought he it to pass.

The edict of Cyrus King of Persia.

For he awakened the spirit of *Cyrus*, and made him write his Letters thorow out all Asia to this effect: *Thus said the King* Cyrus, *since the Almighty God hath made me King of the whole world, I am perswaded that it is he whom the Jewish Nation do adore: for he hath declared my name by his Prophets before I was born, and hath said, that I should build his Temple in Jerusalem, which is in the Countrey of Judæa.* Now *Cyrus* knew these things by reading of a Book of Prophesy, written by *Esay*, two hundred and ten years before his time. For (he saith) that God did secretly reveal these things unto him, speaking to this effect; I will that *Cyrus*, whom I have declared king over many Nations, shall send my people back into their Countrey of Judæa, and shall build my Temple. *These things did* Esay *foretell one hundred and fourty years before the ruine of the Temple.* Cyrus *in reading these things (being ravished in admiration of the Majesty of God) was surprized with an affection and zeal to finish that which was written.* He therefore called for all the men of greatest reckoning among the Jews that were in Babylon, and told them that he gave them license, to return into their Countrey, and to repair the City of Jerusalem, and erect the Temple of God; promising them that he himself would assist them. And to that effect he wrote unto his Governours, and Princes of those Countries that confined upon Judea: charging them to contribute both gold and silver towards the building of the Temple, and to furnish them with cattel for the sacrifice. After that *Cyrus* had certified the Israelites of this his intent, the Princes of the two Tribes of *Juda* and *Benjamin*, with all the Levites and Priests departed thence, and repaired to Jerusalem: Nevertheless, divers of the Jews remained in Babylon, in that they were loth to abandon those possessions they had gotten. As soon as they came unto the kings friends, they afforded them both favour and aid, and furnished them with necessary matter to build the Temple, some of them with gold, other some with silver, and the rest with a certain number of oxen and horses. Thus payed they their vowes unto God, and offered sacrifices according to the ancient custome, as if the City had been new builded again, and the ancient service of God but newly awakened. *Cyrus* sent them back also those vessels consecrated to God, which king *Nabuchodonosor* had sent unto Babylon after he had spoyled the Temple; and delivered them to *Mithridates* his treasurer, commanding him to carry and commit them to *Abassars* hands, who should have the custody thereof, untill the Temple were builded, to the end that at such time as it were compleat, he might deliver them to the Priests and Princes of the people, to be restored again to the service of the Temple. He sent Letters also to the Governours of Syria to this effect: *Cyrus King to Sisine, and Sarabasame health.* "I have permitted those Jews that inhabite my Countrey, to return into their native "Countrey, and to re-edifie their City, and erect the Temple of God in Jerusalem, in the "same place where it stood before. I have also sent my treasurer *Mithridates* and *Zorobabel* "the Prince of the Jews, with expres charge and authority, to lay the foundations of the "same, and to build it sixty cubits in heighth, and as many in breadth; making three Iles of "hewen stone, and another of such timber as the countrey affordeth; the Altar likewise, "whereupon they may offer sacrifice unto God: And my pleasure is that the charge of "all these things come out of my coffers; I have also sent back those vessels which "*Nabuchodonosor* took out of the Temple, and have delivered them to the treasurer *Mithri-*"*dates*, and to *Zorobabel* the Prince of the Jews, to be conveighed to Jerusalem, and restored "to the Temple of God: the number whereof I have hereunder subscribed. Fifty lavers of "gold, and four hundred of silver; fifty pots of gold, and four hundred of silver; fifty golden "sieves, and five hundred of silver; thirty Ewers of gold, and three hundred of silver; thirty

Esay chap. 44. v. 5, ad 10. Cap. 45. v. 1. ad 3. Prophesie of Cyrus.

v. 3. Cyrus permitteth the Jews to return into their Countrey to build their Temple and City.

v. 7, 8. The vessels belonging to the Temple sent back from Babylon to Jerusalem.

v. 9, 10. Cyrus mandate to the Princes of Syria.

The year of the World, 3426. before Christs Nativity, 538.

"great viols of gold, and two thousand four hundred of silver; and besides all these, one "thousand other great vessels. I release them also of the tribute which their predecessors "were accustomed to pay, namely, the levy of cattel, wine and oyle, and of two hundred five "thousand five hundred drachmes; and two thousand five hundred measures of Wheat, "yielding fine flower, commanding the necessary furnitures to be delivered them out of the "Tributes of Samaria; and the Priests shall offer up these sacrifices in Ierusalem according "to the ordinance of *Moses*: and during their sacrifice, they shall make prayers unto God "for the preservation of the King, and his house, to the end that the Empire of the Persians "may be still permanent. And my will is, that they that disobey and contradict these things "shall be hanged on the giboet; and that their goods be confiscate. These were the Contents of his Letters. Now the number of those that returned together from the captivity into Ierusalem, was fourty two thousand foure hundred sixty two.

Cap. 2. v. 1, 2 ad finem. The number of the Jews that returned from the captivity of Babylon to Jerusalem.

CHAP. II.

The Governours of the King do hinder the building of the Temple.

Hedio & Ruffinus, chap. 2. Esd. 4. 2, ad 11. The Samaritans inhibit the Jews from building the Temple. Alias chap. 3. v. 1, ad 17.

WHileſt theſe men laid the foundations of the Temple, and were very affectionately buſy about the building thereof, the Nations that bordered upon them, and in ſpecial the Chutheans (whom *Salmanazar* King of Aſſyria ſent from Perſia and Media to inhabite in Samaria, at ſuch time as he tranſlated the people of the ten Tribes) incited the Princes and Governours, to interdict the Jews for raiſing and building their City and re-edifying the Temple. Who corrupted with ſilver, ſold their negligence, and delay to the Chutheans, which they uſed in thoſe buildings. For *Cyrus* intending his other Warres, was ignorant hereof, and having conducted his Army againſt the Maſſagetes, it was his hap incontinently to finiſh his life. When as therefore *Cambyſes* his ſon had obtained the kingdome, they of Syria and Phœnicia, the Ammonites, Moabites, and Samaritans wrote their Letters to *Cambyſes* in theſe terms:

The Letters of the Samaritans and others, written to Cambyſes, as touching the re-edifying of the City, and Temple of Jeruſalem.

O King, thy ſervants, Rathymus *the Secretary*, Semelius *the ſcribe, and thoſe men that are Counſellers in Syria and Phœnicia, give thee to underſtand, that thoſe Jews that were led captive into Babylon, are returned back into this Countrey, and do build a wicked and rebellious City, and repair the places and walls of the ſame, and re-edify their Temple likewiſe. Know therefore, that if theſe things be permitted to be finiſhed, that they will no more endure to be thy ſubjects and tributaries, but will oppoſe themſelves againſt their Kings, holding it more fit to command, than to obey. We have therefore thought good, that whileſt they are thus on working, and affectionate in rearing their Temple, to write unto your Majeſty, to the intent you may not neglect to examine your father Records, wherein you ſhall alwayes find that the Jews have been Rebels, and enemies to their Kings; and that the City hath been for this cauſe laid deſolate unto this preſent. We have thought good to ſignify thus much to your Majeſty, which perhaps is unknown unto you, becauſe that if this City be once more re-inhabited and incloſed with a wall, your way is ſhut up from paſſing into Cœloſyria and Phœnicia.*

The year of the World, 3433. before the Nativity of Christ, 529.

CHAP. III.

Cambyſes *inhibiteth the Jews to build the Temple.*

v. 17. ad 22. Chambyſes anſwer, wherein he inhibiteth the Jews from building the City or Temple.

WHen *Cambyſes* had read this Letter (in that he was by nature both wicked and malicious) he grew inwardly jealous and diſpleaſed at the contents thereof, and wrote back again after this manner: "The King *Cambyſes* to *Rathymus* the Se-"cretary of his caſual events, and to *Belſen* and *Semelius* Scribes, and to all his other Coun-"ſellers and inhabitations in Samaria and Phœnicia, Health. Having read your Letters, I have "commanded the Records of mine Anceſtors to be examined, and I find that the City of "Jeruſalem hath been alwayes enemy to their Kings, and that the inhabitants thereof have "alwayes raiſed ſedition and wars. I have likewiſe found, that their Kings have been mighty, "and violent, and that they have vexed Syria and Phœnicia with continual Tributes. For "this cauſe I have ordained, that the Jews ſhall not be permitted to re-edify their City, for "fear leſt their malice ſhould augment by ſuch occaſion which they have continually uſed "againſt their Kings. Incontinently after the receit and reading of theſe Letters, *Rathymus* and the Scribe *Semelius*, and thoſe of their faction, took their horſe, and rode haſtily to Jeruſalem, leading with them a great number of people, prohibiting the Iews from the building

A building either of their City or Temple. Thus was this work interrupted untill the second year of the reign of *Darius* King of Persia, for the space of nine years. For *Cambyses* reigned six years, during which time he subdued Egypt, and upon his return from thence, he died in Damasco. And after the death of *Cambyses*, the *Magi* that held the Empire of the Persians for the space of one year being taken away, the seven families of Persia made *Darius* (the son of *Hystaspis*) King.

The year of the World, 3143. before Christs Nativity, 521.

Hecat. & Ruffinus, chap. 9. Alas, chap. 4. Darius the son of Hystaspis made Emperour of the Persians. Ezra 5. v. 6 ad finem.

CHAP. IV.

Darius *the son of* Hystaspis *causeth the Temple to be builded.*

B THis *Darius*, during the time that he lived a private life, made a vow unto God, that if he obtained the kingdom, he would sent back unto the Temple of Ierusalem all those vessels, which were as yet remaining in Babylon. It fortuned that about the same time, *Zorobabel*, who was appointed Governour over the Captive Iews, came unto him from Ierusalem. For he was the Kings ancient friend: for which cause he with the other two were chosen to be of his guard; and obtained thereby that honour which he expected. The first year of the reign of *Darius*, he entertained all his courtiers with great pomp and magnificence, both those of his household, as they also that were his Governours and Princes of Media and Persia, and the Commanders in India confining upon Ethiopia, with all the Chief-

Darius voweth to send the sacred vessels to Jerusalem.

Zorobabel.

C tains of his Army, in one hundred twenty and seven Provinces. Now after they had made good cheer, and were full of wine, they departed each of them unto their lodgings, to betake themselves to rest: But King *Darius* laid in his bed, reposed very little all the night long, but passed the time without sleep: for which cause seeing he could take no rest, he began to devise and discourse with three of his guard, promising him that should most truly and aptly answer those questions that he should demand, to grant him license in way of reward to wear a purple garment, and to drink in golden cups, to lie on a gilded bed, and to ride on a chariot harnassed with gold, and to bear the Tiara or linen wreath, and wear a golden chain about his neck, and sit in the next place to the King; and should likewise be called his kinsman in regard of his wisdome. After he had made these large promises, he demanded of the

Darius propoundeth three questions to three of his guard.

D first, whether wine were the strongest? of the second, whether the King were stronger? of the third, whether women, or truth, were the most strongest of the three? As soon as he had delivered them these questions to deliberate upon, he laid him down to rest. Upon the next morrow he sent for the Princes, Chiefstains, and Governours of Persia and Media, and afterwards sitting aloft in that throne from whence he was accustomed to determine the differences amongst his subjects, he commanded those three young men of his guard, in the presence of that Princely assistance, publickly to yield the resolution of those questions he had proposed unto them.

Whereupon the first of them began after this manner to express the force of wine. "Noble Princes, when I consider the force of wine, I find nothing that may surmount the same:

The first expresseth the power of wine.

E "for wine intangleth and deceiveth the understanding, and maketh the Princes understanding like to the poor mans, who is abandoned; and giveth the slave that freedom in discourse, "which appertaineth to men of greatest liberty: It maketh the poor resemble the rich: it "changeth and transformeth the soul, asswageth the miserable mans grief, and maketh the "indebted forget their bonds, and to think themselves very rich; so that they ruminate on "no abject things, but talk of talents, and such things as appertain unto the richer sort, it cau-"seth them to lose all apprehension both of Princes and Kings, and taketh from them the "remembrance of their friends and familiars: It armeth them against their greatest friends, "and maketh them suppose their nearest well-willers to be strangers; and when the wine "concocted by night and sleep hath forsaken them, they rise and know not what things they

F "have committed in their drunkenness.

"When the first of them had in this sort declared his resolution, as touching wine, he was "silent; and the next began to speak of the Kings force, shewing that it was of mighty con-"sequence, and more powerful then any other thing that seemeth to have force and intelli-"gence; and thus handled he the subject of his demonstration. Kings (saith he) have domi-"nion over men, who have the ability to inforce the earth, at their pleasure can command "the sea to serve them: Kings have power and dominion over those men who master and "command the untamed and mightiest creatures; it therefore appeareth that their force and "puissance exceedeth all these. If they command their subjects to wage War, and to expose "themselves to danger, they are obedient: and if they send them out against their enemies,

The second extolleth the Kings power. 3 Esd. 4.

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"they willingly obeyed them by reason of their force: By their ordinance they level moun- G
"tains, beat down walls, and raze towers. And if they command their subjects to kill or to be
"killed, they resist not, for fear lest they should seem to transgress the Kings commande-
"ment. When they have obtained the victory, all the glory and profit of the War redoun-
"deth unto the King. They likewise that bear no arms, but intend the tillage of the earth,
"after they have travelled and supported all the toile of their tillage, reap and gather the
"fruits, to the end to pay the King his tribute: And if he will or command any thing, it
"must needly be performed without any intermission or omission. Furthermore when the
"King is addicted to any pleasures, or intendeth to enjoy his pleasant and delightful rest,
"during the time that he sleepeth, he is guarded by them that watch, who are as it were
"tyed unto him, through the fear and awe they have of him: For not one of them dare for- H
"sake him when he sleepeth, nor depart from him to follow their own affairs, but intend
"those services only which he thinketh necessary, which is the guard of his person. Who
"therefore will not esteem the Kings forces to be greater then any others, since so many
"people obey him in whatsoever, and whensoever he commandeth?

Zorobabel, the third, expresseth the power of women, and at length attributeth the palme unto truth.

After he had spoken to this effect; *Zorobabel*, who was the third, began to justifie in respect of women and truth, and spake after this manner: "True it is, that wine hath much force, and
"no less true that all men obey the King; yet far more mighty is the power of a woman.
"For by a woman the King was bred, and brought into this world, and those men that plant
"the Vineyards where wines do grow, are born and nourished by women; and generally
"there is not any thing which we enjoy not by them; For they weave us garments, they have I
"the care and custody of our houses; neither is it possible for us to be severed from women.
"Yea, they that possess much gold and abundance of silver, and other things of great and in-
"estimable price, onely upon the sight of a fair woman forsake all these things, and will fol-
"low after the beauty which they beheld, and for onely possession thereof, content them-
"selves to lose all things. We forsake likewise our father and mother, and the countrey that
"hath bred us, and forget our friends for our wives sake; yea, we will willingly content our
"selves to die with them. Yet is there a greater and further demonstration of the most migh-
"ty power of a woman: For whatsoever we travel for, all the pains that we endure both by
"land and sea, to the intent we may reap some fruits of our labours, do we not carry all this to
"give unto our wives, as unto those who were our mistresses? I have seen the King like- K
"wise, who is so great a Lord, endure a stroke on the ear, by *Apame* the daughter of *Rhapsaces*
"his concubine, and patiently endure when she took the Diadem from his head, and set it on
"her own. When she laughed, he laughed; and when she was displeased, he was displeased:
"and according as her passion changed, so flattered he, and humbly submitted his affection
"to her pleasures, according as he saw her passionate or pleased.

But whilst the Princes in way of admiration beheld one another, he began to discourse of truth, saying: "I have already declared what the force of women is; yet notwithstanding both the
"King and they are more feeble than truth. For whereas the earth is huge and mighty, the
"heaven likewise of an immeasurable height and the sun of unspeakable celerity; and where-
"as the will of God both governeth and moved these things (because God is just and true) L
"it therefore followeth, that truth is the most mightiest of all things; against which, inju-
"stice may no wayes prevail. Furthermore, all other things notwithstanding they seem to be
"of value, yet are they mortal and of little continuance: but truth is immortal and everlast-
"ing. Moreover, all those things which we receive thereby, are neither mortal, neither sub-
"ject to the injuries of time, fortune, or alteration: but continue just and lawfull, and separa-
"ted from all stain of injustice. When *Zorobabel* had spoken after this manner, he made an end of his discourse: Whereupon, all the assembly began to pronounce that his assertions were of most value, and that only verity had an immutable force, and an indeterminable continuance. Whereupon the King commanded him to ask what he would, as touching that which he had promised to give, because he intended to grant it him, as to the wisest, and best learned amongst the rest. For (said he) thou shalt sit henceforth next unto me, and shalt be called my familiar.

Zorobabel obtained both praise and great rewards by his good discourse. Ezra. 6. 1, 2 dis. Darius being put in memory of his vow, commandeth that the Temple should be restored. Hedio & Rufinus, chap. 4.

When the King had spoken thus, *Zorobabel* called to his remembrance the vow that the King had made, if so be at any time he obtained the kingdom: namely, that he would build Jerusalem, and the Temple of God, and restore those vessels likewise, which were taken away by *Nabuchodonosor*, and carried into Babylon. For this (said he) O King, is my request which you permitted me to ask, and you promised me to grant at that time as I was judged wise and well lettered by you. The King took great pleasure at these words of his, and rising from his Throne, kissed him. He wrote also to his Governours and Princes, that they

A should send away *Zorobabel*, and those of his company to build the Temple. Moreover, he sent letters to them of Syria and Phœnicia, commanding them to cut down the Cedars of Libanus, and to send them to Ierusalem towards the building of the City; publishing a Law, that all Iews should be made free, if so be they would resort unto Iudæa; forbidding all commissaries and Princes, to impose any charge upon the Iews, for the necessities of the kingdome; permitting that all the Countrey which they might occupy, might be inhabited by them, and exempt from Tributes: commanding the Idumæans, Samaritans, and Cœlosyrians to restore those lands unto the Iews which they unlawfully held, and the other lawfully claimed for their inheritance: And besides that, to deliver them in way of contribution fifty talents of silver towards the building of the Temple, permitting them to offer their ordinary sacrifice. He likewise commanded that all the necessaries and vestments, which either the B high Priest, or the ordinary sacrificers used in the service of God, should be furnished at his charges. He willed also that the Levites should have instruments of Musick delivered unto them, to praise God with; and that certain portions of land might be allotted for them that had the guard of the City, and the Temple. Moreover, he allowed them a certain summe of money every year for their ordinary maintenance. After this, he sent back all those vessels which *Cyrus* before-time had resolved to restore unto Ierusalem.

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Darius Letters for the liberty, possession and erection of the Temple, granted to the Jews.

1 Esd. 6. v. 7, 8, ad 16.

When *Zorobabel* had obtained these things above named at the Kings hands, he issued out of the palace, and lifting up his eyes unto heaven, he began to give God thanks for the wisedom and victory he had granted him, and for the good success he had given him in *Darius* presence. For (said he) O Lord, if thou hadst not been favourable unto me, I had not obtained C it. After he had at this time, and in this sort given thanks for the present, and prayed God to shew himself alwayes favourable hereafter, he repaired to Babylon, and told his countreymen what good news he had received from the King: who hearing the same, gave God thanks also, who had restored them once more to the possession of that countrey wherein they were born: and they fell to feasting and banquetting for seven dayes space, for the restoring unto their countrey, as if they had solemnized the feasts of their birth-dayes. Anon after they made choice of those Governours and common sort, that (with their wives, their children and horses) should return unto Ierusalem, who by the assistance of *Darius* convoy, performed that journey to Ierusalem with joy and consolation, playing on their Psalteries, Flutes, and Cymbals; and were after this manner conducted on their way, with delight, by the num- D ber of those Iews that remained as yet in Babylon. Thus therefore went they forward, being a certain and determinate number of every family. I have not thought it meet to repeat these families name by name, for fear I should confound my Story, and lest the Readers should any wayes be distracted or interrupted in their readings. Notwithstanding, the whole number of those that went, and were above twelve years old of the tribes of *Juda* and *Benjamin*, were four millions, six hundred twenty and eight thousand. There were likewise four thousand and seventy Levites: And of their wives and children together, fourty thousand, seven hundred, fourty and two. Besides these, there were of Singers of the Tribe of *Levi*, one hundred, twenty and eight; of Porters, one hundred and ten; and of sacred servants three hundred twenty and two. There were certain others likewise, that pretended that E they were of the race of the Israelites, yet could not they give testimony of their descent, the number of whom was six hundred fifty and two. Of the number of the Priests, they that had espowsed wives (whose genealogie could not be derived, and who were not found also in the genealogies of the Priests and Levites) they were about five hundred, twenty and five. The multitude of servants that followed or attended on them, were seven thousand, three hundred thirty and seven. There were also two hundred, fourty and five Singers of men and women: four hundred, thirty and five Camels, and five hundred twenty and five other beasts to carry their carriage. The conductor of this above named multitude, was *Zorobabel*, the son of *Salathiel*, descended of *Davids* line, and of the Tribe of *Juda*; and *Jesus* the son of *Josedech* the high Priest; besides which were *Mordochæus* and *Serabæas*, who were chosen F by the people to be their Governours, who contributed one hundred pounds of gold, and five hundred of silver. Thus the Priests and Levites, and part of all the people of the Jews which were then in Babylon, were conducted to dwell in Jerusalem; the other part of them following a little after, returned every one into his own Countrey.

v. 22. Glad tidings brought to the Jews.

The Jews depart from Babylon to Jerusalem.

3. Esd. 5. The number of the Jews that went out of Babylon.

Zorobabel Chieftain, and Jesus high Priest of this company.

The seventh moneth after their departure out of Babylon, the high Priest *Jesus*, and the Governour *Zorobabel* sent messengers thorow all the Countrey, and assembled the people from all quarters of the region, who with all alacrity and expedition repaired to Jerusalem. There erected they an Altar in the same place, where beforetime it was builded, to the

1 Esd. 3. 6, 2[illegible] sinem.

The year of the world, 3443. before Christs Nativity, 521.

end they might offer lawfull sacrifices thereon, according to *Moses* Law: in which action of theirs, they yielded little content to their neighbour nations, who in generall were incensed against them. They celebrated also at that time the feast of Tabernacles, according as the Law-maker had ordained: afterwards they offered oblations, and continual sacrifices, observing their Sabbaths and all holy solemnities. And they that had made any vowes, performed the same, and sacrificed from the new moon untill the seventh moneth. After this they began to build the Temple, and delivered great sums of money to the hewers of stone, and Masons, and gave strangers their ordinary diet, who brought them stone and timber. For it was an easy matter for the Sidonians, and an act well pleasing unto them, to bring wood and timber from Libanus, and to bind it, and gathering it together in rafters to ship it, and land it at the Port of Joppa. For *Cyrus* had before-time given them that commandment, and now the second time they were injoyned thereunto by *Darius*.

C. 3. v. 4, 5. The feast of Tabernacles.

The Temple began to be built, v. 8.

The second year after their arrival in Jerusalem, the Jews assembled together in the second moneth, and the building of the Temple went forward; so that having laid the foundation thereof in the first day of December, they builded upon the same, the second year. Over this work those Levites that were above twenty years of age, were overseers: with them also was *Jesus*, and his sons and brothers joyned, and *Zolimiel* the brother of *Juda* the son of *Aminadab*, and his sons. And through the diligence that these overseers of the Temple used, it was sooner finished, then it was expected. As soon as the Sanctuary was builded, the Priests apparelled in their accustomed habits, and the Levites, and the sonnes of *Asaph* arose, and with Trumpets praysed God, according as *David* first of all had set down the manner of his service. The Priests and Levites with the Elders of the Tribes, calling unto their minds how great and precious the first Temple was, and beholding that which was builded upon the present, far inferiour to the precedent, and percieving how much the ancient wealth and dignity of the Temple was abased; they were confused thereat, and being unable to overcome their passion, they burst out into lamentations and tears. But the people were contented with that which they beheld, and without any estimate or mention of the former Temple, they tormented not themselves in comparing the one with the other; neither thought they upon the difference and bigness betwixt the present, and that which stood in times past: yet notwithstanding, the Elders lamented, and the Priests complained, that the new erected Temple was far less then the former; yet the noise of the Trumpets drowned their laments, and the joyfull applauses of the people their mournings.

The Samaritans desirous to further the building of the Temple, are rejected.

The Samaritans hearing the noise of the Trumpets, ran out to know the cause thereof, in that they were lewdly affected toward the Tribe of *Juda* and *Benjamin*; and understanding that the Jews which were returned from Babylon, had re-edified the Temple, they addressed themselves to *Zorobabel* and *Jesus*, and to the chief Governours of the families, requiring them that it might be lawfull for them to repair the Temple with them; and to have part in the building thereof. For (said they) we honour God no less then you, we pray unto him, and adore him; we conform our selves to your customes, ever since the time that *Salmanazar* King of Assyria removed us out of Chuthea and Media hither. To these demands of theirs, *Zorobabel* and *Jesus* the high Priest, and the Governours of the Tribes answered, that it was impossible for them to admit their assistance in the building of the Temple, for that they had received their first commandment from *Cyrus* to perform the same, and afterwards from *Darius*: notwithstanding, they gave them licence to adore therein, offering them that the Temple should be common to both, if they pleased: yea, and accessible to all other nations that would repair thither to adore God. The Chutheans (for so were the Samaritans called) hearing this answer, were sore offended; and perswaded the other Nations of Syria, to require the Princes (who continued their authority since the time of *Cyrus*, and afterwards ruled in *Cambyses* time) to hinder the building of the Temple; and to delay the Jews, who were so intent and busy in their work. Whereupon *Sisin* Governour in Syria and Phoenicia, and *Sarabazan*, accompanied with others, came unto Jerusalem; and demanded of the Chieftains of the Jews, by whose permission they builded the Temple, which rather seemed to be a Fort then a Temple, and for what cause they fortified their City with gates and so strong walls? *Zorobabel* and *Jesus* the high Priest answered, that they were the servants of the living God, and that their Temple had been built by one of their Kings, who was opulent, and surpassed all other in vertue, that after it had continued long time in venerable estimation; but by reason their fathers had committed impiety against God; *Nabuchodonosor* King of Babylon and Chaldæa, having taken the City by force, destroyed the same, and after he had spoyled the City, he burned it, and transported the people captive into Babylon,

The Samaritans suppose to hinder the building of the Temple. C. 4. v. 1, ad 6.

The Syrian Princes examine the cause why the Jews repair their City and Temple.

But

A But after that *Cyrus* King of Perſia had obtained the kingdome of Babylon, he commanded by his expreſs letters ſealed with his royall ſeale, that they ſhould re-edifie the Temple, and ordained that all that which *Nabuchodonoſor* carried from thence, as well gifts as veſſels, ſhould be delivered to *Zorobabel* and the Treaſurer *Mithidrates*, to be conveighed to Jeruſalem, and be placed again in the Temple, as ſoon as it ſhould be builded. And he commanded alſo, that it ſhould be preſently re-edified, willing *Abaſſar* to repair to Jeruſalem, and give order for all that which was requiſite; who reſorting thither as ſoon as he had received *Cyrus* letters, did ſpeedily lay the foundations anew. From that time forward untill this preſent it hath been continued; but the ſubtility and the malignity of their enemy had wrought ſo much, that as yet it remained imperfect. If therefore it pleaſe you, and you think it good, ſignifie that you heare, by your letters to *Darius*, to the end that examining the regiſters of
B the Kings, he may finde that we are not faulty in any thing of that which we have ſaid. When *Zorobabel* and *Jeſus* had anſwered to this effect; *Siſin* and they that accompanied him, thought not good to hinder the building, untill ſuch time as they had certified *Darius* hereof, for which cauſe they wrote unto him preſently. Hereupon the Jews were much diſcomforted and troubled, fearing leſt the King ſhould change his minde in reſpect of the building of Jeruſalem and the Temple. But two Prophets, *Aggeus* and *Zachary* (who were amongſt them) began to perſwade them, willing them to fear no diſaſter from the Perſians, becauſe God had aſſured them: for which cauſe the people gave credit to the Prophets, and diligently intended their building, and intermitted no one day.

The year of the World 3344. before Chriſts Nativity, 520.

1 Esd 2. 25. v. 3, 4, 5, 6.

v. 1, 2. Aggeus and Zachary the Prophets.

C When the Samaritans had in this ſort written to *Darius*, and accuſed the Jews unto him for fortifying their City, and re-edifying their Temple, and how it ſeemed rather to be a fort, then ſome ſacred place, and had further alleadged that it would be no profit unto him; and moreover had produced *Cambyſes* letters, by which they were forbidden to build the Temple; he underſtood that the re-eſtabliſhment of Jeruſalem ſtood not with the ſecurity of his ſtate. But when he had read *Siſins* letters and his aſſociates, he commanded that the Panchartes and Chronicles of the Kings ſhould be ſearched, how the matter had paſt; and there was found in Ecbatane a City of the Medes, in a tower, a certain book, in which theſe things were written. "The firſt year of the reign of *Cyrus*, commandement was given to build the "Temple of Ieruſalem, and the Altar therein: It was likewiſe decreed, that the heighth "of the Temple ſhould be ſixty cubites, and the breadth as many; three ſtories of hewed
D "ſtone, and one ſtory of the wood of that Countrey: and it was ordained that the expence of "that building ſhould be deducted out of the Kings revenews. Moreover he commanded that "reſtitution ſhould be made unto the inhabitants of Ieruſalem, of thoſe veſſels that were "taken away by *Nabuchodonoſor*, and carried away to Babylon: And the commiſſion to effect "all theſe things was given to *Abaſſa* Governour of Syria and Phœnicia and his companions, "to the end that they might depart from theſe places, and the Iews might be permitted to "build therein. Furthermore, he ordained that the charge of this pile and building ſhould be "gathered out of the tributes of his countries and that they ſhould furniſh the Iews with buls,
E "weathers, lambs, goats, flower, oyle, and wine, and all other things which the Prieſts ſhould "think meet to offer ſacrifice, to the intent that they might pray for the preſervation of the "King of Perſia: commanding that they that ſhould tranſgreſs or contradict this comman- "dement of his, ſhould be laid hold on, and hanged on a Jibbet, and that their goods ſhould be "confiſcate to the Kings uſe. Moreover he beſought God, that if any man went about to "hinder the building of the Temple, that he ſhould puniſh him, and ſtrike him, and reſtrain "his wickedneſs thereby. When *Darius* had found theſe things written in his Panchartes and Chronicles, he wrote back to *Siſin* and his companions in this forme: King *Darius* to *Siſin* and *Sarabazan*, with their aſſociates; health. Having found amongſt the memorials of *Cyrus* the copy of your miſſive; I have ſent it you, and my pleaſure is that the contents thereof be executed. Fare you well.

C. 5 & v 7. ad finem. The Samaritans indeavouring to hinder the reparation of the Temple and City, d. further it the more.

C. 6. 4, 5, 6. Cyrus decree as touching the Temple and the Jews.

The year of the World, 3450. before Chriſts Nativity, 514.

Nehem 2. v. 1, 3, 4.

v. 7, 8. Darius Epiſtle to the prefects of Syria.

F *Siſin* and his aſſociates being certified of the Kings pleaſure; reſolved themſelves conformably to execute the ſame: and taking the care of the ſacred buildings upon them, they aſſiſted the Princes and Magiſtrates of the Iews in ſuch ſort, as the building of the Temple was finiſhed with great diligence, by the inſtigation of the Prophets *Aggeus* and *Zachary*, according to Gods commandment, and by the directions of the Kings *Cyrus* and *Darius*; ſo that it was finiſhed within ſeven years. In the ninth year of the reign of *Darius*, and the three and twenty of the eleventh moneth, called by us *Adar*, and by the Macedonians *Diſtre*; the Prieſts and Leyites, and all the reſt of the people offered ſacrifices for the renovation of their former felicity, after their captivity, and for their new Temple alſo: ſacrificing one hundred buls, two hundred ſheep, foure hundred lambs, twelve goats, according to the

Ezra 6. 17. The finiſhing of the Temple.

number

The year of the world, 3450. before Christs Nativity, 514.

number of the twelve Tribes of Israel; and for the sinnes of each of them. The Priests and Levites also (according to the laws of *Moses*) appointed Porters to every gate. For the Jews had builded galleries round about, and within the Temple.

v. 15. The Temple dedicated 23. of March, or as it is in the first of Esdras 6. dedicated the third of March.

Now when the feast of unleavened bread (which is the feast of Easter) drew near, in the first moneth called Xanthicus by the Macedonians, and Nisan by the Hebrews, all the people of the Towns round about Jerusalem resorted thither, and celebrated the feast; purifying both themselves, their wives, and children, according to the ordinance of their fore-fathers: And after they had solemnized the feast called Easter, or the Passeover in the fourteenth Moon, they banquetted for seven dayes space, sparing no cost how great soever he were. They offered burnt offerings also, and sacrifices of thanksgiving, acknowledging Gods goodness that had brought them home into their native Countrey, to live according to the laws of their fore-fathers, and had made them gracious in the King of Persia's eyes. Thus dwelled they in Jerusalem all in joy, sacrificing and serving God with great affection, and living under the government of their Nobility. For the chiefest authority remained in the high Priests, until the Asmonæans obtained the kingdome: for before the captivity of Babylon, they were under the government of Kings, who began from *Saul* and *Davids* times, about some five hundred, thirty two years, six moneth, and ten dayes; and before their Kings certain Governours called Iudges reigned: and under this sort of policy lived they more then five hundred years; from the death of *Moses* and *Josua*. See here the estate of the Iews delivered from their captivity, during the dayes of *Cyrus* and *Darius*. True it is that the Samaritanes were their mighty and malicious adversaries, and did them many mischiefs, trusting in their riches, and pretending themselves to be the Persians kinsmen, because their original proceeded from thence. For they refused to pay that tribute, which the King had commanded them to disburse unto the Iews to make their sacrifices, and had their Governours likewise affectionate and forward to further malice; neither was there any of them idle or negligent in working them mischief, either in themselves, or by others. For which cause, the Iews determined to send Ambassadours unto King *Darius*, to accuse the Samaritanes; and to that intent *Zorobabel* and four others were sent. As soon therefore as the King understood by these Embassadours, what crimes and accusations they had brought against the Samaritanes, he dispatched his letters, and addressed them to the Governours and Councel of Samaria; the tenour of which letters was to this effect. "King *Darius* to *Tangara* and *Sambaba* "Governours of Samaria, to *Sadrach* and *Bobelon*, and to their companions our servants being "in Samaria; health. *Zorobabel*, *Ananias*, and *Mardocheus*, Embassadour in the behalf of the "Iews, accuse you to be perturbers of the building of their Temple; alleadging that you re- "fuse to discharge that, which by my decree you ought to furnish them with, for the charge "of the sacrifices. My will is therefore, that upon the sight of these letters, you deliver out "of the royall treasury in Samaria, appointed for the tributes, all that which shall be necessary "for them to perform their sacrifices, upon the requests of the Priests, to the intent they let "pass no day without sacrifice and prayer unto God for me, and for the Persians. This was "the contents of his letters.

The Samaritanes mighty enemies of the Jews.

The embassage of the Jews to Darius.

The year of the world, 3464. before Christs Nativity, 500.

C. 7. v. 11, 12. A commandment to supply the charge of the building of the Temple and sacrifices.

CHAP. V.

The beneficence of Xerxes, Darius *sonne, towards the Jews.*

Hedio & Russinus; chap. 5. 1 Esdras 7. Xerxes King of Persia.

After *Darius* death, his sonne *Xerxes* succeeded him, not onely as heir in the government of his Kingdome, but also as successour unto his piety and devotion towards God: for he no wayes changed those institutions of his fathers that concerned religious service, but with great benevolence favoured all the Iews. During his reigne *Joacim* the sonne of *Jesus* was high Priest: Amongst them also that remained in Babylon, there lived an high Priest with the Iews in that place called *Esdras*, a just man, and one of great reputation amongst the people: and whereas he was very skilfull in the Laws of *Moses*, he obtained great friendship with the King. This man intending (with certain other Jews of Babylon) to make his repair unto Jerusalem, besought the King that he would vouchsafe to bestow his letters of commendations to the Governours of Syria in his behalf. Whereupon the King wrote his letters patents of grace, certifying his favour towards *Esdras*, to the Princes in those parts, to this effect: "*Xerxes* King of Kings, "to *Esdras* the high Priest, and Reader of the divine Law, health. It is decreed by me and se- "ven other of my Counsel, that whosoever in my kingdome of the Israelites, their Priests, or

Esdras learned in the law.

Nehem. 2. 1, ad 11. Xerxes favoureth the Jews.

Levites

A Levites will repair with thee unto Jeruſalem, he may freely perform the ſame with my good licence, and reviſit Judea according to the law of God; bearing with you thoſe preſents unto the God of Iſrael, which both I and my friends have vowed. "I likewiſe give thee licence "to take with thee all the gold and ſilver whatſoever, that any of thy nation living here in Ba- "bylon will offer up unto God, to buy offerings to be ſacrified upon the Altar of thy God: "and to make whatſoever veſſels of gold or ſilver, which either thou or thy brethren ſhall "think meet. Thoſe ſacred veſſels alſo which are given thee, thou ſhalt dedicate unto thy "God, and if there be ought elſe requiſite in this behalf, that according to thy wiſedome "ſhalt thou provide, and the charges ſhalt thou receive out of my treaſury. I have alſo com- "mended thee to the Treaſurers of Syria and Phœnicia; and have written to them, that what- B "ſoever *Eſdras* the Prieſt and Reader of the Law of God ſhall require, they ſhall preſently "deliver it him. And to the end that God may be favourable to me and my children, my will "is that an hundred meaſures of wheat be given unto God, according to the Law. I command "you alſo that are Magiſtrates, that you exact nothing, neither impoſe any taxations on the "Prieſts, Levites, ſacred ſinging-men, porters, or holy officers. But thou *Eſdras* (according "to the wiſedome given thee from above) ſhalt appoint Judges, who ſhall in Syria and Phœ- "nicia execute juſtice unto the people, according to the ſervice of the Law. Teach thou like- "wiſe freely all ſuch as are ignorant, ſo that whoſoever violateth either Gods or the Kings "law, he may be fined, or elſe condemned to death, as not ſinning through ignorance, but "of contumacy. Farewell.

The year of the world, 3506. before Chriſts Nativity, 458.

C When *Eſdras* had received this letter, he was wonderfully contented, and began to adore God, confeſſing openly that it was he, who was the author of that favour he had received at the Kings hand: for which cauſe he ſaid, that the onely thanksgiving appertained to him. And after he had red this Letter unto the Jews that were at that time reſident in Babylon, he kept the originall, but ſent the copy to all thoſe of his nation, being in the Countrey of the Medes: who underſtanding of the Kings affection towards God, and his favour towards *Eſdras*, were very joyfull; and divers amongſt them took their goods and came unto Babylon, deſiring to return to Jeruſalem: but all the reſt of the Iſraelites would not abandon or leave their quiet dwelling there. For which cauſe it came to paſs, that two Tribes were under the obedience of the Romans in Aſia and Europe: but the ten Tribes were on the other D ſide of Euphrates, even untill this day; being many infinites of thouſands, whoſe number may not be comprehended. With *Eſdras* there departed a great number of Prieſts, Levites, Porters, Singing men, and ſervants of the Temple. Now after that he had aſſembled thoſe of the captivity, that inhabited on this ſide Euphrates, and ſojourned there three dayes, he commanded them to ſolemnize a faſt, and to pray unto God for his preſervation, and that no evil might happen unto him; and that neither their enemies not any other might do them any violence; For *Eſdras* had foretold the King, that God would be their Protector, and that therefore he required no convoy of horſemen at his hand for his ſecurity. After that they had recommended themſelves unto God, they ſet forward on their way, the twelfth day of the firſt moneth of the ſeventh year of the reign of *Xerxes*, and arrived in Je- E ruſalem in the fifth moneth of the ſame year. Whereupon he incontinently preſented unto the Treaſurers (who were of the race of the Prieſts) the ſilver that was conſecrated, namely, ſix hundred and fifty talents, of ſilver veſſel an hundred talents, of veſſel of gold twenty talents, of brazen veſſel (more precious than gold) weighing twelve talents. Theſe were the preſents of the King and his friends, and of the Iſraelites that dwelt in Babylon.

v. 16, 17, 18. Eſdras aſſembled the Jews that dwelt in Babylon.

Eſdras repaireth to Jeruſalem, and committeth the veſſels and other precious preſents to the Treaſurers hands.

When *Eſdras* had delivered theſe above-named preſents unto the hands of the Prieſts, he offered burnt offerings unto God, according to the Law, namely, twelve buls for the publick conſervation of the people, ſeventy two rammes and lambs, and twelve goates for the expiation of ſinne. And after them he delivered the Kings Letters to his Princes and Governours in Cœloſyria and Phœnicia: who being conſtrained to execute that which was F enjoyned them by the King, honoured the nation of the Jews, and ſupplied them every wayes in their neceſſities. This councel had *Eſdras* himſelf given of their departure. But in my opinion God (having regard of his wiſedome and integrity) did happily advance his deliberation.

Not long after this, there came certain men unto him, complaining that ſome of the people, Prieſts, and Levites had tranſgreſſed againſt the policy, and broken the Laws of the Countrey, for that they had eſpouſed certain ſtrange women, and confounded the race of the Prieſts; requiring him that he would have an inward regard to Gods ordinances, for fear leſt he (conceiving a general hatred againſt them all) ſhould ſend them anew ſome grievous calamities. For which cauſe *Eſdras* devoured with ſorrow, incontinently rent his clothes,

and

The year of the World, 3506. Before Christs Nativity, 458.

and tore his hair, and pulled his beard, and cast himself upon the ground, because the principals among the people had part in that offence. And for that he feared lest if he should command them to forsake their wives, and those children they had begotten by them, he should not be obeyed, he persisted in grief, and lay continually couched upon the ground. Whereupon, all those resorted unto him who were not guilty, and wept and lamented with him from that which had hapned. Whereupon *Esdras* (raising himself from the earth, and lifting up his hands to heaven) said, that he was ashamed to look thereupon, because the offences of the people were so hainous; who had forgotten the inconvenience that had befallen their fore-fathers for their impieties, beseeching God that he would reserve some remainder and seed of the adversity and captivity, which at that time happened unto them, and that he would once more establish them again in Jerusalem their native Countrey: that he would take compassion on them, and grant them pardon for those sinnes which at that present were committed by them: for which though they deserved death, yet hoped they in the mercies of God for their deliverance. Whilest thus both he and those that came unto him lamented round about him, with their wives and children, a certain man called *Achonius*, one of the principal men of Ierusalem, repaired unto him; and said, that they had sinned, because they had espoused strange women; and perswaded *Esdras* to adjure them all, to banish both them and the children begotten by them; wishing that they, who obeyed not the law, might be punished. *Esdras* (perswaded by these words) made all the Princes of the Priests, Levites, and Tribes of Israel sweare, that they would dismiss their wives and children, according to the counsel of *Achonius*. And as soon as he had received their oaths, he departed from the Temple unto *Johns* house the sonne of *Eliasib*, and there spent he all the day without tasting any meat, by reason of the grief which so inwardly he had conceived.

Esdras prayers for the Levites that had married strangers. Esd. 9. per totum.

Whence therefore it was published by Edict, that all they that were returned from the captivity, should repair within two or three dayes to Ierusalem (under the penalty that they, who defaulted therein, and came not within the prefixed time, should be held as excommunicate, and their goods confiscate to the publique treasury of the Temple, by the ordinance of the Priests:) they of the Tribes of Iuda and Benjamin came thither within three dayes, on the twentyeth day of the ninth month, called by the Hebrews Thebeth, and by the Macedonians Apellæus. And as soon as they were seated in the upper part of the Temple in the presence and assistance of the Elders, although the weather were very intemperate, by reason of the frost, *Esdras* arose and reproved them for that they had transgressed the law, in taking wives unto them, who were not of their nation: for which cause he told them that if they would perform a matter that were agreeable unto God, and profitable for themselves, they should dismiss such wives. Whereupon with a loud voice, they all cried, that they would do it willingly; but that there was no small number of them, and that the time was winter, and the matter of that consequence, as one or two dayes could not end it: For which cause they thought it very needful, that the execution were deferred for a while; and that at the length, some of the Princes who were free from that sinne, with certain other chosen Elders of every place, should make inquisition of them that had married wives contrarie to the prescript of the law. Which being approved by them, about the new moon of the tenth moneth, this inquisition began, which continued untill the new moon of the moneth ensuing: and there were many of the family of *Jesus* the high Priest, and of the Priests, Levites, and Israelites, that (making more account of the observation of the laws, then of the natural affections to their wives and children) did presently put away their wives, and those children they had by them, and sacrificed certain rams for a peace-offering unto God: whose names it were as needless matter to reckon up in this place.

Esd. 10. v. 5. 10, 11.

When *Esdras* had in this sort reformed the errour committed by such marriages, he so corrected the evil custome thereof, that this confirmation continued firm and irrevocable for ever. In the seventh moneth, they solemnized the feast of tabernacles: whereto when all the people were resorted, they all gathered together in an open place in the Temple towards the gate that looketh Eastward, requiring *Esdras* that he would read *Moses* ordinances unto them; which he performed, and standing up in the midst of the multitude, he read the law unto them from the morning untill noon. By which reading, not onely for the present, but for the time to come, they learned that which was just; and also calling to memory that which was past, they were so discomforted, that the tears fell from their eyes, in thinking with themselves, that if they had kept the law, they had not suffered any of those evils, by which they had been tormented. But *Esdras* beholding them in that estate, willing each of them to repair homeward, and to weep no more, because that day was a solemn and holy day, wherein they ought not to weep, because it was forbidden. He rather commanded them

The reading of Moses law. Nehem. 8. v. 1, ad 11.

to

A to intend their feasts and pleasures, assuring them that the repentance and grief of those faults that were committed by them in times past, ought to serve them and instruct them to assure and defence themselves, to the end that hereafter they commit not the like. They following *Esdras* exhortation, began to celebrate the solemnity, and continued their feasts in their Tabernacles during eight dayes. After which time they returned every one unto his house, praising God in hymnes; and thanking *Esdras* for the amendment of those unlawfull marriages that had happened in their policy: who after he had gotten great honour among the people, finished his life, being loaden with years, and was buried honourably in Ierusalem. About the same time also died *Joacim* the high Priest, whose sonne *Eliacim* succeeded in his place.

The year of the world, 3506. before Christs Nativity, 458.

After this it came to pass that a certain man that was one of the captive Iews, and King Nehem. 1. 1, ad 5.
B *Xerxes* Butler, called *Nehemias*, walking before the City of Susa (which was the Metropolitan City of Persia) heard certain strangers that came from far, who upon their entry into the City, devised the one with the other in the Hebrew tongue; for which cause he drew near unto them, and asked them whence they came. Who returning him this answer, that they came from Iudea: he began to demand of them again, of the estate of Ierusalem, their native City, and how the people fared. To whom they answered, that they were in very bad estate, and at their City walls were converted to dust and razed, and that the nations round about them afflicted the Iews with many outrages, in making inrodes into their Countrey, and spoiling them daily, not sparing them by night; so that divers of them were led away
C prisoners; yea some Citizens of Jerusalem, and that daily the high wayes were found full of dead bodies. Hereupon *Nehemias* began to weep (thorow the inward compassion he had of his distressed brethren) and looking up towards heaven: How long (said he) O Lord, wilt thou see our nation thus afflicted without taking care of us? Behold how we are made a prey to all men. Whilest thus he walked before the gate, and lamented bitterly, news was brought him that the King was ready to sit down to his meat: For which cause he gave attendance according to his office, and served the King dutifully, during his time of repast. As soon as supper was done, the King grew pleasant and joyful, and casting his eyes upon *Nehemias* (whom he perceived to be heavy and disconsolate) he asked him what he ailed? *Nehemias* (after he had besought God to give him grace and perswasive speech to discourse unto the King) an-
D swered: O King, how it is possible that I should be other but discomforted, and that grief should not peirce even unto the very center of my soul, when I hear that the walls of Jerusalem (which is my native Countrey) are levelled with the ground, and the sepulchres and monuments of my predecessors are defaced, and the gates of the City are burned? Do me therefore this grace, that I may resort thither, and repair the same, and finish the rest of the building of the Temple.

The year of the world, 3519. before Christs Nativity, 445.

This said, the King gave eare to his request, and promised him his Letters, assuring him that he would address them to the Governours, commanding them to do him honour, and to furnish him with all things necessary, to accomplish that which he intended. For which cause (said he) cease thou to be sad, and do thy service willingly. Hereupon *Nehemias* ado-
E red God, and thanked the King, for the promise he had made him; and therefore by the pleasure he conceived, he cleared that confusion and sorrow, that before that time he bare in his countenance. The next day the King called for him, and gave him letters unto *Sadeas* the Governour of Syria, Phœnicia and Samaria, in which he commanded him to honour *Nehemias*, and to furnish him with all things necessary for that building which he intended. As soon as he came to Babylon, he took divers of his Countrey-men with him, who willingly followed him, and went with him unto Jerusalem in the five and twentieth year of the reign of *Xerxes*, and after he had presented his letters before God, he delivered them to *Sadeas*, and the other Governours. Afterwards assembling the people in Jerusalem, he stood up in midst of them, and spake unto the whole congregation to this effect: "You men of Jury,
F "there is none of you but knoweth that God hath our fore-fathers *Abraham*, *Isaac*, and *Jacob* "in perpetual memory, and that in regard of their justice, he hath never failed to have care "of us: by his mercy likewise I have received the favour from the King to repair your walls, "and finish the rest of the Temple. I therefore pray you (who are assuredly perswaded of the "envy and hatred the neighbouring Nations bear unto you, who hearing that we are intent "and busy in our building, will over-press us, and labour by all means possible to hinder us) "first to assure your selves in Gods providence, who will oppose himself against the hatred "which they bear us, and afterwards to intermit neither day nor night in prosecution of the "building, but with all care continue the work, in that the opportunity of the time doth "challenge our diligence therein. After he had spoken to this effect, he gave order that the

Nehemias having gotten licence and authority to build the walls of Jerusalem, inciteth the people thereunto. Nehemias, v. 1. ad 11.

Governour

Governours should take the measure of the wall, and distribute the task among the people, according to the burroughs and towns, and according to every mans ability: and after he had promised to imploy both himself, and all his family therein, he dismissed the assembly. Hereupon the Jews (incited by his authority) addressed themselves to the work; which name of Jews was first imposed both on them and their religion, by reason of the Tribe of Juda, who first of all came into these places.

The year of the world, 3519. before Christs Nativity, 445.

Nehem. 4. 1, ad 15.

The Ammonites, Moabites, Samaritanes, and all the inhabitants of Cœlosyria, understanding the walls were raised with such haste and diligence, were sore aggrieved, and resolved with themselves to lie in ambush, and to hinder them in their deliberations; so that they slew divers Jews, and sought the means likewise to murther *Nehemias* himself: and having hired certain strangers with money to commit the fact, they laid in wait for him. They bred also a fear and trouble amongst them, by spreading certain rumours, that divers nations intended to make War against them: by which reports (being too much distracted) they desisted somewhat in the prosecution of their building. Yet none of these things could weaken *Nehemias* diligence or resolution, but that (keeping a court of guard round about him) he instantly prosecuted his purpose, setting light by all occurrents: so great was his affection to accomplish his intent. And for that cause did he carefully and intentively stand upon his guard, not for that he feared death, but for that he beleeved that after his departure the Jews would not finish the building of the walls. He commanded afterwards, that the workmen in their travel should have their furnitures fast by them, so that both Masons and labourers carried their swords.

v. 16. ad finem. The ardent care in building the walls of Jerusalem.

Moreover, he gave order that they should have their targets by them; and he placed certain trumpetters, some five hundred foot distant the one from the other, charging them that as soon as they discovered the enemy from any part, they should incontinently sound the allarum, and give notice unto the people to arm themselves, and prepare for the fight, for fear they should be surprized and found naked. He himself also walked the round, about the City by night time, with an indefatigable courage, and without either eating or sleeping at his pleasure, but onely for necessity sake: and this labour endured he for the space of two years, and three moneths: for the wall of Jerusalem was builded again in that time, in the eight and twentieth year of the reigne of *Xerxes*, and in the ninth moneth. After the City was fortified, *Nehemias* and the people offered sacrifices unto God, and spent eight dayes in feasting. When the rumour was spread abroad that this building was finished, the inhabitants of Syria were sore displeased. But *Nehemias* perceiving that the City was weakly manned, besought the Priests and Levites to forsake their dwellings without the City, and to come and dwell within, and to that intent he builded them houses upon his own charge. He ordained likewise, that they that intended their husbandry, should bring the tents of their fruits unto Ierusalem, to the intent that the Priests and Levites by enjoying their continual maintenance, might intermit no time in the service of God: wherein he was willingly obeyed. By this means, the City of Ierusalem was very well peopled. After that *Nehemias* had honourably executed divers other worthy actions deserving praise, he died at such time as he was loaden with age. He was a man of good nature, just and highly affectionated towards his countrey: he left the City of Ierusalem incompassed with a wall, for a perpetual memory of his love unto his countrey. All these things happened during the reigne of *Xerxes*.

The wall's of Jerusalem finished.

The year of the world, 3527. before Christs Nativity, 437

Provision for the Priests.

1 Esdras 10. The death of Nehemias.

CHAP. VI.

How during the reigne of Artaxerxes, *the whole nation of the Jews were in danger to be extinguished by* Amans *treachery.*

Hedio & Rufinus, chap. 6. Esth. 1. 1.

After the death of *Xerxes*, the kingdome fell to *Cyrus* his sonne, who by the Grecians was called *Artaxerxes*. Under his government all the race of the Iews, both men, women and children, were in danger to be utterly exterminated: the cause whereof I will hereafter declare. But first of all it behoveth me to speak somewhat of the King, and declare how it came to pass, that he married an Hebrew woman of the bloud royall, by whose means (as it is said) our nation was preserved. After that *Artaxerxes* had taken the kingdome upon him, and established Governours over one hundred and seven and twenty Provinces, from India as far as Æthiopia: in the third year of his reigne, he entertained and feasted all his friends with great magnificence, the nations of Persia likewise with their Governours (according as it became a King so opulent, who

The year of the world, 3543. before Christs Nativity, 521.

A who as prepared for one hundred and eighty dayes to make ſhew of his wealth and boun-
ty.) He feaſted after this, for the ſpace of ſeven dayes the Embaſſadours of all nations in
the city of Suſa: and the ſetting forth of the banquet was ſuch, as enſueth. He ſate in a Tent,
whoſe pillars were of Gold and ſilver, covered with linnen and ſcarlet vails, which were of
that greatneſs, that divers thouſands of men might take their refection therein. All the
cates were ſerved in veſſels of Gold, inriched with precious ſtones very glorious to behold.
The King likewiſe commanded his ſervants (that attended the feaſt) that they ſhould en-
force no man to drink, by filling continually, according to the manner of the Perſians, but to
permit every one of the gueſts to drink according to his diſcretion. He ſent alſo thorowout
all the Countrey, commanding a ceſſation from all labour, and that every one ſhould make
B holyday for many dayes in honour of his royalty. The Queen *Vaſthi* alſo made a banquet
unto her women in the royall Palace. Now whereas the King was deſirous to ſhew the ma-
jeſty of his Queen to thoſe he had invited, he ſent unto her, commanding her to reſort un-
to the banquet in more royall manner than the reſt of her attendants: but ſhe too curiouſly
tied to the obſervation of the law of the Perſians (which forbiddeth women to be ſeen by
ſtrangers) went not unto the King: and notwithſtanding he ſent his Eunuchs divers times
unto her, yet perſiſted ſhe in her refuſal to come unto him. Whereupon the king (moved
with diſpleaſure) gave over his banquet, and ariſing therefro, he called unto him his ſeven
Councellers, to whom (according to the uſe of the Perſians) it belonged to expound the
Laws; and accuſed his wife, telling them how grievouſly he had been wronged by her, for
C that being ſent for by him divers times to accompany him at his banquet, ſhe had every
way refuſed to obey him: he therefore commanded them to declare their opinion what
puniſhment appertained to her. One amongſt them called *Muchæus* anſwered, that the
injury was not onely offered unto him, but to all the Perſians: who being after that manner
deſpiſed by their wives, were like to paſs their lives ignominiouſly, for that no one of them
would acknowledge duty towards their husbands, taking their example from the Queens
diſobedience, which he ſhewed towards him, who was the Governour over all. Whereupon
he conluded, that ſhe that had thus diſhonoured him, ſhould be grievouſly puniſhed: which
done he thought it meet that this ordinance of the Kings might be publiſhed thorow all
Nations, that Queen *Vaſthi* ſhould be ſeparated from his bed, and another woman choſen
D in her place. But the King who vehemently loved her, and could hardly endure to be ſe-
parated from her, knowing that he could not keep her contrary to law, was wholly devoured
in ſorrow, for that he might not be maſter of that which he deſired. Which when his fami-
liars perceived, they councelled him to forget the memory and love of a woman ſo unpro-
fitable, and to ſend and ſeek out thorow all his countries for the faireſt women amongſt
them, whom he might chuſe and take to wife, that ſurpaſſed all others in beauty; for that
by the interview and company of another woman, the great affection which he bare unto
Vaſthi, might be extinguiſhed. The King allowing and ratifying this counſell of theirs, ſent
out certain meſſengers and deputies, commanding them to bring unto his preſence the
faireſt Virgins that were to be found in his kingdome: when as therefore they had aſſem-
E bled a great number of them, they found in Babylon a young Orphelin (without either fa-
ther or mother) who was brought up under her Uncle (whoſe name was *Mardocheus*) of the
Tribe of *Benjamin*, and one of the greateſt men amongſt the Jews. It came to paſs, that this
Eſther (for ſuch was her name) was judged to be the faireſt amongſt the reſt, who for her
amiable countenance, made all men to ſtand and gaze to behold her. She therefore was deli-
vered in charge unto one of the Eunuchs, who carefully attended her with all the diligence
that was poſſible, decking her with odors and precious perfumes, according to the cuſtome
of noble women; and after this manner were four hundred Virgins entertained for the ſpace
of ſix months. Now when he that was put in truſt with this commiſſion, thought theſe Vir-
F gins to be ſufficiently prepared, and that they deſerved to approach the Princes bed, he ſent
every day one unto the King to keep him company: who after ſome embraces ſent her
preſently back again unto the Eunuch. But when as *Eſther* came unto his preſence, he ſet-
tled his affection more on her than on all the reſt, and being ſurpriſed with her love, he
took her for his lawful wife: and the nuptials were ſolemnly celebrated in the ſeventh year
of his reign, and in the twelfth month called by us Adar, and generally February: and he
ſent poſts thorow all his kingdomes to proclaim a feaſt in honour of his marriage: he him-
ſelf alſo feaſted the Perſians, and Medes, and the Princes of the Nations, for a whole months
ſpace for the ſame cauſe. At ſuch time as *Eſther* entred into the royall Palace, he ſet a dia-
dem upon her head, and ſo lived with her, that he never queſtioned with her either of
her birth, or Nation. Her Uncle alſo came from Babylon to Suſa (the chief of City Perſia)

The year of the World, 3543. before Chriſts Nativity, 421.

C. 1. v. 10, 11, ad finem. Aſſuerus ſendeth for Vaſthi to grace his feaſts; ſhe refuſeth, & therefore is caſt off by him.

The year of the World, 3545. before Chriſts Nativity, 419.

The year of the World, 3450. before Chriſts Nativity, 315.

The maiden Eſter made Queen. Heſter 2. 7. 8, 9, 10.

Mardocheus came from Babylon to Suſa.

The year of the World, 3546. before Chriſts Nativity, 415.

where every day he walked before the Palace gate, enquiring how *Eſther* did: for that he loved her as dearly as if ſhe had been his own natural daughter. Now the King had made a law that no man ſhould approach his preſence, except he were called, during the time that he was in his Throne; and round about his ſeat there ſtood certain officers with their axes, ready to puniſh thoſe who being uncalled ſhould attempt to approach the throne. The King himſelf ſate aloft, and holding in his hand a golden Scepter, whenſoever he intended to ſave the life of any one that approached his Throne uncalled, he ſtretched forth the ſame and touched him therewith: who being thus touched, by theſe means avoided the penalty of death. And as touching theſe things we have ſufficiently ſpoken in this place.

The Kings command that no man ſhould approach his throne, except he were called Eſther 4. v. 11.

Not long after this, when as *Bagathous* and *Theodeſtes*, two of the Kings Eunuchs, had conſpired againſt him; *Barnabazus*, who was of the Hebrew Nation and one of their ſervants, diſcloſing their treaſon, diſcovered it to the Queens Uncle *Mardocheus*, who by her means made the King privy to their conſpiracy. Who, ſore troubled herewith, found out the truth by examination; and after he had commanded them to be executed on the Gibbet, he for that time gave no recompence to *Mardocheus* for the ſafeguard of his life; he onely commanded his name to be regiſtred and Chronicled in his Commentaries, commanding that he ſhould attend in the Palace, and be eſteemed for one of the Kings moſt inward friends.

Mardocheus diſcovereth the traytors. Eſther 2. 21, 22.

A man being honoured by all men, is neglected by the Jews. Heſt. 3. 1, 2, 3. 4. C. 5. 9.

Now as often as *Aman* (the ſon of *Amadath* an Amalechite) came unto the Palace to viſit the King, all thoſe that were either Perſians or ſtrangers (according to the Kings eſpeciall direction) did him honour: But *Mardocheus* ſhewed him no honour (both by reaſon of that upright judgement that was in him, as alſo for that the laws of the Jews forbad the ſame.) Which when *Aman* had obſerved, he demanded whence he was: and underſtanding that he was a Jew, he was much diſpleaſed, ſaying in himſelf, that the Perſians who were of freer condition, caſt themſelves proſtrate before him, and he that was but a ſlave diſdained to do the like. Intending therefore to revenge himſelf on *Mardocheus*, he thought it not ſufficient to procure his puniſhment at the Kings hands, but reſolved wholly to exterminate his race (for he was by nature a capital enemy of the Jews, by reaſon that the Amalechites, from whom he challenged his deſcent, had been wholly ruinated by them.) For which cauſe, he addreſſed himſelf unto the King, and accuſed them, ſaying, "that there was a certain curſed nation "ſpread through his whole kingdome inſociable, and abhorring the cuſtomes of other men, "who uſed divers laws and ceremonies hatefull both for their manners and ſtudies, to all the "reſt of his ſubjects, and all mortall men. This nation (ſaith he) if thou wilt do a gracious "and acceptable favour unto thy people, thou ſhalt utterly extinguiſh, and leave neither cap-"tive nor ſlave alive amongſt them. And leſt your Majeſties tribute ſhould be any wayes im-"paired by theſe means, I promiſe you of mine own revenews fourty thouſand talents of ſil-"ver; deſiring rather willingly to forbear ſo much money, than that your kingdome ſhould "be unpurged of ſuch a curſed race of men. When *Aman* had made this his requeſt, the King "anſwered that he forgave him the money, and that he permitted him to deal with that Na-"tion as beſt him liked. When *Aman* had obtained this his deſire, he preſently ſent an Edict "thorow all nations in the Kings name, and to this effect: The great King *Artaxerxes* unto his "Governours of an hundred and ſeven and twenty Provinces, extending from India as far "as Æthiopia; Health. Having obtained the Empire over ſo many Nations, and extended "my dominion over the world, according to mine own pleaſure, without being conſtrained to "offend any of my ſubjects, by uſing our power more proudly and importunately than be-"cometh us, but ſhewing our ſelves favourable and merciſull in providing for their peace "and plentifull eſtate, we have ſearched out the means thereof, to the intent that we might "perceive the fruit. Being therefore admoniſhed by my friend *Aman* (who for his wiſedome "and juſtice is more honoured than all other by me, and for his approved fidelity, hath the "ſecond place in authority next me) that there is a certain race of men intermingled among "you, enemies to all humanity, uſing none but their own laws, and ſuch that are different "from others, diſobedient to their Kings, and of depraved manners and cuſtomes, that "neither allow our Monarchy, nor further our affairs: I will and command, that they "(being made known by *Aman*, a man whom we hold as dear as our father) be ſlain, "with their wives and children; ſo as you ſpare none of them, attributing more unto your "own mercy than our Edict: and this command we to be done the fourteenth day of the "twelfth month of this preſent year, that in one day cutting off all our enemies, hereafter "it may be lawfull for you to live in peace and ſecurity. This Edict being ſpread thorow all places of the countrey, and publiſhed in every City, all men addreſſed themſelves againſt the prefixed day, utterly to exterminate the Jews, and no leſſe diligence was there uſed in Suſan the Metropolitan City. Mean while the King and *Aman* feaſted, and made

v. 6. The deſtruction of the Jews granted unto Aman.

good

good cheer, whileſt the City hung in ſuſpence, being troubled with the expectation of the event of that which ſhould follow. But *Mardocheus* having intelligence hereof, rent his garments, put on ſackcloth, and caſt aſhes on his head, walking thorow the City, and crying that their nation had not committed any crime that deſerved death: and uſing theſe or ſuch like ſpeeches, he came unto the Kings Palace: and ſtood before the gate, becauſe it was unlawful for him to enter thereinto in that habit: The like alſo did the Jews that were in the Cities where thoſe Edicts had been publiſhed againſt them, weeping and lamenting their miſeries. But when the news hereof was brought unto the Queen, that *Mardocheus* ſtood before the Palace gate in a lamentable eſtate, ſhe was ſore troubled, and ſent certain of her ſervants unto him, to command him to exchange his attire, but they could not perſwade him to put off his ſackcloth, becauſe the inconvenience, for which he had put it on, was not over-paſt. She therefore called unto her, her Eunuch *Acratheus*, and ſent him unto *Mardocheus*, to know what hateſull accident had befalne him, that made him put on his deſolate habit, and powre forth thoſe lamentable teares (notwithſtanding, ſhe had inſtantly prayed him to diſrobe him of the one, and drie up the other.) Hereupon *Mardocheus* told the Eunuch of the Edict made againſt the Jews, and ſent by the King unto all his Provinces; the offer of the money that *Aman* likewiſe had tendered to the King, whereby he had bought the utter ruine of his Nation at the Kings hands; moreover, he gave him the copy of that which had been proclaimed in *Suſan*, to be delivered unto *Eſther*: whom he commanded to beſeech the King, and to eſteem it no diſhonour to put on an abject and baſe garment, to ſave her Nation, and to preſerve the Jews from that death whereunto at that time they were expoſed: for that *Aman*, the next in honour to the King, had accuſed the Jews, and incenſed his Majeſty againſt them. When *Eſther* underſtood this, ſhe ſent again unto *Mardochens*, giving him to underſtand that ſhe was not called for by the King; and that whoſoever entred unto him, and was not called, ſhould die, except the king would warrantize him by ſtretching out his golden Scepter; for he, unto whom the king intended that favour, although he were not called unto him, yet ſuffered he not death, but obtained pardon. When theſe things were reported by the Eunuch from *Eſther* unto *Mardocheus*, he commanded him to tell her, that ſhe ought not ſo much to tender the particular reſpect of her life, as the lives of her whole Nation; aſſuring her, that if at that preſent ſhe had not care of them, their ſuccour ſhould onely proceed from God by ſome other means then this: but ſhe and her fathers houſe ſhould be deſtroyed by them whom ſhe had contemned. Upon this reply, *Eſther* ſent the ſame meſſenger back again unto *Mardocheus*, commanding him to repair unto *Suſan*, and to call a general aſſembly of all the Jews that remained there, willing them for three dayes ſpace to faſt and abſtain from all kind of meat for her ſafety, and that both her ſelf and her ſervants would do the like, promiſing them that at that time ſhe would preſent her ſelf unto the king, notwithſtanding his contrary Edict; and that if ſhe muſt needs die, ſhe would willingly endure it.

Mardocheus, following this direction of hers, cauſed the people to faſt, and to pray unto God for her: he likewiſe himſelf beſought him that it might pleaſe him at that preſent to have compaſſion on their deſolate and diſtreſſed Nation; as before that time he had oftentimes had care of them: and that as he had pardoned them at ſuch time as they had offended; ſo now alſo at this preſent he would deliver them from that perdition which was denounced againſt them. For that they were not in danger to die infamouſly for any offence of their own, but becauſe he onely had incenſed *Aman* unto diſpleaſure, in that he would not adore him, or perform that honour unto him which is onely due to God: for which cauſe in deſpight he had imagined this thing againſt them who would not tranſgreſs the divine ordinances. The people likewiſe prayed to the like effect, beſeeching God that he would have care of their preſervation, and warrantize the Iſraelites in what place ſoever they were, from the miſery at hand, which was before their eyes, and already expected by them. *Eſther* alſo beſought God (according to her countrey manner) caſting her ſelf proſtrate on the earth, clothed in ſackcloth, and abſtaining for three dayes ſpace from meat and drink, and what thing ſoever elſe was delectable, beſeeching God to have compaſſion upon her, that when ſhe preſented her ſelf before the king, ſhe might have words fit to perſwade and mollifie him, and grace and beauty far more amiable then ever ſhe had, to the end that by theſe two means ſhe might be the better enabled to appeaſe the king, if ſo be he were diſpleaſed againſt her; and to ſuccour her brethren agitated and toſſed in extreme danger, where-through the king might enforce his hatred againſt the enemies of the Jews, and take compaſſion of their imminent danger, which without his prevention would ſurely fall upon them. After ſhe had in this ſort for three dayes ſpace both faſted and prayed, ſhe caſt off her mourning attire,

The year of the world, 3549. before Chriſts Nativity, 415.

The lamentation of the Jews upon the hearing of this Edict, Eſther 4. 1, 2, &c.

The year of the world, 3554. before Chriſts Nativity, 410.

v. 16, 17. Faſting and praying unto God for the ſafety of the people.

C. 5. 1, 2, &c. Eſther reſorteth to the King to ſollicite him in the behalf of the Jews.

The year of the World, 3554. *before the Nativity of Christ*, 410.

and changed her habit, attiring her self like a majesticall Queen, having two of her servants on whom she leaned, and the third that followed her, carried up with the tops of her fingers her train, which was large and trailed on the ground: and in this equipage came she unto the King, having her cheeks stained with crimson blushes, making shew of Majesty mixed with beauty, and not altogether estranged from fear. But when she beheld the King sitting aloft in his Throne, glorious in his garments distinguisht with gold, and adorned with pearl, and rich stones; a certain fear suddenly fell upon her, and by chance he had cast a frowning and irefull look on her: whereupon being presently astonished her members failed her, her colour faded, and she fell betwixt her handmaids armes in a swoune. Hereon, the King (by the will of God, as I verily esteem) changed his affection; and (suspecting lest fear should cause his wife to fall into some grievous accident) he suddenly leapt from this Throne, and embracing her with both his armes, he raised her up, and kissed her, and spake comfortable words unto her, praying her to be of good courage, and not to suspect any sinister misfortune, for that she came unto him without any motion of his: That the ordinance was only made for his subjects, for which cause he willed her (who was equal in government with him) to fear nothing: whereupon he took his Scepter in his hand and laid it on the Queens neck (according to the law) enforcing himself to deliver her from all fear; by which means she recovered her vigour and courage; and spake after this manner: O King (said she) I cannot easily express unto you the inconvenience that is suddenly fallen upon me. For as soon as I beheld the great, fair, and redoubted Majesty of your person, my spirits forsook me, and my heart failed me. Now whilest she spake these words with pain and feebleness, the King was touched with compassion; so as he animated and encouraged her, and commanded her to expect nothing but good; yea (said he) if thou demandest the halt of my kingdome, I will grant it thee. But *Esther* onely requested this at his hands, that onely he and his entire friend *Aman* would vouchsafe to grace her with their presence at her banquet: which the King readily granted her. Now when they were come unto the banquet, and in the midst of their cups, the King commanded *Esther* to ask what she would, and he would grant it her, assuring her that he would refuse her in nothing; yea, although she demanded the half of his kingdome. But she deferred to discover her suit untill the next day, requiring him once more to repair with *Aman* unto her banquet. When the King had promised to revisit her, *Aman* departed with great joy, for that he alone had the credit to banquet with the King and *Esther*, and no other had ever obtained the like honour amongst any Kings of that dominion. But in his return perceiving *Mardocheus* in the Court, he was sore moved, because that (notwithstanding he had lookt upon him) he had not done him honour: when as therefore he came home unto his house, he called *Zaraza* his wife, and his friends, and told them what honour not onely the King, but the Queen also had done him; and how he onely with the King had supped that day with the Queen; and was invited the next day also to banquet with the King: notwithstanding he told them that he was discontented, because he saw *Mardocheus* the Jew in the Court. *Zaraza* his wife told him, that he should cause a gallows to be raised of fifty cubits high, and that the next day he should demand licence of the king, that *Mardocheus* might be hanged on the gibbet. *Aman* praising his wives counsel, commanded his servants to prepare the timber, and erect the Gallows in his Court, to the end to hang *Mardocheus* thereon: which they diligently performed. But God mocked at *Amans* cursed hope, and knowing certainly what should happen, took pleasure to see it prepared. For the very same night he deprived the King of sleep, who very loth to spend the time idlely whilest he was awake, but to imploy it in something that was profitable for his kingdome, he commanded his Secretary to bring him the Chronicles of the Kings his predecessors, and of those things that were done by himself, and to read the same. When as therefore they were brought and read, he found that a certain man whose name was there set down, had received a great possession for reward in re-acknowledgement of his vertue. He read likewise of another that had obtained recompence for his fidelity, and consequently others; till at last he came to the place where the Eunuchs *Bagotheus* and *Theodestes* were noted down for a secret conspiracy against the person of the King; and how it was discovered by *Mardocheus*. Now when the Secretary (having onely recited this accident) turned over to another History, the King stayed him, and asked him if he found therein written, that he had given any recompence to *Mardocheus*? He answered that he found nothing set down. Whereupon the King commanded him to give over, and inquired of those to whom that Office appertained, what houre of the night it was: and knowing that the morning was already discovered, he commanded that some one should certifie him, which of his familiars attended before tht Palace. At this time it chanced

v. 4, 8.

v. 9.

Amans hatred against Mardocheus.

v. 14.

A laudable custome in a King. Esth. 6. 1, 2.

v. 3, 4.

A chanced that *Aman* was found there, who repaired thither sooner then he was accustomed with an intent to beseech the King, that it might be lawfull for him to put *Mardocheus* to death. *The year of the world, 3554. before Christs Nativity, 410.*

Now when the officers had brought the King tidings that *Aman* was before the palace; they were commanded presently to call him in. As soon as he came into the Kings presence, he said unto him: Knowing that thou art my affectionate and onely friend, I prithee give me thy counsel, how I may condignly honour him, according to my greatness, whom I do most affectionately love? *Aman* thinking the advice he should give, should be given for himself (because he supposed that he onely was beloved by the King more then all others) counselled him that which in his opinion was the best, in this manner. For (said he) if you intend
B to invest the man with glory, who (as you say) is beloved by you, cause him to be mounted upon a brave horse, and let him be apparelled in a royal habit, and put a chain of gold about his neck. and let some one of thy chiefest friends march before him, and proclaim thorowout the City, that thus is the man honoured whom the King loveth. *Aman* gave this counv. 7, 8, 9.
sel, in that he hoped that it should be his own fortune. But the King (highly contented with this his advice) turning towards him, spake thus unto him: Thou hast an horse, a garment, and a chain, seek out therefore the Jew *Mardocheus*; and give them him, and march thou before him, making this publick crie: For (said he) thou art mine inward friend, and it is very decent that the execution of that thing be committed to thy trust, which thou hast so faithfully counselled. And this command I to be done in this sort; because *Mardocheus* hath been
C the preserver of my life. *Aman* hearing these words, beyond all expectation, was confused in his spirit, and being wholly discomforted, knew not which way to turn him, he therefore issued out, having with him the horse, the purple habit, and the chain of gold. Meeting therefore with *Mardocheus* before the palace, who was clothed in sackcloth, he enjoyned him to lay his mourning habit aside, and to cloath himself in purple. But he (who was wholly v. 10.
ignorant of that which had happened, and supposing that he mocked him) said: O thou wickedest man amongst men, doest thou thus mock at our afflictions? Not withstanding being afterwards informed that the King had bestowed this honour on him for saving his life, and discovering the treachery of those Eunuchs that would have slain him, he put upon him the scarlet habit that the King wore ordinarily, and put the chain about his neck, and afterwards
D mounting his horse, he went round about the City: *Aman* also walking before him, and v. 11.
crying, that thus should be dealt and done with him whom the King honoured, loved, and thought worthy of estimation. Now after they had circuited the whole City, *Mardocheus* gave his attendance on the King, but *Aman* came not in presence, so much was he ashamed v. 12.
at that which had happened: for which cause he repaired home, and told his wife and friends, v. 13.
with tears, of all that which had hapned; who told him, that it was no wayes possible for him to revenge himself as yet on *Mardocheus*, because God was with him. Honor offered to Mardocheus.

Now whilest they were discoursing and debating this matter together, *Esthers* Eunuchs Esther 7. 1.
came to hasten *Aman* to the banquet, and *Sabuchadas* one of the Eunuchs seeing the gibbet erected in *Amans* lodging (whereon he intended to execute *Mardocheus*) demanded of one
E of the servants, wherefore it was raised up: and understanding that it was for the Queens Uncle, whom *Aman* would require at the Kings hands, to the end he might put him to death, for that time he held his peace. But when the King being seated with *Aman* at the banquet, required the Queen to declare what she would require that he might grant her, she began to v. 2.
lament the danger of her people, saying, that she with her whole Nation were made a prey to the sword, and that for that cause she brake out into that discourse: For (said he) I had not troubled your Majesty, neither had I been aggrieved, if you had commanded that all v. 3, 4.
the Jews should be sold, and led away captives to extream misery; for that affliction might have been born: she therefore prayed him to redeem them from those miseries. When as 5, 6.
therefore the King demanded who it was, that practised that tyranny, she began publickly
F to accuse *Aman*, saying, that he alone was that wretched and envious man, who had complotted their tragedy. Hereupon the King was very sore troubled, and arose from the banquet to depart into the garden: then began *Aman* to pray and beseech *Esther* to forgive him his offence, for that at that present he was in a dangerous estate. Now whilest he was fallen upon her bed to beseech her favour, the king entred, and grew the more displeased at that 7, 8, 9, 10.
he saw, and said, O thou cursed amongst men, darest thou attempt to enforce my wife? *Aman* was wholly confounded with this question; so as he had not a word to answer him. Hereupon the Eunuch *Sabuchadas* stepping forth, accused him for that he had found him in his lodging erecting a gibbet for *Mardocheus*, assuring the king that one of his houshold servants had told him it, at such time as he was sent to call him to the banquet; alledging moreover, that Aman having all his treacheries and cruelty discovered, in the banquet, is adjudged to the gallows.

The year of the world, 3554. before Christs Nativity 410.

the gibbet was fifty cubits high. Which when the King understood, he adjudged *Aman* to no other death but that which he intended against *Mardocheus*; and thereupon presently commanded that he should be hanged upon the same gibbet, untill he were dead. And in this place it behoveth me to admire the Majesty of God, in considering what his wisedome and justice is, in that he not onely punished the wickedness of *Aman* (as he had deserved) but also caused him to fall into the same snare which he had prepared for another man. Thus died *Aman*, who had unjustly abused the Kings friendship: as for his goods, they were given unto the Queen.

Hesther 8.1,2. Amans goods bestowed on Mardocheus.

After this, the King called for *Mardocheus* unto him (for already he had notice that he was his wifes Uncle) and gave him the ring which he had given unto *Aman*: the Queen likewise gave him his goods, and required the King to deliver the Nation of the Jews from that dismay whereinto they were fallen, through the peril of their lives: letting him to see those letters which were sent by *Aman* the Amadathite thorow all his Countrey, assuring him that she could not live to behold the death of her brethren, and the total ruine of her countrey. The King assured her that he had undertaken nothing that might discomfort her: avowing to her, that he would not contradict her will, wishing her to write her self in the Kings name all that which she would have done in the behalf of the Jews; promising that when she had done the same, he would seal it with his own seal, giving her authority to send the same thorow all his Realms: to the end that they that read those Letters, confirmed by the Kings seal, should not any wayes contradict the execution of the same. Whereupon he sent for his Secretaries of estate, commanding them to write unto the Magistrates of all the Nations as touching the Jews, and to the Princes and Governours of one hundred, twenty and seven Provinces, from India as far as Ethiopia. "The Contents of which Letters were these:

à v. 5. ad finem. The Kings Letters for the security of the Jews.

"*Artaxerxes* the great King, to the Governours and those that faithfully rule under us, Health.
"Many men being puffed up with pride, by reason of the many and mighty benefits and ho-
"nours, which they receive through the too lavish liberality of their benefactours, do not
"onely exercise their pride towards their inferiours, but also are not afraid to wax insolent
"against them who are the authors of their benefits, extinguishing as much as in them lieth,
"all gratuity that hath ever been amongst men; and being corrupted with unexpected feli-
"city, abuse those graces amongst them, by whom they have gotten the same, in effect no
"wayes fearing God, whose power they suppose they can deceive. On the other side, other
"some enhanced to the administration of the Common-weal, and giving place to the hatred
"they have conceived against some particular men, deceive their Princes, and by false accu-
"sations and detractions, provoke and kindle their wrath against those who have not done
"amiss: whence it cometh to pass, that they are sometimes in extream danger to lose their
"life. The proof whereof appeareth not onely in ancient Histories (the knowledge whereof
"we have onely obtained by hear-say) but by that likewise which hath been audaciously at-
"tempted before our eyes; so that hereafter we ought not to give credit to detractions and
"accusations, nor to such things as men inforce themselves to perswade: but it behoveth
"every man to judge according to the truth of that he knoweth, and to punish that which is
"faulty, and to pardon that which requireth pardon, in considering the acts, and not the
"words that are spoken. For it is most notorious unto all men, that *Aman* the Amadathite (an
"Amalechite by Nation, and by that means a stranger, and not of the Persian blood, but enter-
"tained by us) hath in all things enjoyed the fruit of our bounty hitherto; so that he hath
"been called our father, honoured by all men, and obtained amongst all men, and in all things,
"the second place of honour after us: yet could he not equally make use of his good hap, nei-
"ther with prudent advice entertain the greatness of his felicity; but hath sought the means
"to deprive *Mardocheus* of his life, who preserved mine; seeking by his fraud and malice to
"practise the ruine of *Esther*, the companion of our life and kingdome; and by this means stri-
"ving to dispossess me of my most faithful friends, he determined to transfer the kingdome
"unto others. Touching my self, in that I know that the Jews, who are by this wretch desti-
"nated to die, are no wicked men, but such as live under a well policied government, praying
"God continually that it would please him to continue the kingdom in us, and our Succes-
"sors; I absolve them not only of that penalty, contained in my former Letters sent by *Aman*
"(which by these presents I utterly disanul) but my pleasure likewise is, that they be had in
"all honour. As for him that practised these things against them, I have caused him and all his
"race to be hanged before the gates of Susan, according to the just Judgment of God inflicted
"on them for their offences. My will and pleasure therefore is, That the Copy of this Let-
"ter be sent thorow all Countreys of our obeysance, to the intent that the Jews be suffered to
"live according to their own Laws, in peace; and that assistance may be given them, to the end

they

A they may revenge themselves of those who have offered them outrage in their adversity. And I command that this be done the thirteenth day of the twelfth moneth called Adar, which is the day that God ordained for their preservation (when as they were appointed to be slain) which day I desire to fall out fortunate to those that love us, and a monument of revenge on those that pretended our ruine. My pleasure likewise is, that all men, Cities and Nations should know, that whosoever shall neglect, through obstinacy, to fulfill the tenour of this my Mandate, he shall be pursued with fire and sword: and let these Copies be set up thorowout all our Dominions; and let each man of the Jews, upon the prefixed day, prepare himself to be revenged on his enemies.

The year of the world, 3554. before the Nativity of Christ, 410.

As soon as the Posts had received these Letters, they presently mounted on horseback, and rode each of them his appointed way; and *Mardocheus* being cloathed in a royal habit, and B adorned with a crown of gold on his head, and a chain of gold about his neck, issued forth: and the Jews of Susan, seeing him thus honoured by the King, supposed that his good hap was an assurance of their own: and when the kings Letters were published, a joy as it were a bright beam of consolation environed the Hebrew Nation, as well those that were in the City of Susan, as they that were amid the Countrey; so that divers men of other Nations circumcised themselves, for fear they had of the Jews, supposing that in so doing they should be in security. For the thirteenth day of the twelfth moneth (by the Hebrews called Adar, and by the Macedonians, Distre) the Posts that carried the kings Letters certified them, that they should exterminate their enemies on that very day whereon they themselves were in danger to be exterminated. The Governours likewise of the Provinces, the Lords, kings, C and Secretaries, did honour to the Jews: for the fear they had of *Mardocheus* constrained them to moderate themselves; and after the Kings Letters were published thorow all the Countrey, it came to pass that the Jews slew about five hundred of their enemies. But after the King had declared unto *Esther* the number of the dead that perished in the City, Esther 9. v. 2. 5, 10, 13. suspecting with himself what might happen thorow the whole Countrey, and had likewise questioned with her if she requested any further matter, promising her that he would see it executed: she besought him that it might be lawfull for the Jews to revenge them yet once more the next day upon their enemies, and to hang *Amans* ten sons upon the gibbet: which the King being (loth to contradict *Esther*) permitted the Jews to do: they therefore returning the 14. day of the moneth Distre, slew about three hundred more of their enemies; yet D aliened they not in any sort the smallest portion of their goods. Furthermore, the Jews slew in the champain Countrey, and in the Cities, about seventy five thousand of their enemies, whom they dispatched the thirteenth day of the moneth, and solemnized the day following. The Jews that were at Susan assembled themselves likewise on the fourteenth day of the moneth, and banquetted that whole day. Whence it cometh to pass, that all the Jews which are throughout the world, keep and solemnize this day for a festival, and send Presents the one unto the other. *Mardocheus* also wrote unto the Jews, who lived under the Empire of *Artaxerxes*, commanding them to observe those dayes, and to solemnize them; willing them to charge their Successors to do the like, to the end that this feast might continue for ever, and out-live all oblivion. For since on that day they should have been made away E by *Aman*, they should do well if after they had escaped that danger, and taken revenge on their enemies, the very same day they should observe the same to give thanks unto God: For this cause the Iews keep a solemn feast on these dayes, and call it *Purim*, as who should say, *Lotts*. But *Mardocheus* was great and mighty with the king, administring the king- C. 10. per totum Purœa festa. dome with him; he had also a part of the greatness of the Queen: and for this cause the affairs of the Iews had better success then was hoped for. See here how matters passed, during the reign of *Artaxerxes*. Mardocheus authority.

CHAP. VII.

Bagoses *Genral of* Artaxerxes *the youngers Army, offereth many outrages to the Jews.*

F

The year of the world, 3560. before the Nativity of Christ, 404.

After the death of *Eliasib* the High Priest, *Judas* his son succeeded in the office. And after his death *John* his son obtained the place; in whose time *Bagoses* Generall of *Artaxerxes* Army polluted the Temple, and made the Iews tributaries; so that before they could offer their ordinary and dayly sacrifices, they were compelled to pay for every Lamb fifty drachmes, which happened upon this occasion: *John* had a brother called *Jesus*, whom *Bagoses* favoured, and promised to give him the High Priesthood. *Jesus* won by these perswasions, quarelled with his brother *John*: who was so much provoked against him, that he slew his brother *Jesus* in his choler. It was a thing very strange, that *John* being

Hedio & Rufinus, chap. 7. The revenge taken on John for slaying his brother.

The year of the world, 3584. before christs Nativity, 380.

being a Prieſt, ſhould commit ſuch an impiety againſt his brother, and yet far more ſtrange in that ſo cruel an act, and an offence ſo impious, hath neither hapned amongſt Greeks nor Barbarians. God alſo left it not unpuniſhed, but for the ſame ſin the people were reduced under captivity, and the Temple was polluted by the Perſians. When *Bagoſes* had intelligence, that *John* (the High Prieſt among the Jews) had ſlain his brother *Jeſus* in the Temple, he reſorted thither in all haſte, and began to utter and break forth into bitter threats againſt the Jews: Have you (ſaid he) been ſo bold as to commit murther in your Temple? And when he thought to have entred into the ſame, they hindered him. Whereupon he replyed; Am I therefore more polluted then the body that lyeth dead in the Temple? And having ſpoken thus, he entred thereinto, and for the ſpace of ſeven years *Bagoſes* being thus animated againſt the Jews puniſhed them for murthering *Jeſus*. After that *John* was deceaſed, *Jaddus* his ſon was made High Prieſt; who had a brother called *Manaſſes*: *Sanaballath* ſent by the latter king *Darius* to govern Samaria (for he alſo was of the race of the Chuteans, from whom iſſued the Samaritans) knowing that Jeruſalem was a famous City, and that the kings thereof wrought much trouble unto the Inhabitants of Aſſyria, and Cœloſyria; he willingly marrieth his daughter *Nicazo* to this *Manaſſes*, with an intent that this marriage ſhould be as a pledge of his good will to the Nation of the Jews.

The year of the world, 3599. before christs Nativity, 365.

Jaddus High Prieſt, whoſe brother Manaſſes marrieth Sanaballaths daughter.

The year of the World, 3608. before Chriſts Nativity, 356.

CHAP. VIII.

What benefits Alexander *King of Macedon beſtowed upon the Jews.*

Alexander made King after Philip his father King of Macedon.

ABout that time, *Philip* King of Macedon died in the City of Ægæas, being traiterouſly ſlain by *Pauſanias* the ſon of *Ceraſtes*, of the race of *Oreſtes*, and his ſon *Alexander* ſucceeded him in the kingdom; who paſſing over Helleſpont, gave battel unto the huge army of *Darius* near the River Granic, and there obtained a famous victory. And hereupon he alſo invading the Countrey of Lydia (after he had conquered Jonia, and overrun Caria) finally ſet upon the quarters of Pamphilia, as it is declared in another place. But the Elders of Jeruſalem were ſore diſpleaſed, for that *Jaddus* brother, who was at that time High Prieſt, and had married a forrain woman, ſhould be companion and aſſociate with him in the Prieſthood; ſo as they mutined againſt him. For they ſuppoſed that that marriage would be but a means to animate thoſe who had a mind to prophane marriages, and prove an inducement to other to communicate in marriage with ſtrangers: remembring them that the cauſe of their evils, and firſt captivity was, becauſe ſome of them had fallen, and offended, by coupling themſelves with woman of forrain Nations.

The year of the World, 3629. before Chriſts Nativity, 325.

They therefore commanded *Manaſſes* either to forſake his wife, or elſe never more to approach the Altar. The high Prieſt likewiſe being incenſed againſt his brother, as well as the people, drave him in like manner from the ſacrifice. For which cauſe *Manaſſes* (addreſſing himſelf to his father in law *Sanaballath*) told him, That although he loved his daughter *Nicazo* very intirely, yet would he notwithſtanding condeſcend for her ſake to be deprived of the Prieſthood (which was the greateſt dignity that could be among their Nation, and which had ever continued in his race.) Whereupon *Sanaballath* anſwered and promiſed him, that he would not onely continue him in the Prieſthood, but alſo would give him the power and dignity of the High Prieſthood, and make him Governour of all places that he commanded, provided the marriage ſolemnized betwixt his daughter and him, were continued. He furthermore aſſured him, That he would build a Temple, reſembling that in Jeruſalem, upon the Mountain of Garazim, which was the higheſt among the reſt, permitting him to do the ſame with *Darius* conſent. *Manaſſes* puffed up by theſe promiſes, remaineth with *Sanaballath*, and grew in hope that he ſhould obtain the Prieſthood by *Darius* means: for *Sanaballath* was very old. Whereas therefore divers other, both Prieſts and common people, among the Iſraelites, were intangled in ſuch marriages, there aroſe no ſmall commotion in Jeruſalem. For all they of this condition retired themſelves to *Manaſſes*, whom *Sanaballath* furniſhed with money, and Lands to till, and houſes to inhabit in all ſorts, to favour the intent of his ſon in law.

The year of the world, 3630. before Chriſts Nativity, 334

Manaſſes under hope of greater fortunes, retaineth the forrain wife he had.

The Apoſtaſie of the Prieſts.

Hedio & Ruffinus, chap. 8.

At the ſame time *Darius* underſtanding that *Alexander*, having paſſed the Helleſpont, had overcome thoſe Governours, whom he had eſtabliſhed near unto the flood Granicus, and that he paſſed further, ſpoyling of his Countrey; he gathered together both his horſemen and footmen, reſolving to make head againſt the Macedonians, before they ſhould gain all Aſia: he therefore paſſed Euphrates, and Mount Taurus in Cilicia, to encounter and fight with his enemies in the Countrey. *Sanaballath* joyfull of *Darius* conſcent, incontinently told *Manaſſes* that he would fulfill his promiſes, as ſoon as *Darius* ſhould return from the conqueſt of his

A his enemies. For not onely he, but alſo all the Aſians perſwaded themſelves moſt aſſuredly, that the Macedonians would not abide the battel againſt the Perſians by reaſon of their great multitude; but it fell out altogether contrary to their expectation. For the Perſian encountering with the Macedonians was overcome, and after he had loſt the greater part of his army, and left his mother, wife and children priſoners, he himſelf fled into Perſia. *Alexander* arriving in Syria, ſeized Damaſco, took Sidon, and beſieged Tyre: and by his letters ſending unto the high Prieſt of the Jews, he required him to ſend him ſome ſupplies in his war, and to ſell his army victuals for their money; aſſuring him that if he deſired the friendſhip of the Macedonians, he would give him that tribute which he paid to *Darius*, beſides other good turnes. The high Prieſt anſwered *Alexanders* meſſenger, that he had ſworn unto *Darius* B never to beare arms againſt him, during his life time; againſt which Oath of his he would never work any indignity. Which when *Alexander* heard, he was ſore diſpleaſed, and reſolved notwithſtanding to continue the ſiege at Tyre; untill ſuch time as it was taken; yet threatned he that as ſoon as he had taken the ſame, he would lead forth his army againſt the high Prieſt, to the end that all men might know to whom they ought to keep their faith. For which cauſe ſparing no labour, he overcame Tyre, and after he had given order for the eſtate thereof he came unto Gaza, and took it with *Bahemeſes* the Captain of the garriſon that held it. But *Sanaballath* finding a fit opportunity to make himſelf great, forſook *Darius* and followed *Alexander*, leading with him eight thouſand of his ſubjects: and finding him upon the beginning of the ſiege of Tyre, he offered to ſurrender him all thoſe places wherein he C commanded, acknowledging him for his Lord more willingly then he had *Darius*. *Alexander* accepted him willingly: whereupon, *Sanaballath* freely informed him of the whole eſtate; giving him to underſtand that *Manaſſes* (who was brother to *Jaddus* the high Prieſt of the Jews) was his ſon in law, who with divers of the ſame nation, were deſirous to build them a Temple in the Countries under his dominion, aſſuring the King of much profit thereby, becauſe in ſo doing the force of the Jews ſhould be diſmembred into two parts, and they might not conſpire together to make any new inſurrection or trouble, as in times paſt they had done during the government of the Kings of Aſſyria.

The year of the world, 3630, before Chriſts Nativity, 334.

Alexanders victory againſt Darius.

When *Sanaballath* had permiſſion from *Alexander* to build his Temple, with the greateſt ſpeed he might he finiſhed the ſame, and made *Manaſſes* the high Prieſt thereof, ſuppoſing D that it was the greateſt advantage that might happen to his daughters children Seven moneths after the ſurprizal of Tyre, and two after the taking of Gaza, *Sanaballath* died. *Alexander* alſo razed Gaza, and prepared himſelf to come ſuddenly upon Ieruſalem. Which when the high Prieſt *Jaddus* underſtood, he was much grieved, and ſore afraid, not knowing how to grow in favour with the Macedonians: and on the other ſide knowing that the King was diſpleaſed againſt him (becauſe before-time he had diſobeyed him:) He therefore commanded the people to make their prayers unto God, and he in his own perſon offered ſacrifice; requiring God that it would pleaſe him to be a ſhield of defence, and ſuccour to their nation, and to deliver them from thoſe imminent dangers wherein they were plunged. But the next night following, whileſt he ſlept, God appeared unto him, and willed him to be of E good courage, and commanding him that as ſoon as he had circuited the wall, he ſhould open the gates boldly, and command the reſt of the people to attire themſelves in white; and that accompanied with them he ſhould march forwards in thoſe Prieſtly ornaments which were ordained by the law, to the end that in this equipage they might go and meet with *Alexander*, without any apprehenſion of any future evill, becauſe that God had prevented the ſame. As ſoon as he awaked from his ſleep, he was very joyfull, and certified the reſt of this prediction of God; and performing that which had been commanded him, he expected in this manner the approach of the King; and when he knew that he was not far off from the City, he marched forth to meet him, accompanied with the Prieſts, and a multitude of other people, preſenting a moſt royal manner of entertainment, and far different from that of other nations; near unto a place called Sapha, which word ſignifieth a watch (by reaſon that F from that place a man may diſcover the City and Temple of Ieruſalem) The Phœnicians and Chaldæans that were of *Alexanders* train, grounding their hopes upon his diſpleaſure, made their attempt to ſack the City, and to hew the high Prieſt in pieces: but it fell out quite contrary, For *Alexander* eſpying the people from afar in white raiments, and the Prieſts going before them in their fine rochets, and the high Prieſt attired in a robe of purple, broidered with gold, having his Miter on his head, and his plate of gold wherein the name of God was written, *Alexander* himſelf marched forward before the reſt of his company, and fell proſtrate on his face before that Name, ſaluting firſt of all the high Prieſt; and at the ſame inſtant all the Iews together ſaluted the King with one voice, and circled him in round

Manaſſes enjoyeth his deſire.

Alexander intending to beſiege Jeruſalem, meeteth with the high Prieſt and people in white, and is honourably received by them, and doth them honour in memory of his viſion that appeared unto him in the like habit.

The year of the world, 3630. before Christs Nativity, 334.

round about. The Kings of Syria and the reſt that ſaw that which hapned, were wonderfully aſtoniſhed, and thought that the King was out of his wits: *Parmenio* onely drew near unto him, and asked him what he meant to adore the Prieſt of the Jews, whereas all other men adored him? To whom he anſwered, I doe not adore him, but that God whom the Prieſt worſhippeth: for in my ſleep I ſaw him in ſuch a habit, as I ſee him in at this preſent, at ſuch time as I was in Dio a City of Macedonia: and whileſt I conſulted with my ſelf by what means I might attain to the conqueſt of Aſia, he counſelled me to make no delay, but to march forward boldly, aſſuring me that it would be he that would guide both me and mine army, and would deliver the Empire of the Perſians into my hands. Since that time I have not ſeen any one attired after the ſame manner: and at this preſent beholding this man, and remembring me of the viſion, and exhortation that he gave me in my ſleep, I hope that mine army being conducted by divine providence, I ſhall overcome *Darius*, and diſcomfit the Perſians, and that my purpoſe ſhall have a happy iſſue.

Alexanders ſacrifice in the Temple, the confirmation of his conqueſt by Daniels prophecy, his bounty to the Jews.

When he had anſwered *Parmenio* in this ſort, he gave the high Prieſt his hand, and went with him into the City, being conducted by the Prieſts: after this when he came into the Temple, he offered ſacrifice, according to the high Prieſts direction, whom he honoured likewiſe with very great reverence. And when as likewiſe *Jaddus* ſhewed him the prophecy of *Daniel*, wherein he declared that a certain man of the nation of the Greeks, ſhould deſtroy the eſtate of the Perſians, and that in his opinion it ſhould be he: thereof *Alexander* was very joyfull, and diſſimiſled the multitude that attended him, for that time. The next day aſſembling the Jews, he commanded them to demand certain favours at his hands: whereupon the high Prieſt anſwered, that he required the exerciſes of the ordinances of their forefathers, and that every ſeventh year they might be exempted from tributes. Which was granted them fully. They beſought him likewiſe, that by his permiſſion the Jews that were in the Countries of Babylon and Media, might live according to their laws. And he promiſed them willingly to do all that which they deſired. He made Proclamation alſo among the people, that if any one of them ſhould bear arms with him (in living according to the cuſtome of their nation) he was ready to receive them with him: and divers took pleaſure to ſerve under him in the Warres.

After that *Alexander* had in this ſort demeaned himſelf in Jeruſalem, he marched with his army againſt the neighbouring City: and whereſoever he went, he was received with great affection. But the Samaritans, whoſe Metropolitan City at that time was Sichem (ſituate near unto the mountain of Garizim, in which there dwelt divers Jews alſo, that were revolted from their nation) ſeeing how magnificently *Alexander* had entertained the Jews, they reſolved to demean themſelves like Jews. For ſuch is the nature of Samaritans (as we have declared heretofore) that when the Jews are in affliction, they deny all acquaintance with them, (wherein they confeſs the truth:) but when they perceive any beame of good adventure ſhining upon them, ſuddenly they vaunt of their alliance, ſaying, they are near akin, and of the race of *Ephraim* and *Manaſſes* the ſonnes of *Joſeph*. They came therefore to the Kings preſence, and met him near unto Jeruſalem, with great magnificence, and demonſtration of ſingular affection towards him. And after that *Alexander* had entertained them, they of Sichem approched near unto him (being accompanied with thoſe men of War that *Sanaballath* had ſent unto the King) beſeeching him that he would viſit their City, and honour their Temple with his preſence: whereupon he promiſed that at his return he would viſit them. They required him alſo, that he would acquit them of the tribute of the ſeventh year, becauſe they did not ſowe in the ſame. He asked them who they were that made that requeſt? They anſwered him, that they were Hebrews: but that they were called Sichemites by the Sidonians. He asked them again, if they were Jews? and they ſaid, they were not. Well (ſaid he) I have made this grant unto the Jews: when as therefore I ſhall return, if I be more particularly informed, I ſhall do that which ſhall be held requiſite. Thus diſmiſſed he the Sichemites, but he commanded *Sanaballaths* men of War to follow him into Egypt; promiſing in that place to impart poſſeſſions unto them by lot; which afterwards he did (enjoyning them to live in garriſon in the City of Thebais, to make good that Countrey.) After *Alexanders* death, his Empire was divided amongſt his ſucceſſours, and the Temple builded near unto the mount Garizim remained intire. And if any one were accuſed in Jeruſalem for eating unlawfull meats, or for tranſgreſſing the Sabbath, or for any ſuch like fault, he fled unto the Sichemites, ſaying, that he was accuſed unjuſtly. In that time deceaſed the high Prieſt *Jaddus*: and *Onias*, his Son, ſucceeded him. This was the eſtate of them of Ieruſalem at that time.

The Samaritans be kinſmen to the Jews in proſperity, ſtrangers in adverſity.

The year of the world, 3632. before Christs Nativity, 332.

The year of the world, 3635. before Christs Nativity, 329.

The Temple on the mount of Garizim. Onias, ſon of Jaddus high Prieſt.

The

The Twelfth Book of the Antiquities of the Jews; Written by *Flavius Josephus*.

The Contents of the Chapters of the Twelfth Book.

1. Ptolomey *the son of* Lagus *is made Lord of Jerusalem, and the rest of Judæa, by a stratagem, and leadeth divers Jews with him prisoners into Egypt.*
2. Ptolomey Philadelphus *translateth the laws of the Jews into the Greek tongue, and dismissing divers captives of that nation, he dedicateth many presents in the Temple of God.*
3. *In what estimation the Jews were with the Kings of Asia, and how the freedome of those Cities they built, was granted them.*
4. Joseph *the son of* Tobias *driveth away the Jews imminent calamity, by reason of his friendship with King* Ptolomey.
5. *The friendship and society between the Lacedæmonians, and* Onias *the High-Priest of the Jews.*
6. *The Jews distracted by seditions, call* Antiochus *to their assistance.*
7. *How* Antiochus *leading his army to Jerusalem, and possessing the City, spoiled the Temple.*
8. Antiochus *forbidding the Jews to use the Laws of their forefathers, onely the son of* Asmonæus *called* Matthias, *contemned the King, and put his Captains to flight.*
9. Mathias *being dead,* Judas *his son succeeded him.*
10. Apollonius, *a Captain of* Antiochus, *is overcome in Fewry, and slain.*
11. *The overthrow and death of* Lysias *and* Gorgias *sent out against the Jews.*
12. *How dividing their armies,* Simon *overcame the Tyrants, and Ptolomaidans, and* Judas *the Ammonites.*
13. *The death of* Antiochus Epiphanes *among the Persians.*
14. Antiochus Eupator *overthrowing the army of the Jews, besieged* Judas *in the Temple.*
15. Antiochus *giving over his siege, plighteth a league of friendship with* Judas.
16. Bacchides *a Captain belonging to* Demetrius, *being sent with his army against the Jews, returneth back to the King, without the dispatch of his businesse.*
17. Nicanor *elected Captain after* Bacchides, *and sent out against the Jews, is slain with his whole army.*
18. Bacchides *sent out once more against the Jews, overcometh them.*
19. *How* Judas *being overcome in battel, is slain.*

CHAP. I.

Ptolomey *the son of* Lagus *overcometh and surprizeth both Jerusalem and Judæa by a stratagem, and leadeth away divers of the Jews prisoners into Egypt.*

ALexander King of Macedon having overcome the Persians, and established the estate of the Jews (according as it hath been spoken) he departed this life. Whereupon his dominions and kingdomes fell into divers mens hands; *Antigonus* was Lord of Asia: *Seleucus* of Babylon, and the bordering nations: *Lysimachus* had Hellespont: *Cassander* Macedon: and *Ptolomey* the son of *Lagus* held Egypt. Now when as these men were at discord amongst themselves (whilest each of them affected the soveraignty, and fought the one with the other) divers great and continuall wars grew to head, which afflicted many Cities: whereby it came to pass, that many of the inhabitants thereof died in fight, and all Syria likewise under *Ptolomey* the son of *Lagus* (who beyond his merit was called *Soter*, that is as much to say, as a Saviour) lived in little safety. He it was that seized Jerusalem by a stratagem and policy; for he entred the city upon a Sabbath day,

The death of Alexander, and the wars of his successors.

The year of the world, 3643. *before Christs Nativity*, 321.

The year of the world, 3643. before Christs. Nativity, 321.

day, under pretext to offer sacrifice; and whilest the Jews suspected nothing, but spent the day in idleness and quiet, he surprised the City without resistance, and overpressed the Citizens with hatefull captivity. *Agatharchides* the Cnidian (who wrote the Acts of *Alexanders* successours) witnesseth no less, reproaching us of superstition; as if intending thereby, that by that means we lost our City. He writeth to this effect; There is a certain nation, which are called Jews, who inhabit a City which is called Jerusalem, both strong and mighty. They suffered it to fall into *Ptolomeys* hands, because they would not stand upon their guard; and through their importunate superstition, they permitted themselves to be subdued by a Tyrant conquerour. See here what *Agatharchides* saith in this place of our nation: But *Ptolomey* leading away with him divers prisoners of the better quarters of Judæa, and the places near unto Jerusalem, of Samaria and mount Garazim, sent them into Egypt to inhabit there: and being assured that those of Jerusalem were most firm in maintaining their oaths and promises, according as it appeared by their answer made to *Alexander*, when as after the discomfiture of *Darius*, he sent Embassadours unto them: he put divers of them into his garrisons, giving them the same priviledges in the City of Alexandria, which the Macedonians had. After he had received their oath, that they should be faithfull unto his successours, in memory of the great trust and favours he had bestowed on them, many of the other Jews likewise of their own accord went into Egypt, partly allured thereunto by the plenty of the countrey, partly by the liberality of *Ptolomey* towards their nation. Yet were there continual seditions betwixt their posterity and the Samaritans: for that they would keep and maintain the customes and ordinances of their forefathers; whereupon divers wars arose amongst them. For they of Jerusalem said that their Temple was the true Sanctuary of God, and would that the offerings and sacrifices should be sent thither; the Samaritans contrariwise commanded them to be brought to the mount Garazim.

Jerusalem surprized by polycy, and the Jews led away captive.

Sedition betwixt the Jews and Samaritans as touching the Temple;

CHAP. II.

Ptolomey Philadelphus *caused the Laws of the Jews to be translated into the Greek tongue: and dismissing many captive Jews, dedicateth many presents in the Temple of God.*

The year of the world, 3682. before the Nativity of Christ, 284.

AFter him *Philadelphus* succeeded in the kingdome of Egypt, and held it for nine and thirty years space, he it was that translated the law into the Greek tongue, and delivered the Jews from that servitude, wherein they were inthralled in Egypt to the number of sixscore thousand, upon the occasion that ensueth. *Demetrius Phalereus* Master of the Kings Library, endeavoured to his uttermost to gather up all sorts of books that were in the world, and bought all that which was agreeable to the Kings intent, who above all things was curious to assemble diversity of books. He being one day demanded by the King, how many thousands of volumes he had already gathered: he answered him, that he had already assembled about some two hundred thousand volumes; but that shortly he would gather to the number of five hundred thousand. Besides, he certified him, that he had been lately advertised that there were divers volumes among the Jews, wherein many things as touching their laws and policies were written, which were worthy of note, and deserved te be put in so memorable and famous a Library as his was: which being written and set down in the Hebrew tongue, were very laborious and difficult to those that should attempt to translate them into the Greek tongue, for their characters seem to have some reference to the Syriack, and their pronunciation likewise not much dissonant from the same; notwithstanding they have their phrase propet and peculiar unto themselves. For which cause there was no impediment, but that they might be translated: for the King defraying the charge, might easily cause it to be done, to the end that being faithfully translated, they might be afterwards placed in his Library. Hereupon the King praising *Demetrius* care in collecting and gathering Books, wrote unto the High-Priest of the Jews, commanding that this translation might be finished. In the mean time a certain man called *Aristæus*, who was intirely beloved and befriended by the King, by reason of his modesty, and had divers times before that present, resolved with himself to solicite the King, to dismisse all the Jews that were in his kingdome, supposing that at that instant he had fit opportunity offered him to make his request, he spake unto *Sosibius* the Terentine, and *Andrew* the chief Captain of the Kings guard, beseeching them to favour him in that which he intended to move the King in. Having therefore sounded the affections of these noble men, he addressed himself unto the King, and spake unto him after this

Hecio & Ruffinus, chap. 2. *The Library of Ptolomey Philadelphus.*

"this manner: Since, my Soveraign, it behoveth us not to deceive our selves by dissimula-
"tion, but it necessarily importeth us to discover the truth: whereas we have concluded with
"our selves, not onely to transcribe, but also to translate the laws of the Iews, the rather to per-
"form some acceptable service to your Grace; what honest pretext is there left for us to at-
"tain thereunto, as long as there are so great a number of Iews kept in thraldome in thy king-
"dome? You shall therefore do a work answerable to the greatness of your courage and
"benignity, if you deliver them from their misery, considering that he who gave them their
"law is God, who governeth your kingdome (as by diligent inquisition I have certainly ap-
"prehended:) for both they and we adore one God, Creator of all things, whom we call by the
"name of *Jupiter*, for as much as he maintaineth our life and the lives of all men. For that ho-
"nour therefore which you owe unto God, send back these people into their Countrey, and
"permit them to inhabit the same, who amongst all men are most singularly affected to their
"religion. Neither hath your grace occasion to suspect, that I offer these supplications and
"prayers unto you in their favour, and for their profit, because I am either allied or descended
"of any of their Tribes; But where there is but one God, who is the Maker of all men, and I
"my self am assured, that he taketh pleasure in those men that addict themselves to bene-
"ficence; this is the onely cause that induceth me to make this request unto you. When *Aristæus* had ended this discourse of his, the king beholding him with a cheerfull and pleasant countenance, asked him how many thousands he thought they were, whose liberty he required? *Andrew* (being hard at hand) answered, that there were more than one hundred and twenty thousand. Whereupon the king replied, Is this demand, *Aristeus*, a matter of small consequence, which thou requirest? *Sosibius* and the other assistants answered, that his reacknowledgement which he made unto God, who had given him the kingdome, was worthy the greatness of his courage: so that rejoycing at this their content, he charged them at such time as they delivered the men of War their pay, they should over and above the same pay every one of them that had prisoners with them, sixscore drachmes: and as touching the request made by them, he promised them to dispatch his letters patents, in most ample manner, to bring a happy issue to *Aristeus* suit; or rather to satisfie the will of God, which was especially to be respected. Whereunto conforming himself, he sent out his Proclamation: certifying thereby that he not onely set them at liberty, who had been brought thither, by his father, or those of his army who attended him: but them also who before time had been in his kingdome; or that fithence likewise had been brought thither: and notwithstanding it was told him that the money that would be required for their ransome, would amount to more than four hundred talents; yet ceased he not to confirm that which he had promised. But that it may more plainly appear how great his royall magnificence was, I thought good to insert in this place the copy of the edict, which he sent abroad to this effect: "Whosoever of you that in my fathers service (by bearing arms under him) have
"made any roades into Syria and Phœnicia, and after the conquest of Judæa have taken any
"prisoners, and brought them into our Cities and Countries, with an intent to sell them: all
"they also, who have heretofore detained any, or at this present have any such captives in
"their possession, they are so set them at liberty that live under their thraldome, receiving
"for the ransome of every person sixscore drachmes; namely, the men of War, at such time
"as their wages shall be paid them: as for the rest, they shall receive their money out of the
"kings treasury. For I am of that opinion, that contrary to my fathers mind, and against all
"right, they have been taken prisoners, and that their Countrey hath been in this sort evilly
"intreated, by the insolency of the souldiers, who have thought to make their profit and
"merchandize by them, in transferring them into Egypt. Having therefore an especial re-
"spect of justice, and intending to shew mercy to those who are wrongfully oppressed, I com-
"mand that all those Jews, who are detained in servitude be discharged, and that they who
"hold them captive, receive the ransome published by us; so as no deceit or fraud be used
"therein. And to the end that our ordinance be exactly and fully fulfilled, our will is, that
"this Edict of ours be publikely proclaimed three dayes after it shall come unto your hands,
"and that those, who hold such prisoners in their possession, declare how many prisoners they
"hold. For we suppose that in so doing, it shall redound to our profit. Moreover, it shall be lawfull for any man that will, to accuse the contemners of this decree, and our pleasure is, that such as contradict the same, shall have their goods confiscated to the Kings uses. When this edict of the Kings published to this effect, was proclaimed abroad, and that only point was omitted, that concerned those that beforetime had been, and afterwards the second time were led away prisoners, in whose behalf he had given no direction; he shewed himself most

The year of the World, 3684. before Christs Nativity, 280.

The King of Egypts Proclamation touching the liberty of the Jews solicited by Aristæus.

The year of the World, 3684. before the Nativity of Christ, 280.

bountifull in like manner toward theſe: and gave order that the number and tallie ſhould be ſpeedily gathered, and the money diſtributed to the Committees, and Treaſurers apperG taining to him. Which being ſpeedily performed, in the ſpace of ſeven dayes, all the Kings ordinance was accompliſhed, and there was laid out for the ranſomes of them all, to the ſumme of more then four hundred and ſixty talents: For the Maſters exacted ſixſcore drachmes for the children alſo, grounding themſelves upon the Kings edict, by which it was ordeined that for every perſon they ſhould have that ſumme, extending the ſame even unto the children.

Theſe things being thus magnificently exployted, according to the Kings command, he gave *Demetrius* in charge to make a Decree, as touching the tranſlation of the books of the Jews. For the King did nothing raſhly, but adminiſtred all things with great wiſedom, and H circumſpection; and for that cauſe the copy of *Demetrius* ſuggeſtion, and the letters ſent to this effect, are orderly regiſtred, and recorded in writting: the number likewiſe of the preſents that were ſent, and by whom they were offered. So that whoſoever ſhall behold the ſame, he ſhall incontinently judge by the curious workmanſhip, the high perfection of the workman, and by the excellencies of the pieces, he ſhall incontinently know by whom each of them was faſhioned. The copy of the advice and ſuggeſtion made by *Demetrius* is this:

Demetrius exhortatory Letter to Ptolomey as touching his Library.

Demetrius to the great King, Health. "Moſt mighty Prince, ſince you have committed the "truſt unto me to find out thoſe Books that are deficient in your Library, and to ſearch for "ſuch voluмes as hitherto have been hid from my ſight, to the end that I might gather them "and perfect them, and that thoſe which are loſt, might be reſtored with all the diligence I "that thereunto belongeth, after that I had uſed herein all the care that in me was poſſible; I "give you to underſtand, that amongſt others we want the books of the laws of the Jews. For "in that they are written in Characters and Hebrew words, we have no notice thereof; where"through they have been more negligently handled then was behoveful: for that untill this "day it hath never hapned, that any Princes thought hath extended ſo far. It therefore be"hoveth thee to have them exactly interpreted; for ſince that thoſe laws proceeded from "God himſelf, it is moſt certain that of all other laws in the world they are the wiſeſt and in"corrupteſt. For which cauſe, *Hecateus* the Abderite ſaith, that neither Poets nor Hiſtorians "have made any mention of them; neither of thoſe who have been policied and governed "under the ſame: becauſe in themſelves they are pure, and are not to be declared by K D "impure lips. May it therefore pleaſe your Majeſty to write unto the high Prieſt of the Jews, "commanding him to ſend you ſix Ancient of every Tribe, ſuch as he ſhall know to be moſt "expert in their law, by whom we may clearly apprehend the ſenſe contained in thoſe books, "to the end that having the faithful interpretation of thoſe things that are contained there"in, we may collect and gather them together, to the full ſatisfaction of your Majeſties deſire.

The Kings liberality towards the Jews.

VVhen the King had in this ſort been both adviſed and ſuggeſted, he wrote unto *Eleazar* the high Prieſt of the Jews, as touching this matter: giving him likewiſe to underſtand of that liberty by him granted unto the Jews that were in his kingdome: He ſent him alſo fifty talents of gold, to make cups, ewers and veſſels, with an infinite number of precious ſtones, commanding his Cofferers, who had the charge of his Jewels, to ſuffer the workmen to L E chooſe what ſtones they liked beſt. Furthermore, he willed that a hundred talents ſhould be given for the ſacrifices and oblations, and other uſes of the Temple. But after that I have declared what was the Copy of the Letter ſent unto *Eleazar* the high Prieſt, and the manner how he obtained that Sacerdotal dignity; I will ſet down both the rich preſents, and their curious Workmanſhip.

After the death of *Onias* the High Prieſt, his ſonne *Simon* ſirnamed the Juſt; ſucceeded him in his place, who for that cauſe was ſo called, by reaſon of the piety which he ſhewed toward God, and good affection which he bare unto his Countrey-men. This *Simon* dying and leaving behind him one onely ſonne, of young and tender years, who was called *Onias*: his brother (which was this *Eleazar* of whom we ſpeak at this preſent) took upon him the M F Prieſthood, and to him wrote *Ptolomey* in ſuch manner as is hereafter expreſſed. King *Ptolomey* to the High Prieſt *Eleazar*, health. Whereas divers Jews dwelt in my kingdome, whom my father had honoured (though during the reign of the Perſians they were drawn thither as priſoners) ſome of whom he had eſtabliſhed to be Chieftains in war, under honourable wages and conditions: To other ſome born in his time in Egypt, he hath committed his Forts and garriſons, to the end they might be reſpected among the Egyptians: After that I have been called to the Government, I have behaved my ſelf graciouſly towards all men, and eſpecially toward thoſe of your nation, of whom I have delivered more then one hundred

Prolomeys Epiſtle to Eleazar for interpreters to tranſlate the Bible.

The year of the world, 3684. before Christs Nativity, 280.

A "dred thousand out of captivity, disbursing their ransome out of mine own coffers: I have
"likewise inrolled some of those that were of age in the companies and bands of my men of
"War: I have received some into my Court, whom I took to be faithful and loyal, and in my
"opinion well-worthy of such preferment: supposing that the most acceptable and the
"deerest present I might offer up unto God, for his providence extended towards me in ad-
"vancing me to the kingdome, was to perform the same. And being desirous not only to
"gratifie them, but also all those Jews that are in the whole world, I have determined to cause
"your law to be translated; that after it hath been transcripted out of Hebrew into Greek,
"I might place it in my Library. You shall therefore do well, if you chuse me out six dis-
"creet and learned men of every Tribe amongst you, who are already stept in years, and
B "send them unto me, who by reason of their age shall be well instructed in your laws, and
"sufficiently enabled to expound the same. For in so doing, I shall accept it at your hands,
"as a great honour. For this cause I send unto you *Andrew* the principal Captain of my
"guard, and *Aristeus* also (whom we especially honour) to confer with you: by whom I
"have sent you one hundred talents of silver, as the first fruits of those gifts and sacrifices,
"which we intend to offer in the Temple. You shall do us an especial favour, if you signifie
"your minde unto us by your Letters.

As soon as *Eliazar* had received the Kings Letters, he returned him an answer full of honor and affection, according to the tenour which ensueth: "The high Priest *Eleazar* to King *Pto-*
"*lomey*, health. If you, your Queen *Arsinoe*, and your children be in health, all our affairs like-
C "wise have no less fortunate success. We have received your princely letters with no small
"joy, and have both read and considered upon the contents thereof; we have also published
"them in the presence of all the people, and have declared unto them your piety towards
"God, and have shewed them those viols which you sent us, twenty of gold, and thirty of
"silver; with five vessels, and a Table which in way of present you have sent unto us. We
"have likewise shewed them those hundred talents which *Andrew* and *Aristeus* (very ver-
"tuous and excellent learned men, and honoured by you amongst your deerest friends) have
"brought unto us, to be employed in sacrifices and other necessities of the Temple. Know
"therefore that whatsoever standeth either with your content or profit, we will enforce our
"own natures, to the end we may acknowledge the benefits, which you have divers wayes
D "bestowed upon our nation. We have therefore duely and continually offered sacrifice
"for you, your Queen *Arsinoe*, your children and friends: the people likewise have prayed
"that God would send you happy success in whatsoever you desire, that your kingdome
"may be continued in peace, and that the translation of our law may be accomplished in
"such sort, as you desire, for your own commodity. To that intent we have chosen six Elders
"out of every tribe, whom we send unto you, together with the original of your Law. Our re-
"quest is, that according to your accustomed piery & justice, you return us both our laws and
"these interpreters in safety, as soon as they have satisfied your expectation. Fare you well.

Eleazars Letters in answer to Ptolomey.

This is the answer which the high Priest sent unto him. Yet have I thought it to be a mat-
ter meerly unnecessary to set down the names of the seventy two Elders in particular, who
E were sent by *Eleazar* together with the law, notwithstanding they were sent down in the E-
pistle. Yet think I it not amisse, to recite the excellency and fashion of those presents that
were sent by the King, and offered up unto God, to the end that all men may know how
zealous he was towards the service of God. For in performance thereof, he spared no im-
measurable expence, but continually assisted the workmen, and examined their workman-
ship, to the end that nothing might be carelesly finished, or negligently performed. I will
therefore set down (as near as in me lieth) the excellency of every piece (although it may
be thought that the course of history requireth it not) but therefore will I discourse the same,
because my desire is by so doing to express unto the Readers, how great the liberality and
generosity of the King hath been. And first of all I will begin to describe the Table.

The description of those presents which Ptolomey dedicated in the Temple of Jerusalem.

F The King desirous to make it great in all dimensions, desired to know the greatness of
that which was at Jerusalem, to the intent that he might cause it to be far greater. And
having certain notice how great it was, and that there was no let but that he might make his
far greater, he said that he would have it five times greater than the other: but that he fea-
red lest being so great, it would be unfit to offer sacrifice thereupon; and his intention was,
that the oblations which he offered, should not onely serve for shew, but that they might
also be somewhat proper for the use and service of the Temple. For this cause, concluding
that the first was of sufficient and convenable measure, he resolved his should not exceed the
other in greatness; but that equalling the same in quantity of gold, it might exceed the
other in variety and beauty of workmanship. For he was ingenious to observe the nature of

The golden Table.

The year of the world, 3684; before the Nativity of Christ, 280.

divers things, and to invent new and unexpected fashions: so that by his ripe judgment, he shewed the workmen such inventions, as beforetime had not been in use; and commanded them to make and finish them, having alwayes an eye to the module, that he had proposed them to work by. He undertook therefore to make the Table of two cubits and a half in length, of one in breadth, and of one and a half in heighth all of massie gold: about the which there was made a border, a hand breadth large; enriched with moving waves, on which there was a bent graven with admirable art, appearing on three sides: For being triangulary, every angle presented the same engraving; so that when it was turned, it seemed that one and the same, and no wayes different figure, represented it self: within the inside of this border it was inchased with divers goodly figures, but on the outside it was far more excellently beautified and wrought, because in that part it was most open to the eye. For this cause the upper part of the Table appeared to be of two parts, and of three angles, which (as we said) were apparent at such time as the Table was turned, each one seeming of equal magnitude with the other. Upon the graven bends there were precious stones inchased, distant by equal proportion the one from the other, and fastned by golden buttons tyed by loopes. The sides of the borders (which presented themselves to the eye) were beautified with rich stones, disposed after the manner of an oval; and there was a border of golden twigs engraven round about the Table: under the ovals there was a crown garnished with clusters of divers sorts of fruits, the clusters of grapes hung down, the spikes of corn stood upright, and all was inclosed with pomegranats, and the precious stones were inchased in gold thorow the whole circuit of the Table, to present each sort of fruit in their native colours. There was also a rank of ovals under the crown, not unlike to the former, made of gold: so that on both sides, both the variety and delicacy of the work appeared, both in the bends and borders; as also in the Table, in which there appeared not any difference, on whatsoever side it was turned; and from the top unto the lower foot one and the same workmanship appeared. For it had a plate of gold some four fingers broad, comprehending the breadth of the Table, on which the feet of the same were staied, which were afterwards fastned to the border by buttons and clasps of gold, to the end that the excellent and curious workmanship might the better be seen, and that on what side soever it were turned, it might alwayes seem the same. They engraved also on the same a labyrinth, in the midst whereof there were divers kinds of precious stones, shining like stars: and amongst the rest there were Rubies and Emeralds of most orient brightness, as also all other sorts of stones that either are esteemed or desired for their beauty or price. Near unto this labyrinth from the one end unto the other, there were certain corded plated in the middle like unto a Rhombus or Losenge, upon which there were certain pieces of Crystal and Amber, enchased and placed the one by the other in equal distance, and proportion: which gave a marvellous contentment to whomsoever beheld the same; The Chapters of the feet were made after the form of a Lilly; the leaves whereof bent themselves under the Table, whereas otherwayes the stalke seemed to be stretched out straight. The base of the same was an hands breadth large, adorned with a Carbuncle in every part. The breadth thereof was eight fingers, on which all the plate of the feet was staied; and on every one of them was there engraven by curious workmanship, Ivy and Vine branches loaden with clusters of grapes, so made to life, that they seemed to be very grapes indeed. For the whole was so subtile and delicate, that when the wind blew, the workmanship waved and was carried up on high; so that it seemed that these fruits were rather natural, then counterfeited by art. The work was made after a new fashion, as if it consisted of three pieces: and notwithstanding it was so well shut and closed together, that the seams and joynts might not any wayes be seen: The thickness of the Table was no less then half a cubit.

See here what this present was, which through intire affection the King presented: wherein the price of the stuff, the diversity and beauty of the workmanship, and the excellency of the engraving was accomplished in perfection. Moreover in this he so far exceeded himself to perform so much, that if it might not surpass the other which was already in the Temple, at leastwise in art, new invention and excellency of project, it might be far more excellent and admirable. He gave besides this, two vessels of gold, scaled from the bottom as far as the half part of the Cup; and besides that, inriched with divers precious stones curiously and diversly enchased. And in the midst of them there was a labyrinth a cubit high, made of all sorts of precious stones, and at the foot thereof were ingraven spires, after the manner of twigs, and fast by them a certain fold like unto a net made in oval fashion, that ascended even unto the brims. The midst thereof was filled with little targets, of the greatness of four fingers, made of precious stones, and round about the edges thereof were lillies,

Two golden standing cups.

lillies, ivy flowers, and vines with their clusters of grapes engraven round about. This was the beauty and excellency of those two Cups, each of them containing twenty and foure pints. There were also others made of silver, so transparent as if they had been of the purest Crystal, thorow which all things that were put into them, were natural, and manifestly discovered. He caused also thirty ewers to be made, in which all the gold that was not covered with precious stones, was shadowed with Ivy leaves, and vine branches most curiously engraven: and all these things were not only miraculously wrought by the wonderfull cunning of the workmen; but were in like sort seconded by an ambitious diligence of the King, who thinking it not enough that without parsimony he had undertaken the charge, did oftentimes (forsaking his most serious affairs) visite the shops, and examine the works; and that which more and more increased their diligence, was, for that they saw him so intent upon the business, which made them the more earnest upon their work.

The year of the world, 3684. before Christs Nativity, 280.

Two silver standing cups. Thirty viols. Ptolomeys charge and diligence in the finishing of his presents.

And these were the presents which were sent by this King to be dedicated in the Temple of Jerusalem. All which being consecrated and laid up in the Temple by the high Priest *Eleazar*, after he had greatly honoured those that brought them thither, and delivered into their hands certain presents to be tendered in his behalf unto the King, he dismissed and sent them back again. No sooner were they arrived in Alexandria, but the King (having notice thereof, and how the seventy two Elders were come with them) he sent to seek out his Embassadours, *Andrew* and *Aristæus*, who came and presented him with letters from the high Priest *Eleazar*, and answered him to all that which he demanded of them face to face. And being desirous to communicate with the Elders that came from Jerusalem to expound and interpret the Law, he contrary to his ordinary custome and manner dismissed all those that resorted thither for their particular affairs, to whom he was accustomed to give audience every fifth day; as it was his ordinary manner also to give monethly satisfaction to forrain Embassadours. Having therefore for that time dismissed them, he kept those by him whom *Eleazar* had sent unto him; who coming to his presence (accompanied with those presents which the high Priest had delivered them to present unto him, with the Originall wherein the Law was written with golden letters) he asked them where their books were: and they discovering and opening them, shewed them unto him. After the King had seen them, he was very much astonished, to see the membranes and parchments so delicate, and to behold the whole form thereof so perfectly conjoyned, that it was impossible to discover the seams: and he told them that he gave them thanks, for that they were come unto him, and more great thanks unto him, that he had sent them, and the greatest and most special thanks unto God, who was the Author of these lawes. Whereupon the Elders and those that assisted them, cried out altogether, and wished that all good hap might befall the King: who through the excessive joy that he conceived, burst out into tears; For *naturally extream joy and most grievous sadness have like effects.* After he had commanded that these books should be committed to their trust who were deputed to that office, at length he saluted the Elders, telling them that it was very behovefull for him first of all to debate with them upon the matter, to which intent he had sent for them; and afterwards to give them entertainment: In a word, he confessed unto them, that their access was so grateful unto him, that he promised them, so long time as he lived, he would every year renew and honour the memory of the same, (and by good hap it was the very same day wherein he overcame *Antigonus* by Sea.) His pleasure was also, that they should be his guests, and he caused divers goodly lodgings to be assigned them under the Castle.

The 70. Interpreters coming to Alexandria, are royally entertained.

Nicanor likewise, who had the charge to entertain strangers, commanded *Dorotheus* (who was ordinarily imployed in the same) to prepare for every one of them such things, as were necessary for their diet and entertainment. For so was it ordained by the King, that in every City that had any particularity in their manner of life, there should be a Commissary appointed to provide for forrainers that arrived in that place, to the intent they might be intreated according to their customes: intending thereby, that their entertainment should be the more agreeable unto them, and that they might be the less tired with forrain novelties. This custome of his was put in practice at this time by *Dorotheus* care and exact diligence, who in his own person disposed all that which was necessary for that hospitality. He prepared two places to banquet in, in two several parts (according as the King had commanded him) so that some of them might sit on either side of him, and the rest might be placed near unto his Table, omitting nothing of that which concerned either their honour or kind of enterview. When they were in this sort placed, the King commanded *Dorotheus* to entertain them in like manner, as he was wont to do those who repaired unto his Court from Judæa. Hereupon he dismissed the Egyptian Priest, and others that were wont to make

The year of the world, 3684. before Christs Nativity, 280.

The banquet that Ptolomey made for the Jews, and their prayers before meat.

the ordinary prayers: which done, he commanded that one of the Elders called *Eleseus* (who in like sort was a Priest should bless the Table: whereupon he standing upright in the midst of them all, besought God to bless both the King and his Subjects with all happiness. Whereupon there arose an applause and acclamation of all men, intermixed with joyfull delight; which being ceased, they fell to their banquet, and made good cheer with that which was set before them. When the King had held his peace so long as he thought convenient, he began at last to play the Philosopher, asking of every one of them certain questions in Physick, praying them to decide and discuss the same; and when as each of them in order had very pertinently answered to the question that was propounded unto them, the King took great pleasure therein, and for twelve dayes space he continued this feast. Whoso desireth to know the questions that were proposed unto them in particular, let him reade the book which *Aristæus* hath written to that effect. In a word, the King was not onely astonished at their answers, but the Philosopher *Menedemus* also, who having affirmed that all things were administred by divine providence, and that it appeared what the vertue and excellency of this discourse was, this questioning debate was finished. But the king protested in their presence, that their access had infinitely contented and instructed him, in that by their means he had obtained the good hap to be informed by them how to govern his kingdom. VVhereupon he commanded that each of them should have three talents given him, and that they might be conveyed to their lodgings. Some foure dayes after, *Demetrius* took them with him, and led them over that trench of the Sea that containeth seven furlongs, and that bridge which covereth the Island with the continent, and toward the Northermost end thereof, he assigned them a lodging remote from all noise, and fit for contemplation: to which place after he had brought them, he besought them, that since they had all those things that were necessary for the interpretation of their laws, they would intend the same without any discontinuance of the work, untill they had brought it to perfection; and they for their parts imployed all their labour and diligence that was in them possible, to the end the interpretation might be exact, intending onely and continually this labour from the morning untill three houres after noon: after which time they imployed the rest of the day in their refection; and to that end they were furnished in all aboundance with all sorts of victuals. Over and besides, *Dorotheus* presented them with a part of divers dishes which were prepared for the King: for so had his Majesty commanded it. Thus every morning entred they the Kings Palace, and after they had saluted him they retired themselves to their accustomed place; and after they had washed their hands in the sea water, and were purified, they set them down in that manner to proceed and prosecute their translation. Now when the law was fully interpreted, and the work was fully finished, in the space of seventy and two dayes; *Demetrius* assembled all the Jews in that place where the law had been translated, and caused it to be read over in the presence of the interpreters themselves. Which done, the Assembly approved the Exposition of the Interpreters; and praysed *Demetrius*, by whose suggestions and invention they enjoyed so great a good. They requested likewise that this Exposition should be perused and over-read by the Nobles and Governours. After this, both the Priest, the Elders of the Interpreters, and the Magistrates of the people required, that since this translation was so happily atchieved, it might remain unaltered; so that no jot thereof might be changed.

The Translation of the Bible into the Greek tongue.

Which resolution being allowed by all men, it was ordered, that if any man perceived any thing in that Translation, which was either exuperant or deficient, he should consider thereupon and give notice thereof, to the end it might be corrected: dealing herein very discreetly, to the end that that which had once been adjudged good, should continue inviolable for ever. The King therefore was highly contented, seeing his endeavours and purpose in that behalfe so happily and profitably finished: but above all things, he took pleasure in reading of the Law, admiring at the deep conceit and wisedome of the Law-maker, and began to question with *Demetrius*, by what means it came to pass, that neither any Poet, nor Historiographer had made mention of that Law, notwithstanding that in it self it was so admirable. To whom *Demetrius* gave this answer: that no man was so hardy to touch that work, by reason that it was Divine, and every way venerable: assuring him also, that certain men who had attempted to set their hands thereto, had been punished by God: giving him to understand, how *Theopompus*, intending to reduce certain contents of that Law into his History, had been distraught in mind for more then thirty dayes, and that having some intermission of his fit, he appeased God by prayer; thereby easily conjecturing what was the cause of his malady. Moreover, he was certified by a Vision that appeared unto him in his sleep, that this inconvenience befell him, in that he had too curiously searched into

Gods justice upon those Ethnicks that intermedled with the sacred Scriptures.

A into ſacred and divine matters, and had intended to communicate the ſame with prophane men: from which enterpriſe ſith he had deſiſted, he recovered his right wits again. He likewiſe inſinuated further, that *Theodeſtes* the tragick Poet, intending to make mention in ſome of his Poems of a certain hiſtory written in the ſacred Scriptures, was ſtrucken blinde; and acknowledging the cauſe hereof to proceed from his audacious preſumption, he was reſtored his ſight after he had appeaſed Gods diſpleaſure. *The year of the World, 3684. before Chriſts Nativity 380.*

When the King had conſidered on theſe words, according as *Demetrius* had diſcourſed them unto him, he proſtrated himſelf on the earth, and commanded that the books ſhould be carefully kept, to the end they might continue in their pure integrity. Furthermore, he exhorted the Tranſlators to repair oftentimes unto him from Iudea, aſſuring them that in ſo doing, the matter would redound both to their honour and profit; telling them that for B that time he thought good to diſmiſs them: but when they ſhould return unto him again of their own motion, they ſhould obtain all that which their wiſedome deſerved, or his magnificence might impart unto them. This ſaid, he gave them leave to depart, after he had given each of them three ſeveral ſuites of apparel, two talents of gold, and a cup that was in value worth a talent, and a certain bed or curious ſeat to ſit and banquet upon. This gave he them for themſelves. But to *Eleazar* the high Prieſt he ſent by them ten couches, whoſe feet were of ſilver, and the furniture correſpondent, and a veſſel of thirty talents; Ten purple robes likewiſe, and a magnificent Crown, and one hundred pieces of fine linen: and beſides that, he ſent in way of preſent unto the Temple, Ewers, Baſins, and two golden veſſels: beſeeching *Eleazar* by his letters, that if any one of his ſubjects had a will to come unto him, he C would permit him, aſſuring him that he would highly eſteem the converſation of ſo learned men: and that he had riches which he would imploy with great pleaſure in ſuch affairs. See here how *Ptolomey Philadelph* eſteemed and honoured the Iews.

The preſents which the King beſtowed upon the Interpreters, and thoſe he ſent to Eleazar.

CHAP. III.

How the Kings of Aſia honoured the nation of the Jews, and gave them liberty and freedome to dwell in thoſe Cities that were builded by them.

D THey received honour likewiſe at the hands of the Kings of Aſia, becauſe they had born arms under them. For *Seleuchus* ſirnamed *Nicanor*, highly reſpected them, and permitted them to dwell in thoſe Cities which he built in Aſia and lower Syria; yea in Antioch likewiſe, which was the Metropolitane and chief City. Moreover he ordained, that they ſhould be held in as great eſtimation, as either the Macedonians or Greeks that inhabited therein: ſo that even unto this day that order is continued (as it appeareth by this) for that the Iews refuſing to anoint themſelves with forrain oyl, do receive a certain ſumme of money from the maſters of the exerciſes in lieu of the oyl. Which when the people of Antioch intended to aboliſh, during the preſent War, *Mutianus* at that time Governour of Syria, oppoſed himſelf againſt them. Again, when as *Veſpaſian* E and his ſonne *Titus* had conquered the world, although the Alexandrians and Antiochians required them, that the priviledges that the Iews enjoyed might continue no more; yet could they not obtain the ſame. Whereby the humanity and valour of the Romans may appear, and in eſpecial of *Veſpaſian* and *Titus*, that notwithſtanding they had been ſo travelled by the Warres of the Iews, and were ſo bitterly incenſed againſt them, for that they had not by laying down their arms ſubmitted themſelves, but had continued War againſt them to the uttermoſt, yet deprived they them not of their fore-ſaid priviledges, but ſurmounted their diſpleaſure which they had long before conceived againſt them: and in like ſort had not regard to the requeſt of two ſo puiſſant Cities, as Alexandria, and Antioch were: In ſuch ſort as they granted nothing in favour of them, neither ordained any thing in diſfa- F vour of thoſe whom they had overcome in War, to the intent to aboliſh one onely jot of thoſe priviledges which they had in times paſt; but ſaid that they that had reſiſted them by arms, and who had been overcome, were ſufficiently puniſhed for their obſtinacy: and as touching thoſe that had not committed any offence, they ſaw no reaſon to deprive them of their rights and prerogatives. We know likewiſe, that *Marcus Agrippa* was of the ſame opinion, as touching the Iews. For whereas the Ionians were ſeditiouſly bent againſt them, and beſought *Agrippa* that it might be onely lawfull for them to make uſe of the priviledges which *Antiochus Seleucus* Nephew (whom the Greeks intituled by the name of God) had given them; requiring that if the Iews were of their bloud, they might be tied to adore the ſame gods which the Ionians worſhipped: When as therefore this matter was referred to the determination

Hedio & Ruffinus, chap. 3. The immunities and priviledges granted to the Jews by Seleucus Nicanor, King of Syria.

The priviledge in Antioch continued to the Jews.

The year of the world, 3684. before Christs Nativity, 280.

determination of the Judges, the Jews had the day, and obtained the liberty to live according to their own laws and customes: and he that at this time pleaded their cause, was *Nicholas Damascene*. For *Agrippa* pronounced, that it was unlawfull for them to innovate any wayes: And if any man desire to have exact knowledge hereof, let him read the hundred twenty third, and twenty fourth book of the histories of *Nicholas*. Neither ought this judgement of *Agrippa's* to seem in any sort strange: for at that time our Nation had not by any warres procured the Romans displeasure. But upon just occasion may a man admire the magnanimity of *Vespasian*, and of his son *Titus*, who behaved themselves with such moderation after so great a war, and so grievous battels as they had fought against us.

Antiochus the great, King of Asia and Syria, vexeth the Jews;

Now will I return to my purpose, from whence I have digressed. At such time as *Antiochus* the great reigned in Asia, the countrey of Jewry was grievously spoiled, and both the Jews and the inhabitants of Cœlosyria endured many miseries. For *Antiochus* making war against *Ptolomey Philopater* and his sonne, called *Ptolomy* the Famous, they were pitifully perplexed. For whether *Antiochus* either overcame or was overcome, they were continually spoiled: so that betwixt the prosperity and adversity of *Antiochus*, they fared like a ship tossed and tormented with a storm. Finally, after *Antiochus* had overcome *Ptolomey*, he conquered Jewry. After the death of *Philopater*, his sonne sent a great army into Cœlosyria under the conduct of *Scopas*, who seized a great number of those Cities; and our Nation also was inforced by War, and conquered by him. Not long after this, *Antiochus* fought with *Scopas*, near unto the flood Jordan, and obtained the victory, discomfiting the greater part of the enemies army; at which time *Antiochus* recovered again those Cities of Cœlosyria, which were before-time surprised by *Scopas*. He took Samaria also: which when the Jews perceived, they submitted themselves of their own accord unto him, and having entertained him in the City of Jerusalem, they gave both his Army and his Elephants abundance of provision, and willingly assisted him with their forces, to subdue those garrisons which *Scopas* had planted in the fortresses of the higher City. For which cause *Antiochus* supposing it to be a matter behovefull for his honour, to acknowledge and remunerate the affection and forwardness which the Jews had expressed in his service, wrote unto his Captains and friends, signifying unto them how forward the Iews had been in his warres: and to express likewise what gifts he intended to bestow upon them.

The year of the world, 3742. before Christs Nativity, 222.

Hereafter I will insert the copy of his letters which he wrote in favour of them, after I have recited that which *Polybius* the Megalopolitane, writeth, answerable to this purpose, which I will recite out of the sixteenth book of his histories. *Scopas* (saith he) the General of *Ptolomeys* army, marching towards the mid-land, did in one winter overcome the whole nation of the Iews. He reciteth also in the same book, that after that *Scopas* had been overcome, *Antiochus* seized Bathanæa, Samaria, Abila, and Gadara; and anon after the Iews, which dwelt at Ierusalem where the Temple was, joyned themselves with him: and although we are to speak more amply and particularly of that apparition that happened near unto the Temple; yet notwithstanding we will deferre the recital hereof untill another time. This is that which *Polybius* hath written. But to return unto our purpose: I will recite in this place the copy of those letters which were sent by the King. King *Antiochus* to *Ptolomey*, Health.

Ptolomey Epiphanes King of Egypt warreth against the King of Syria.

The year of the World, 3760. before Christs Nativity, 204.

Polybius the Megalopolitane of Scopas Ptolomeys captain.

Antiochus Epistle to Ptolomey, as touching the liberty of the Jews.

" Whereas the Iews have given us a most apparent testimony of their affection towards us,
" since the first time of our entrance into their Countrey, and have magnificently entertained
" us at such time as we were in person before their City, by presenting themselves before us
" with all their Elders; and have also furnished us largely with all that which was necessary for
" our souldiers and our Elephants; and have likewise taken arms with us against the Ægyptian
" garrison: we have thought it a matter answerable to our honour, to affoord them some satis-
" faction in repairing their City, ruinated by humane casualties, to the intent it might be in-
" habited and peopled again, by gathering together those Iews that are scattered abroad in
" divers places, and planting them again in the same. And in especial (to the end that the
" service of God may be renued) we have set down a certain summe of money to be imployed
" in sacrifices, and in buying beasts for their offerings, wine, oyl, and incense; that is to say,
" twenty thousand sicles of silver; and for fine floure according to the law of the place, one
" thousand, four hundred and sixty measures of wheat, and three hundred, seventy and five
" measures of salt. And my will is, that all these things that are above-named, be delivered
" unto them according to the form of our ordinance. We likewise command, that the work
" of the Temple be finished with the galleries, and other necessary buildings, and that all the
" stuffe of timber be brought out of Iudea and other places, and especially out of Libanus,
" without any tax or tallage: which exemption also shall take effect in all other necessaries
" that are requisite towards the reparation of so famous a Temple. My pleasure likewise is,

that

that all they of the same nation govern their estate, according to their own laws. Let the ancient Priests and Scribes of the Temple also, and the singing men be freed from all taxations, that are paid by the powl, and the tributes of the crown, and all other whatsoever. And to the end that the City may be the sooner builded, I grant unto all them that inhabit the same as this present, or that hereafter shall transport themselves thither within the moneth of October, to inhabite the same with exemption of all charges for three years space. "We forgive them moreover the third part of their tributes, to the intent they may recover "themselves of their losses. We will also that those citizens that have been forcibly led from "thence into servitude, be set at liberty, both they themselves, as also those that are of their "alliance; commanding their goods to be restored unto them. Farewell.

The year of the World, 3760. before Christs Nativity 204.

The Edict of Antiochus the great in honour of the Temple.

These were the contents of this letter. And to yeeld the more honour unto the Temple, he sent an edict thorow all his kingdome to this effect: That it should not be lawfull for "any stranger to enter within the incloſure of the Temple, without the Jews permission; ex- "cept those that should be purified according to the law and custome of the place. That no "man should bring into the City any flesh of horse, mulet, wild or tame asses, leopards, foxes, "or hares, or generally of any cattel prohibited to be eaten by the laws of the Jews. That it "should not be lawfull likewise for any man to bring their Skins into the City or to nourish "any such beasts in the same, but that it might be onely lawfull to use those beasts which "might be sacrificed unto God, according to the law of their ancestors. That whosoever should contradict those inhibitions, he should pay three thousand drachmes of silver unto the Priests. Furthermore, to express his piety and fidelity towards us, at such time as he heard of the troubles that happened in Phrygia and Lydia, he wrote also unto *Zeuxis* governour of one of the higher Provinces, and his intire friend, commanding him to send certain of our Nation from Babylon to Phrygia, writing unto him to this effect: "King *Anti-* "*ochus* to *Zeuxis* his father, Health. If thou art well, I am glad of it; I likewise am no less "healthy. Understanding that those of Lydia and Phrygia are newly grown to rebellion, I "have thought good (according to my duty) to prevent the same: and whilest I consulted "with my friends what was to be done, it hath been thought fit that two thousand families "of the Jews, with all their households should be sent thither; all which should be drawn out "of Mesopotamia and Babylon, to plant them in garrisons and places of security. For I am "perswaded of their good affection and zeal towards us, both in respect of their devotion "towards God, as also for the testimony which our predecessours have born of them; name- "ly that they are faithful, and ready to execute that wherein they are employed. And although "it be a difficult matter to remove them, yet resolve I my self that it shall be done; and with- "all, I permit them to live according to their laws. Now when they shall arrive in that place, "thou shalt bestow on every one of them places to build them houses on, with sufficient lands "both for tillage and to plant their Vine-yards in: for which they shall pay no tribute for ten "years space: and during such time as they may gather of their own for their sustenance, they "shall be allowed their provision of corn for them and their servants. Our will is also that they "who shall be employed on necessary affairs, be sufficiently provided of that they need, to the "intent that being so bountifully dealt withall by us, they may shew themselves the more "affectionate in that which concerneth us. Thou shalt give order also to the uttermost of thy "power, that this nation be no wayes overpressed, or interessed by any man. Farewell.

Antiochus Epistle to Zeuxis, in which he maketh honourable mention of the Jews.

The year of the World, 3764. before Christs Nativity, 200.

Hitherto we have sufficiently declared, what friendship *Antiochus* the great bare unto the Jews. After this, *Antiochus* contracted alliance and friendship with *Ptolomey*, who gave him his daughter *Cleopatra* in marriage, and assigned him for her dowry Cœlosyria, Samaria, Judea, and Phœnicia, and for that these two Kings divided the tributes between them, the chiefest in authority in every province, redeemed the exaction of their Countrey, and paid the summe agreed upon to the Kings treasury.

Antiochus friendship and confederacy with Ptolomey.

The Samaritanes molest the Jews.

At that time the Samaritans puffed up with their prosperity, vexed the Jews, spoiling their Countrey, and leading them away prisoners perforce. This hapned under the high Priest *Onias*. For after the decease of *Eleazar*, *Manasses* his Uncle obtained the Priesthood and after the death of *Manasses*, *Onias* the sonne of *Simon* surnamed the Just, enjoyed this dignity. *Simon* was brother to *Eleazar*, as I have heretofore declared. This *Onias* was of no great capacity, and withall was very covetous: by which means he failed to pay the twenty talents of silver, which his predecessours were wont to pay to the Kings of Egypt, of that tribute which the people paid unto him. Whereupon *Ptolomey Energetes*, the father of *Philopater*, was grievously incensed against him; so as he sent an Embassadour to Jerusalem to accuse him, for that he failed to pay his accustomed tribute, threatning him, that if henceforward he received it not, he would divide his Countrey amongst his souldiers, and send them

The year of the World, 3770. before the Nativity of Christ, 194.

Hedio & Rufinus, chap. 4. Onias the high Priest, provoketh the King of Egypt for non-payment of his tributes.

The year of the world, 3774. before Christs Nativity, 194.

them to inhabit the same. When the Jews were ascertained of his complaints, they were confused and amazed: but *Onias* was no whit moved thereby, because he was wholly given over to coverteousness.

CHAP. IV.

Joseph *the sonne of* Tobias *preventeth the imminent calamity of the Jews, and becometh* Ptolomies *friend.*

The taxation of the high Priest for offending the King.

But a certain man called *Joseph*, the sonne of *Tobias* and of *Onias* sister who was the high Priest; being young in years (but honoured in Jerusalem for his wisedome, fore-sight, and justice) having certain notice by his mother of the arrival of this Embassadour, came unto the City (for he had been absent in the village of Phicala where he was born) and sharply reproved *Onias* his Uncle on the mothers side, for that he did not any wayes provide for the security of his Citizens, but sought to draw his Countrey-men into a general hazard, for that he retained in his hands that money which was levied for the tribute: Whereby he told him that he had obtained the government over the people, and purchased the High Priesthood. And that if he were so bewitched with money, that for the love of the same he could have the patience to see his countrey in hazard, and behold his citizens also suffer all that which cruelty could inflict upon them; he counselled him to repair unto the King, and to require him to bestow the whole or the half of the tribute upon him. Hereunto *Onias* answered, that he would no more execute the government, and that if it was possible for him, he was ready to give over the Priesthood, and that therefore he would not repair unto the King, because he was not any wayes moved with these occurrences. Whereupon *Joseph* asked him, if he would permit him in the peoples behalf to go Embassadour unto *Ptolomey*. Whereunto *Onias* answered that he gave him free leave. Upon this occasion *Joseph* went up into the Temple, and summoned the people to a generall assembly, exhorting them to be no wayes troubled, and to conceive no fear through the negligence of his Uncle *Onias*, requesting them to be confident in heart, and estranged from all sinister suspition; promising them that he himself would go in Embassage unto the King, and faithfully plead their cause before him, and perswade him that they had committed no insolent neglect, or contempt against his Majesty. Which, when the people understood, they gave *Joseph* hearty thanks. Whereupon he presently came down from the Temple, and honourably entertained the Embassadours that came from *Ptolomey*, and having presented them with gifts of great price, and feasted them magnificently for many dayes, he sent them back to their Prince; assuring them that he would in person follow them. And the rather was he incited to this journey, because the Embassadour had perswaded him to repair into Egypt, under such assurance, that he would obtain all his requests at *Ptolomey*'s hands; the rather for that he was wonne with the young mans free spirit and noble entertainment.

The Kings Embassadour honourably entertained, who reporteth Josephs liberality upon his return into his Countrey.

As soon as the Embassadour returned into Egypt, he certified the King of *Onias* ingratitude, and *Josephs* humanity: certifying him that he would come in person to entreat pardon for the people, for that offence they had committed against him; and the rather, for that he was in especial authority among the people: and so far usurped he upon *Josephs* praises that both the King and the Queen *Cleopatra* had a good opinion of him, notwithstanding he was as yet absent. But *Joseph* sent unto Samaria to his friends, and borrowed money, making his preparation for his voyage. Having therefore furnished himself with apparel, vessels, and horses, with the expence of almost twenty thousand drachmes, he arrived in Alexandria.

At that very time it chanced that the Princes, and governours of Phœnicia and Syria repaired thither to buy their tributes: for the King was accustomed every year to sell them to the men of most respect in every City: These meeting with *Joseph* on the way, began to mock at his baseness and poverty. But when he came to Alexandria, and had intelligence that the King was at Memphis, he set forward and went out to meet him. When as therefore the King, accompanied with the Queen and *Athenion* his friend, who had discharged the place of Embassadour in Jerusalem, came riding onward in his chariot; *Athenion* (who had been honourably entertained by *Joseph*) perceiving him upon the way, certified the King, that it was he, of whom he had spoken upon his return from Jerusalem: protesting on his behalf that he was both a good and honourable young man. Whereupon *Ptolomey* embraced him above the rest, and made him mount his chariot. Where he was no sooner seated, but the King began to accuse *Onias* for that which he had committed. But *Joseph* said unto him, Pardon him, O King, and have respect to his old years. For you know that ordinarily

ordinarily old men and young children have one and the ſame underſtanding; but for our ſelves, who are young you ſhall have what you pleaſe to require, without any pretext or cauſe of diſcontent. Hereupon the King took pleaſure in the good behaviour and pleaſant diſcourſe of the youg man, and began to love him the more, as if he had received a preſent atteſtation of his wiſedome: whereupon he commanded that he ſhould be lodged in his own Palace, and that daily he ſhould accompany him at his Princely Table. *The year of the world, 3770. before chriſts Nativity, 194.*

As ſoon as the King came back to Alexandria, the Lords of Syria ſeeing *Joſeph* ſitting near unto the King, were ſore diſpleaſed: and the day drawing near wherein they were to receive the aſſurance of their tribute, they that were of the greateſt reckoning in their countrey farmed the ſame; ſo that the tributes of Cœloſyria, Phœnicia, Judea, and Samaria, amounted together to eight thouſand talents. Whereupon *Joſeph* ariſing, blamed the farmers, for that they had plotted amongſt themſelves to beat down the price of the tributes, promiſing to give the double; and that he would likewiſe return the forfeitures that were levied upon the goods of ſuch as offended; which were farmed together with the tributes. The King gave ear to this diſcourſe of his with great content, and ſaid, that he approved the ſale of theſe tributes unto *Joſeph*, who in this ſort augmented his revenue. When as therefore he was demanded whether he could give ſureties? he made him anſwer with a bold courage: O King (ſaid he) I will give thee ſuch pledges as are both worthy and honourable, and ſuch as you cannot miſtruſt. When as therefore the King inſtanced him to produce them: I will (ſaid he) O King, preſent thee for ſureties, thy ſelf, and the Queen thy wife, that one of you may be a ſurety for me to the other. *Ptolomey* ſmiling hereat, granted him the farm of the tribute, without further ſurety. This favour of his diſpleaſed thoſe Governours of the Cities that were come into Egypt, in that they ſaw themſelves contemned and conſtrained to return with ſhame unto their houſes. But *Joſeph* obtained 2000. footmen from the King; to the end to enforce the tribute from thoſe Cities, who were negligent in their payments: and after he had borrowed five hundred talents of the Kings friends in Alexandria, he departed into Syria. The tributes of Cœloſyria committed to Joſeph.

As ſoon as he came to Aſcalon, he demanded the payment of the tribute at the citizens hands, which they not only refuſed to perform, but moreover upbraided him with injurious words. For which cauſe laying hold on about ſome twenty of the Principals among them, he put them to death: and having gathered their ſubſtances together, he ſent the King ſome thouſand talents, certifying him of that which he had done. *Ptolomey* admiring at his wiſdome, and allowing of his execution, permitted him to diſpoſe of all things at his pleaſure. The Syrians underſtanding hereof, were ſore abaſhed; and perceiving that the Aſcalonites were ſlain by *Joſeph*, through the ſeverity of his juſtice and their diſobedience, they opened him the gates, and received him willingly, and paid him their tributes. Whereas alſo the Scythopolitanes in way of contumacy refuſed to lay down, according to order, their accuſtomed tributes, he ſlew the chiefeſt amongſt them: the confiſcation of whoſe goods he ſent unto the King. When as therefore he had gathered much ſilver, and made great gains of the purthaſe of the tributes, to the intent to eſtabliſh and make his power of more continuance, he liberally employed his gettings; conſidering with himſelf, that it was a part of wiſdome to keep and entertain his good hap, by thoſe riches which he himſelf had gotten: For he ſent many preſents both to the King and Queen, and beſtowed liberal bounty both on their familiars and favourites, and alſo on all thoſe which had any authority, credit or favour in the Court, to winne and bind them unto him by his benevolence. And in this felicity of his continued he the term of twenty two years; during which time he was the father of ſeven children by one wife, and of another called *Hircanus*, whom he begot on the daughter of his brother *Solymius*, whom he married upon this occaſion which enſueth. The Aſcalonites and Scythopolitanes puniſhed for their contempt.

VValking upon a time in Alexandria in the company of his brother (who led with him his daughter already marriageable, to the intent to beſtow her upon ſome Jew of good quality) whileſt he ſate at meat with the King, there entred into the banquet a certain fair damoſel, trained up in dancing, with whom growing enamoured, he told his brother thereof, praying him ſith by the lawes of their countrey it was forbidden that a Jew might marry with a ſtranger, that he would hide his fault, and be a faithfull aſſiſtant unto him, to the end that he might enjoy her whom his heart deſired. His brother promiſed him to ſhew his willing forwardneſs herein; and in the mean time he adorned and decked his own daughter, and brought her by night unto his bed: whereupon he lay with her (not knowing who ſhe was, by reaſon he had drunk over much) and had her company. VVhich coming to paſs divers times, he was as yet far more burningly inflamed with the love of this Dancer, and told his brother that he Joſephs wealth and children.

was

The year of the world, 3770. before Christs Nativity, 194

was in danger to be enamoured all his life time; and that notwithstanding the King would not grant her unto him. His brother told him that he ought not to vex himself, promising him that he would enjoy her whom he loved, and that already she was his wife; opening unto him how all things had hapned, and how he had rather wrong his own daughter than to suffer his brother to fall into dishonour. After that *Joseph* had praised the kind and naturall affection of his brother towards him, he took his daughter to wife, who bare him a sonne called *Hircanus*, as it hath been said. Who being thirteen years old, gave testimony of that naturall spirit, and dexterity that was in him; by reason whereof his brethren conceived a certain hatred against him, the rather, for that he excelled them in all things, and had such parts in him, as might draw them to emulate him. Whereas therefore *Joseph* was desirous to know which of his children had the ripest judgment, and understanding; he sent them one after another to those Masters, who were most renowned for Science in that time; but all of them returned back unto him rude, and illiterated, by reason they were negligent and idle. Whereupon, he sent *Hircanus* the youngest of them after all the rest, into a desart place distant from the high way some seven dayes journey, and gave him with him three hundred couple of oxen, to sowe the ground in that barren place, hiding from him before his departure the yokes that should couple them together.

Hircanus offspring and towardness.

When as therefore he came unto the place, and perceived that the yokes were missing, he asked advice of some of the husbandmen: who counselled him to send some one back unto his father to fetch the couples. But he supposing that he ought not to lose so much time as would be spent in sending back a messenger, devised a cunning expedient stratagem, more than might be expected from one of his years. For he caused ten couple of oxen to be slain, and distributed the flesh amongst his workmen, and made them cut the Skinnes, and fashion couples thereof, and having yoked his oxen, he caused the land to be manured, according to his fathers direction; and afterwards returned home unto him. Who loved him the more intirely, by reason of his wisedome, and the subtilty of his understanding; praising besides that his resolution and execution; esteeming him the more, for that he was his only true sonne, to the general discontent of the rest.

Joseph sendeth his sonne Hircanus to Ptolomey.

When as therefore news was brought unto *Joseph*, that about that time King *Ptolomey* was blessed with a young sonne, and how all the chiefest Lords of Syria, and the Countries under his obeysance, repaired to Alexandria in great pomp to celebrate the birth-day of the Kings sonne; he being of himself unable (by reason of his age) to repair thither, he sounded his children, whether any one of them would go and visit the King. When as therefore the eldest sonnes had excused themselves, and made refusal to undertake the journey, pretending that they were of insufficient ability to perform the message, and all of them gave counsel that their brother *Hircanus* might be sent: *Joseph* took great pleasure thereat, and calling for *Hircanus*, asked him if he would go to King *Ptolomey*: who promised to undertake the journey, and told his father that he needed no great summe of money to performe the voyage; because in the way he would travel frugally, and content himself for the whole expence with ten thousand drachmes. *Joseph* was very glad to hear of his sonnes prudence; and after *Hircanus* had kept silence for a while, he counselled his father, that he should not present the King with any thing out of Judea, but that he should write unto his factor in Alexandria, commanding him to deliver such summes of money as he thought convenient to buy that which he found to be most magnificent and of best esteem in that City. *Joseph* imagining with himself, that perhaps he would onely imploy some ten talents in presents, and allowing his sonnes counsel, wrote unto his factor *Arion* (who had the use of almost three thousand talents of his in Alexandria.) For gathering up his money in Syria, he was wont to send it thither; and as oft as the prefixed time came wherein the Kings tributes were to be paid, he commanded *Arion* to defray the same. Having therefore letters of credence unto him, he journeyed towards Alexandria. Whereupon his brethren wrote presently unto all the Kings friends, that by some means they would make him away.

The year of the world, 3780. before Christs Nativity, 184.

Treason intended against Hircanus.

As soon as he was arrived in Alexandria, and had delivered his fathers letters to *Arion*; *Arion* asked him how many talents he would have? hoping that he would crave but ten, or some little overplus: but when *Hircanus* had told him that he had need of a thousand, he waxed wroth and reproved him for his prodigality, telling him how his father had gathered his goods with much travell, and thrifty sparing; and refusing his demands, he prayed him to imitate his fathers example who begot him: and in a word he told him, that he would deliver him no more than ten talents; and that for no other use, than to buy gifts to present the King withall. Whereupon *Hircanus* waxing angry, caused *Arion* to be kept in prison: All which his wife certified to *Cleopatra*, praying her that she would moderate the young man

(for

(for *Arion* was in great eſtimation with the Queen, who for this cauſe acquainted the King with the matter.) Whereupon *Ptolomey* ſent for *Hircanus*, and ſaid unto him; that he marvelled, that being ſent unto him by his father, he had not as yet viſited him; and beſides that, he had committed his fathers Agent to priſon: he therefore commanded him to yield him a reaſon thereof. Whereunto he anſwered, that there was a law among the Jews, that no man ſhould taſte of the ſacrifices that had not firſt of all viſited the Temple, and ſacrificed unto God; and that in that reſpect he had not hitherto viſited his Majeſty, becauſe he expected certain preſents to preſent his Highneſs with from his father, who was his bounden ſervant. Furthermore, he alledged, that he puniſhed his fathers ſervant, becauſe he had diſobeyed his commandement, which he ought not to do, whether his maſter were either noble, or ignoble: and if (ſaid he) we chaſtiſe not ſuch men, as they have deſerved, expect (O King) that you alſo ſhall be neglected by your ſubject.

The year of the world, 3780. before Chriſts Nativity, 184.

Hircanus apologie for his actions.

When *Ptolomey* heard theſe words, he began to ſmile, and wonder at the magnanimity of the young man. *Arion* perceiving that the King held himſelf ſatisfied, and that he was like to have no aſſiſtance at his hands, delivered *Hircanus* the thouſand talents, and by this means was he ſet at liberty. Some three dayes after, *Hircanus* came and ſaluted both the King and Queen; who entertained him graciouſly, and feaſted him kindly, for the affection ſake which they bare unto his father. He privily enquiring among the Merchants, bought one hundred young lads well lettered, and in the flower of their age, paying a talent for every one; and the like number of Virgins for ſo many talents. Being therefore invited to a banquet by the King, with all the Princes and other Lords, he was placed beneath them all, becauſe that (by reaſon of his young years) they that aſſigned the places, according to every mans dignity, made ſmall account of him. Now when as all the gueſts, after they had eaten their meats, laid all their bones before *Hircanus*, ſo that the table was loaden round about him, a certain pleaſant fellow of the Kings called *Triphon* (whoſe merry conceits and jeſts the King very willingly liſtned unto) during the time he was at meat, being ſollicited by thoſe that were at the Table, came unto the King, and ſaid unto him:

See here, my Liege, what ſtore of bones are before Hircanus, *hereby you may conjecture, that his father hath fleeced all Syria, as he hath bared theſe bones of fleſh. The King laughing at* Triphons *words, asked* Hircanus *how he came by ſo many bones before him? Not without great cauſe (ſaid he) O King; for doggs devour the fleſh with the bones, as theſe do (in which ſpeech he glanced at thoſe who ſate with him at the Table, becauſe they had no bones before them:) but men eat the fleſh, and caſt the bones away, as I do, becauſe I am a man.* The King wondering at his diſcreet anſwer, commanded all the reſt to applaud him, in approbation of his witty urbanity.

Hircanus jeſts.

The next day he ſought out all the Kings friends, and the principals in Court, and ſaluted them one by one, enquiring of their ſervants, what preſents they would court the King with upon the birth of his ſon? Who told him that ſome of them would give twelve Talents, and other ſome that were in dignity, would preſent them according to their ability. Whereupon *Hircanus* made a ſhew of diſcontent, in that he wanted power to offer ſuch a preſent, pretending that he had no more but five Talents. All which theſe ſervants preſently reported to their Maſters: who were very joyfull thereat, for the hope they had conceived that *Joſeph* ſhould be blamed, and would offend the King through the abjectneſs of his preſent. Now when the day of the ſolemnity was come, and they likewiſe that pretended to preſent the King moſt magnificently, offered no more then twenty Talents: *Hircanus* preſented the hundred young Lads he had bought to the King, and the Virgins unto *Cleopatra*: for whom he had paid a Talent by the pole. At this unexpected magnificence of his gift, all men were amazed: but beſides this, he gave gifts of divers Talents to the King and Queens favourites and ſervants, and their attendants; whereby he warranted himſelf from the danger that might fall unto him by their means. For the brothers of *Hircanus* had written unto them to murther him. *Ptolomey* was highly delighted in the great magnificence of this young man, and willed him to ask whatſoever gift he beſt liked at his hands. But he required no other thing, but that it would pleaſe the king to recommend him, by his letters, to his father and brethren. When as therefore the king had ſingularly honoured him, and had given him many bountifull rewards, he wrote unto his father and brethren, and all his Governours, and Commiſſaries, and in that ſort ſent him away. His brothers hearing news how he had in all things highly contented the king, and that he returned with great glory, they iſſued out to meet with him, with an intent to murther him, with their fathers knowledge. For he being diſpleaſed with him, by reaſon of his above named large expence, had no care to warrantize him: yet concealed he his diſcontent for feare of the king.

Hircanus founding what other men would give, gave more then the reſt, for which he receiveth another kingly reward.

Hircanus brothers aſſailing him on the way, are ſlain and diſcomfited.

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The year of the World, 3780. before Christs Nativity, 144.

Josephs death. Onias, and after him Simon his son high Priest. Hedio & Rufinus, chap. 4.

But when his brothers came and encountred him on the way, he slew divers of those that accompanied them, and two of his brethren also were left slain upon the place, and the rest fled unto Jerusalem unto their father. And when as upon his repair unto Jerusalem, he perceived that no man entertained him, he was afraid, and departed presently from thence to the other side of Jordan, where he past his life in receiving and gathering the tributes of the Barbarians. In that time *Seleucus* sirnamed *Sother*, the son of *Antiochus* the great, reigned in Asia. At that time also died *Joseph*, *Hircanus* father, who was a man of good conceit and great courage; who established the people of the Jews in their entire peace, and hath released them from poverty and many disasters, and hath held the tributes of Syria, Phœnicia, and Samaria, for the space of twenty two years. His Uncle *Onias* died also about the same time; leaving the Priesthood to his son *Simon*; after whose death, his son *Onias* was made high Priest: to whom *Arius* King of Lacedemon sent an Embassage and letters, the copy whereof hereafter ensueth.

CHAP. V.

The friendship and society of the Lacedemonians, with Onias *the high Priest of the Iews.*

The letter of the King of Lacedemon to the high Priest of the Jews, 1 Mac. 12.

Arius King of Lacedemon, to *Onias* Health: We have found out a certain writing wherein it is recorded, that the Jews and Lacedemonians are of the same race, and both of them descended from *Abraham*. It is therefore requisite, that since you are our brethren, that you give us to understand wherein we may pleasure you. The like will we do also, and will repute that which is yours to be ours; as that which is ours shall in communitie be yours. *Demoteles* our messenger bringeth you our letters folded in square, the seal whereof is an Eagle holding a Dragon in her talons. These were the Contents of the Lacedemonians letters: After the death of *Joseph* it came to pass, that the people began to mutinie in the quarrel of his children. For the elder brethren made War against *Hircanus*, who was the younger, by means whereof the people were divided: The greater part of them followed the Elder faction, and the high Priest *Simon* also, by reason of his affinity with them, followed their party. Whereupon *Hircanus* resolved to repair no more unto Jerusalem, but fixing his habitation on the other side of Jordan, he made continual War against the Arabians, slaying a great number of them, and taking many prisoners. He builded an huge Tower of white marble from the bottome to the top, and on the same planted he the figures of many living creatures in sculpture of great height. About the same he drew and forced a deep trench of flowing water; and having hewed the front of the rock that stood opposite against his building, he made divers caves therein, many furlongs long. He also made divers chambers therein, both to eat, sleep, and dwell in. He drew thither likewise currents of springing water, in so great abundance, that it gave much delight to those that dwelt there, and great ornament to the whole building. The mouth of every Cave was so little, that but one onely man could enter at once: which he therefore made so narrow, because they might the better serve for his security and refuge; that if so be he were at any time assailed by his brethren, he might avoid the danger of surprisall. Moreover, he builded many huge halls, which he adorned with great and goodly Gardens: and this place thus builded, was called by him Tyre, and is scituate between Arabia and Judæa, on the other side of Iordan, not far from the Countrey of Essebonitis. He commanded in this Countrey some seven years, all that time that *Seleucus* reigned in Syria. After whose death, his brother *Antiochus*, sirnamed *Epiphanes*, obtained the kingdome. *Ptolomey* also King of Egypt (who was likewise called *Epiphanes*) died, and left two children very young behind him, of whom the eldest was called *Philometer*, and the younger *Phiscon*. When as therefore *Hircanus* perceived *Antiochus* grew mighty and strong, and feared to be punished by him for his executions done against the Arabians, he slew himself with his own hands; and *Antiochus* enjoyed all his goods,

Sedition among the people after Josephs death.

Hircanus afflicteth the Arabians with continual War.

Hircanus buildeth a strong Tower.

The year of the world, 3790. before christs Nativity, 174.

Antiochus Epiphanes King of Syria.

The sons of Ptolomey Epiphanes, Philometor and Physcon.

Hircanus killeth himself. Hedio & Rufinus, chap. 6. 1 Mac. 1.

CHAP. VI.

A mutiny of the rich Jews against the other.

Jesus created high Priest by Antiochus Epiphanes.

Onias the high Priest being dead about this time, *Antiochus* gave the Priesthood to *Jesus* his brother. For that son unto whom *Onias* had left the succession, was as yet very young (of whom we will speak in convenient time and place.) This *Jesus*, (*Onias* brother) was deprived of the Priesthood, through the Kings displeasure con-

Jesus deprived of the Priesthood.

conceived against him, who gave it shortly after to his younger brother called *Onias*: For *Simon* had three sons, who, as we have declared, successively possessed the Priesthood: this *Jesus* caused himself to be called *Jason*, as his other brother caused himself to be called *Menelaus*, whereas his name was *Onias*. But *Iesus*, who had first of all been established in the place of the high Priest, arose against *Menelaus*, who was elected in the place after him. The people therefore were divided into factions, and *Tobias* sons were on *Menelaus* side: but the greater number of the people followed *Iason*: so that *Menelaus* and the sons of *Tobias* being grievously vexed by them, retired themselves to *Antiochus*, giving him to understand, that it was their intent to forsake the religion and ordinances of their fathers, and to follow that of the King's, and to live after the manner of the Greeks; exhorting him to give them licence to erect a place of Exercises in Jerusalem. Which when *Antiochus* had granted them; they so demeaned themselves, that there appeared no more sign of Circumcision in them; so that at such time as they were naked, there was no difference between them and the Greeks, and neglecting all the ordinances and customes of every Countrey, they conformed themselves to the behaviour and manners of other nations. *Antiochus* having all things in his kingdom according to his hearts desire, resolved to make War in Egypt: desiring to be possessed of the same, both for that he contemned *Ptolomey*'s sons age (who were as yet weak) as also for that they were not as yet capable to manage their so mighty estates. Arriving therefore near to Pelusium with a great power, he circumvented by a subtile policy the young *Ptolomey Philometor*, and subdued Egypt: for after he had besieged Memphis and taken the same, he came to Alexandria, with an intent to besiege the City, and to lay hold of the King who was therein. But he was driven, not only from Alexandria, but also out of all Egypt, by the summons that was sent him in the name of the Romans, who commanded him to depart, and dislodge his army out of that Countrey, as we have heretofore declared in another place. Now will I more largely and particularly discourse the acts and gests of this King, who overcame Judea, and spoiled the Temple: for having only made a brief mention of him in my former works, I think it necessary in this place to make a more exact recital of his History.

The year of the world, 3790. before the Nativity of Christ, 174.

Onias sirnamed Menelaus substituted in his place.

The Wars betwixt Jason and Menelaus. Apostates from the Jewish religion.

Antiochus enforced to depart out of Egypt.

The History of Antiochus Epiphanes.

CHAP. VII.

Antiochus leadeth out his army against Ierusalem, taketh the City, and spoileth the Temple.

After that King *Antiochus* was returned out of Egypt, and for the fear of the Romans had forsaken that Countrey, he led his army against Jerusalem, and encamped before the City, and surprised it by surrender, in that the gates of the City were set open unto him by those of his faction: all which hapned in the hundred fourty and third year of the reign begun by *Seleucus*. Now when he saw himself Lord and master of Jerusalem, he slew divers of the contrary faction; and after he had gathered together many great and rich spoils, he returned back to Antioch. This misfortune happened some two years after the surprisal of the City, in the hundred, fourty and five year of the reign of that family, on the five and twentyeth day of that moneth which we call Chasleu, and the Macedons Apellæus, the Romans December, in the hundred fifty and three Olympiade; at which time he neither spared them who gave him peaceable entrance, and opened him the gates, and effected him the means to spoil the inestimable riches of the Temple, with greater freedom: but being no less tyrannous to the friend, then to the offender, he spared neither. For having seen what quantity of gold was in the Temple, and how huge a number of presents and precious ornaments were in the same, he was so overcome with coverousnes, that he brake and violated all covenants and conditions. After therefore he had spoiled the Temple, and carried away the vessels dedicated unto God, the golden Candlestick, the golden Altar, the Table of the shew-bread, the censers, and pulled down the curtains made of fine linen and scarlet; after he had emptied the treasures that were hidden, and left nothing behinde him of any value, he drowned all the Jews in grievous lamentations. For he inhibited and forbad them to offer their usual and daily sacrifice unto God, according to the prescript order of the law: and after he had spoiled the whole City, he slew a part of the inhabitants, and carried away the rest of them into captivity, with their wives and children, to the number of ten thousand. Furthermore, he burned the fairest buildings of the City, and razed the walls, and raised a fortress in the lower City. For the Temple was as it were a high citadel, commanding the rest. For this

Antiochus entering Jerusalem spoileth the Temple.

The year of the World, 3796. before Christs Nativity, 168.

The year of the world, 3798. before the Nativity of Christ, 166.

The year of the world, 3798. before Christs Nativity, 166.

cause, having inclosed it with high walls and towers, he planted a garrison of Macedonians therein, with whom remained the rabble and scum of the wicked Apostate Iews, who were given over to all impieties, and who also afflicted their fellow Citizens with many and mischievous injuries. The King also commanded that an Altar should be erected in the Temple, on which he caused swine to be slaughtered, offering sacrifice contrary to religion and the ordinance of the Iews. He constrained them likewise to forsake their devotion towards God, and to adore those Idols whom he reverenced for gods, building in every City and Borough both Temples and Altars, on which he ordinarily caused swine to be offered. He forbad them likewise to circumcise their children, threatning to punish him whosoever he were that was found to do the contrary. Moreover he chose certain overseers that should constrain them to fulfill his commandment; so that a great number of Iews, some of their own accord, othersome for fear of threatned punishment, endeavoured themselves to satisfie the Kings decree. But those men who were of upright hearts, and valiant minds, little respected these menaces: For having more respect to their laws and customs, then to the torments wherewith they were menaced if they performed not the edict; they were beaten, and exposed to most cruel punishment, for many dayes, amidst the which they yielded up the ghost. For after they were whipt and maimed in their bodies, they were crucified and tortured alive: they strangled the women also with their circumcised children, whom according to the Kings command they hung about the necks of their parents, who were crucified: And if in any place they found any sacred Scripture, they defaced and burnt it; and they with whom it was found were put to a most cruel death.

Antiochus abrogating Gods law thorow extreme tyranny enforceth the Iews to Idolatry, and fortifieth the Temple. Hedio & Rufinus, chap. 7.

The Samaritans seeing this affliction of the Iews, claimed them no more for their kinsmen, and called their Temple of Garazim no more the Temple of God, but (as we have heretofore declared) they shewed their own corrupt and unconstant natures, and challenged their desent from the Medes and Persians, as in effect they were: for which cause they sent Embassadours to *Antiochus* with letters to this effect, *To King Antiochus the mighty God, the suggestion of the Sidonians that dwell in Sichem.* "Our Ancestors enforced by the continual pe-
"stilence that reigned in their Countrey, and induced by a certain ancient superstition, have
"been accustomed to observe that day as a festival, which the Iews call their Sabbath, and
"having built on the mount of Garazim a Temple, and dedicated it unto a god who hath
"no name, hath offered up in the same divers and solemn sacrifices. But since that you have
"inflicted punishment on the Iews, according as their wickedness deserveth, the commissa-
"ries of the King, supposing that we were tied to their customs (by reason of some alliance
"between us) couple us with them, and charge us with the same accusations: whereas we are
"born Sidonians, as appeareth by the rolls of our common-weal. We therefore beseech you,
"who are our benefactor and Saviour, to command your governour *Apollonius*, and your
"steward *Nicanor*, not to molest us any more, by charging us with those accusations which
"appertain unto the Iews: who neither are tied unto us by alliance, neither accord with us in
"manners: but that our Temple, which hath not hitherto born the name or title of any God,
"may now be called the Temple of *Iupiter* of Greece: by which means we shall be delivered
"from all trouble, and being at liberty to attend our affairs, we may the easier and more wil-
"lingly pay you greater tributes. To this request of the Samaritans the King answered, send-
ing them back their own letter: King *Antiochus* to *Nicanor*, health. "The Sidonians of Sichem
"have sent us this suggestion; which we annex unto these our letters. Since therefore they,
"who were sent unto us to this intent, have sufficiently approved both to us and our council
"of friends, that they are utterly strangers unto those crimes, wherewith the Jews are charged,
"and are desirous to live according to the laws of the Græcians, we absolve them in as much
"as concerneth this cause, and their temple, which hereafter shall be called by the name of
"*Jupiter* of Greece: we have written to the like effect also to *Apollonius* our Magistrate.
"Given the fourty sixth year, and the eleventh of the moneth Hecatombæon, which signi-
"fieth August.

The Devil seeketh to abolish the Bible. The variable wits of the Samaritans, which made them so odious in the sight of the Iews.

The year of the World, 3799. before Christs Nativity, 165.

CHAP. VIII.

Antiochus *forbiddeth the Jews to use their laws: only* Matthias *the son of* Asmonacus *contradicteth him, and obtaineth the victory against* Antiochus *Captains.*

AT that same time there dwelt a certain man in Modin (a village of Jury) whose name was *Matthias*, who was the son of *John*, and who was the son of *Simon*, the son of *Asmonæus* a Priest of the rank of *Joarib*, born in Jerusalem. This *Matthias* had

A had five sons, *John* called *Gaddis*, *Simon* called *Matthes*, *Judas* called *Macchabeus*, *Eleazar* named *Auran*, and *Ionathan* called *Apphus*. This *Matthias* oftentimes complained unto his sons, as touching the miserable estate of their Common-weal, the sack of their City, the sacriledge of their Temple, and the miseries of the people, telling them that it were better for them to die for the Law, then to live in ignominy. When as therefore the Commissaries deputed by the King, came unto the Borough of Modin, to constrain the Jewes to perform that which was enjoyned them, and to command them to sacrifice, according to the ordinance; requiring *Matthias* (who surpassed the rest in honour, and other qualities, but especially in excellency of descent and nobility) to begin first of all to offer sacrifice, to the end that the rest might follow him and be induced by his example; promising him that in so doing the King would honour him greatly: *Matthias* answered thereunto, That B he would in no sort commit that idolatry, assuring them, that notwithstanding all other Nations of the world, either in respect of love, or for fear of justice should obey the Edicts of *Antiochus*; yet that neither he nor any of his children could or would be induced to forsake their fathers Religion. Now as soon as he had returned this answer, and held his peace, a certain Jew stepped forth to offer sacrifice according to *Antiochus* ordinance; wherewith *Matthias* was in such sort displeased, that both he and his sons fell upon him, and with their swords hewed him in pieces. He slew *Apelles* the Kings Captain likewise, with certain other souldiers who would have withstood him. And not content herewith, he overthrew the Altar, crying out with a loud voice; If (said he) any one be affectioned to the Lawes of his fathers, and the service of God, let him follow me: and this said, he suddenly retired him- C selfe into the desart with his sons, leaving the Borough utterly dispossessed. The rest doing the like, retired themselves into the desart, with their wives and children, and made their habitation in certain caves. The Kings Captains having intelligence hereof, gathered those forces that were at that time in the Cittadel of Jerusalem, and pursued the Jews into the desart. And having overtaken them, they laboured first of all to make them submit themselves, and to make choyce of that which stood with their profit, rather then to indanger themselves, and inforce them to chastise their disobedience, with blood in War. But the Jews respected them not a whit, but contradicted them in their demands, who had already concluded and resolved among themselves, rather to die then commit such an impiety: For D which cause they (who omitted no opportunity) assailed the Iews on a Sabbath day, and burned them within their caves, who neither resisted their enemies, nor so much as closed up the mouthes of their caves: And therefore abstained they from all defence by reason of the day, resolving with themselves, in no sort to violate the Sabbath day (for we are commanded to cease from all labour on that day.) There were therefore about some thousand stifled in their caves; accounting both men, women and children. Yet notwithstanding divers escaped, who joyned themselves with *Matthias*, whom they appointed likewise for their Captain; who declared unto them that they ought to fight on the Sabbath day assuring them that if they did it not, but scrupulously observed the Law, they themselves should be enemies unto themselves, if perhaps the enemy should assail them that day, E and should not stand upon their guard: for by that means they should be destroyed without resistance. By these words he perswaded them to do as he had said: and untill this day it is a custome among us, that if need require, we make no difficulty to fight on the Sabbath-day. *Matthias* therefore having assembled a sufficient number of men about him, destroyed the Altars, and slew those that had forsaken their Religion, as many of them as he could lay hands on. For divers were scattered here and there among the Nations, for the fear they had; these commanded he to circumcise their children that were not circumcised; driving those from every place whom *Antiochus* had ordained to see his Law executed.

The year of the World, 3799. before the Nativity of Christ, 165.

The zeal and piety of Matthias and his sons.

An Apostata slain by Matthias.

Matthias with his sons flieth into the desart.

The Jews are slain on the Sabbath-day, which slaughter maketh Matthias more wary.

Matthias rooteth out all idolatry.

After therefore *Matthias* had governed for the space of one year, he fell sick of a most de- Hedio & Rufinus, chap. 8. F sperate disease; for which cause he called for his sons, and spake unto them after this manner: My sons, I must now walk the way that is destinated unto all men: I therefore recommend and exhort you to follow my deliberation, and diligently to observe the same, remembring you of the intent of me your father, who have begot and nourished you, which is, to maintain the Laws of our countrey, and to establish our estate, which is upon the point to be overthrown, except you submit unto those who either voluntarily or forcibly betray the same: shew your selves therefore to be worthy sons of me who am your father; strengthen your hearts with courage to overcome all force and necessity; thinking with your selves, that if God see that you be such, he will not forsake you, but taking pleasure in your vertue, he will once more grant you favour to recover your former peace and liberty, and will

Matthias exhorteth his sons to piety, fortitude and concord.

The year of the World, 3799. before Christs Nativity, 165.

eſtabliſh you in aſſured poſſeſſion of your ancient Lawes. True it is, our bodies are mortal, and ſubject unto deſtiny, but the memory of our vertuous actions is enfranchiſed by immortality: being therefore ſtirred up with the love thereof, ſtrive and beſtir your ſelves to obtain honour, to the end that projecting mighty things, you make no difficulty to hazard your lives in the execution of the ſame. Above all things, I exhort you unto concord, to the end that in whatſoever one of you ſhall be found more naturally apt and fitted then another, he may proſecute the ſame, without any contradiction of the reſt. I charge you alſo to obſerve and obey your brother *Simon* (who is a politick and valiant man) in whatſoever he ſhall counſel you. As touching your Chieftain, you ſhall ſerve under *Maccabæus*, becauſe he is both valiant and ſtrong: for he ſhall revenge the injuries and outrages which have been done to our Nation, and put our enemies to flight: ſecond him therefore with men of valour, and ſuch as fear God: and by this means you ſhall augment your forces.

CHAP. IX.

Matthias *dieth, and his ſon* Judas *ſucceedeth him.*

1 Mac. 3. Matthias death.

Judas Machabæus appointed Governor.

AFter *Matthias* had ſpoken in this ſort unto his ſons, and prayed God to favour their enterpriſes, and to reſtore the people to their ancient policy, and the accuſtomed faſhion of their life, which they had in former times continued and obſerved; he died anon after, and was buried in Modin. After the people had grievouſly lamented and mourned for him, for a certain time; and performed publickly ſuch honour in his funerals, as was agreeable to his eſtate; his ſon *Judas Macchabæus* took upon him the government of the Wars; in the hundred fourty and ſixth year; and by the aſſiſtance both of his brethren and other Jews, he drave the enemies out of the Countrey, and put thoſe of his own Nation to death who had forſaken their Religion; and purged the Countrey of all uncleanneſs, which had been brought into it.

CHAP. X.

Apollonius *General of* Antiochus *his Army, cometh into Jewry, and is diſcomfited and ſlain.*

Hedio & Ruffinus, chap. 9. Judas Machabæus overcometh Apollonius in battel.

Seron Governour of Cœloſyria is put to flight in Judea.

WHen *Apollonius*, who was *Antiochus* General in Samaria, heard hereof, he gathered his army together, and invaded Judea: againſt whom *Macchabæus* made head, and overcame him in a battel, wherein there died many, and amongſt the reſt *Apollonius*; whoſe ſword *Macchabeus* got as his part in the ſpoil. There were a great number of them alſo who were wounded, and much booty was taken in the enemies Camp: after which execution, inriched with ſpoils, he retired himſelf. But *Seron* Governour of Cœloſyria hearing hereof, and underſtanding that divers had joyned themſelves with *Judas*, and that he had already about him a ſufficient power to keep the field, and bid the battel; he thought that it concerned him to begin to puniſh thoſe who reſiſted the Kings Edicts. For which cauſe, after he had aſſembled all the forces that he had, and beſides them hired certain apoſtate, or fugitive Jews, he marched forth againſt *Judas*, and came as far as Bethoron, a village in Jewry, where he incamped. *Judas* alſo came out to meet with him, determining with himſelf to bid him battel: and ſeeing that his Souldiers would hardly be drawn out to fight (both by reaſon of their inequality of number, as alſo for that they had eaten no meat, but had faſted a long time) he encouraged them, ſaying: "That the meanes "to obtain victory, and to have the upper hand over their enemies, conſiſted not in the great- "neſs of their number, but in their devotion towards God: whereof they had a moſt evi- "dent example in their fore-fathers, who had oftentimes defeated with a ſmall number of men, "divers thouſands of their enemies, becauſe they fought for Juſtice, for their Law, and for "their Children: for the greateſt force (ſaid he) that a man may have, is to be innocent and "without injury. By theſe words perſwaded he his Souldiers, ſo that without any fear of the multitude of their enemies, they all together ran upon *Seron*, and encountring with him, they diſcomfited the Syrians. For their Chieftain being ſlain, all the reſt betook them to their heels, in which thing onely conſiſted the ſafety of their lives. *Judas* therefore, purſuing them as far as the champain, ſlew about eight hundred of them. The reſt ſaved themſelves in thoſe quarters that bounded upon the Sea.

CHAP.

CHAP. XI.

The year of the world, 3799. before Christs Nativity, 165.

Lysias *and* Gorgias *lead their Armies into Iewry, and are overthrown.*

Antiochus preparation to invade Judæa.

WHen King *Antiochus* heard these tidings, he was highly displeased at that which had hapned: he therefore assembled all his forces, and hiring divers strangers and mercenary Islanders, he prepared himself to invade Iudæa about the Springtime. But after the muster of his Army, when he truly found that his treasure failed him, and that he was in great scarcity of money (for all his tributes were not truly paid him, because the Nations were rebellious) being likewise in his own nature a man of great and magnificent spirit, that could not be contented with that which he then had, he resolved first of all to go into *Persia*, to gather his tributes. He therefore left the charge of his affaires with *Lysias* (a man very much esteemed by him, and such a one as governed all the Countrey from Euphrates, as far as the borders of Egypt, and the lower Asia) giving him likewise a part of his Army and some of his Elephants. To him had the King given charge to see his son *Antiochus* well and carefully trained up, untill his return: commanding him expresly, that when he had conquered Iudæa, he should make the inhabitants thereof his slaves, and sell them to those that would give most, and destroy Ierusalem, and utterly abolish that race. The King having given this charge to *Lysias*, led forth his Army towards the Countrey of Persia, in the hundred fourty and seventh year: and after he had passed Euphrates, he marched onward toward the Governours of the higher Countrey.

Antiochus commanding his king-dome, Provinces and son to Lysias charge, departeth into Persia.

The year of the world, 3800. before Christs Nativity, 164.

As for *Lysias*, he chose *Ptolomey* the son of *Dorymenis*, *Nicanor* and *Gorgias* (men of great power and authority amongst the Kings friends) and gave them 40000 footmen, and 7000 horsemen, to invade Iewry. Who marching as far as the City of Emaus, encamped in the plain field, and strenghtened their army with divers allies out of Syria, and of the countreys thereabouts, and with divers Iews also who were Apostates. There came also certain Merchants with them, with an intent to buy those that should be taken prisoners, bringing Gives with them, to manacle those that should be apprehended, and money to pay for them.

Hedio & Ruffinus, chap. 10. Ptolomey, Gorgias, and Nicanors War in Judæa.

When *Iudas* had viewed the camp, and numbred the enemy, he encouraged the Souldiers, exhorting them to repose their confidence and hope of victory on God, willing them to invocate and call upon him, according to their Law, and that clothing themselves in sackcloth, they should humble themselves according to their accustomed manner in such extream dangers, and call upon God with supplications and prayers; and that in so doing, God would have compassion on them, and give them force to stand against their enemies, and put them to shame. When as therefore he had arranged his battel, according to the ancient custome of his Countrey, by thousands and hundreds, and sent away those that were newly married, and such as had newly bought possessions, for fear lest such men being too niggard of their lives, or distracted by such affections, should not fight couragiously; he stood up in the midst of them, inciting his Souldiers to fight valiantly, in these or such like words: "My Countrey-

Judas Oration to his Souldiers.

"men and companions, never have we hitherto had any occasion more necessary, wherein we "ought to express our courages, and contemn our dangers, then at this present. For at this "time, if you fight couragiously, you may recover your liberty: which of it self is so accept-"able unto you all, that being of it self most desired; ought the rather more earnestly to be "affected, because by it onely you shall win the means to serve God. As therefore you shall "be disposed at this time, you may obtain the same, and withall enjoy a happy life (which "consisteth in living according to our Lawes, and ancient customes) if you behave your selves "valiantly: but if you prove cowards in fight, you are to expect no worse then the extremity "of infamy, and hope no less then the utter extermination of all your race. Think therefore "with your selves, that if you fight not, you must die: and on the other side, assure your "selves, that in fighting for your liberty, for your lawes, and for piety, you shall obtain im-"mortal glory: prepare your courages therefore in such sort, that to morrow morning you "may bid your enemies battel. Thus spake *Iudas* to his Army, to encourage them.

1 Mach. 4.

Whilest thus he was intent about the future battel, certain tidings was brought him, that *Gorgias* was sent with one thousand horsemen, and five thousand footmen, to the end that under the conduct of some fugitives, he might by night time, and when he least suspected him, set upon him: Whereupon he decreed the very same night to break into the enemies Army, especially for that he knew that their forces were divided. Having therefore refreshed both himself and his army somewhat lively, and left a number of fires in his Camp, he marched all that night, and sought out the enemy, who was at Emaus. *Gorgias* perceiving

that

The year of the World, 3800. *before Christs Nativity*, 164.

that the Iews had forſaken their Camp, ſuppoſed that they were retired for fear into the Mountains to hide themſelves: For which cauſe, travelling onward, he determined to ſearch diligently in what place they might be. But early in the morning, *Iudas* accompanied with three thouſand men (who were ſlenderly armed by reaſon of their poverty) ſhewed himſelf unto his enemies, who were at Emmaus; and after he had ſurveyed and ſeen their warlike diſcipline, and mighty number, and how ſouldier-like they were encamped, he exhorted his followers, telling them that it concerned them to fight, notwithſtanding they ſhould be naked: for although they were in that eſtate, yet God (who took pleaſure in the greatneſs of their courage) had already given them the victory againſt a number of armed ſouldiers: and ſuddenly he commanded the trumpets to ſound, ſo that ruſhing in upon his enemies on the ſudden, he diſmayed them, and diſcomforted their hearts. And after he had ſlain divers of them who reſiſted, and put all the reſt to flight, he purſued them as far as Gadara; and the Plains of Idumæa, of Azor, and of Iamnia. In this encountre there died about ſome three thouſand of the enemy. Notwithſtanding, *Iudas* would not permit his ſouldiers as yet to take the benefit of the ſpoile, becauſe they were as yet to fight againſt *Gorgias* and his Army, aſſuring them, that as ſoon as they had valiantly executed the ſame, it ſhould be lawful for them to make their booty, without fear, becauſe they ſhould have no further enemies, either to fear or expect.

Iudas overcometh Lyſias army.

Whileſt he ſpake in this ſort unto his ſouldiers, they that were with *Gorgias*, diſcovering from the top of a certain hill, perceived that the army that was left behind them, was put to flight; and that their camp was on fire: for although they were far off, yet did the ſmoak aſſure them of the ſame. When theſe men underſtood that the matter had faln out in this ſort, and perceived *Iudas* and his fellows in battelaray expecting their coming, they feared, and betook them to flight. When as therefore *Iudas* perceived that *Gorgias* troops were diſcomfited, without ſtroke ſtricken, he went out to gather the pillage; and after he had gotten together great ſtore of gold, ſilver, ſcarlet, and purple, he returned to his dwelling place with joy, praiſing God for their happy ſucceſs: for this victory did not a little advantage them, towards the attainment of their liberty. But *Lyſias* being confuſed at the diſcomfiture of thoſe whom he had ſent, aſſembled another army of almoſt threeſcore thouſand choſen men, and five thouſand horſemen, to invade Iudæa. After he had therefore made his entry by the Mountaines, he incamped in Bethſura, a village of Iudæa.

Iudas gathereth a huge prey.

Lyſias once more invadeth Iudæa, and loſeth five thouſand of his ſouldiers.

Iudas having knowledge thereof, came forth againſt him, accompanied with ten thouſand men; and diſcovering the number of his enemies far to exceed his (after he had beſought God by prayer that it would pleaſe him to fight with him) he charged the vantguard of the enemy with ſo great force, that he diſcomfited them, and ſlew about ſome five thouſand of them, leaving the reſt in great fear. *Lyſias* knowing the reſolution of the Iews, and how they were preſt to die, except they might live in liberty; on the other ſide redoubting their deſperations, more then their forces, he gathered together the reſt of his army, and returned back to Antioch: where he ſojourned, hiring many forraign ſouldiers, to make a greater army and preparation to invade Iewry withall. After that *Antiochus* Captains had been diſcomfited ſo many times, *Iudas* aſſembled the people together, and told them, That after they had obtained ſo many victories through the mercy of God, it behoved them to aſcend up unto Ieruſalem, and to purifie the Temple that was deſolated; and to offer thoſe ſacrifices ordained by the Law. Aſcending therefore thither with a multitude of people, he found the Temple deſart, and the gates thereof burned, and graſs growing within the ſame, through deſolation. Being therefore confuſed with ſo pitious a ſpectacle, he began to weep with all thoſe that accompanied him: And having choſen out certain of his beſt ſouldiers, he commanded them to enforce the garriſon that were in the fortreſs; whiles he himſelf purged the Temple. Which command of his being exactly and reſolutely fulfilled, he ſent for new veſſels, a Candleſtick, a Table, an Altar of incenſe, all made of gold. He put alſo veils or hangings to the doors, accuſtomed to be ſpread abroad; and ſet gates to the Temple. And having thrown down the Altar of burnt-offerings, which had been prophaned by *Antiochus*, he builded a new of all ſorts of ſtones, neither hewen, nor hammered, according to art. The five and twentieth day of the moneth of Chaſleu (with us, September) there were lights ſet upon the Candleſticks, and pertumes laid upon the Altar, and loaves impoſed upon the Table, and ſacrifices offered upon the new Altar. All which happened the ſame day three years, wherein before-time the ſacred Religion was changed into prophane and hatefull impiety. For the Temple was ruinated and left deſolate by *Antiochus*, and remained in that eſtate for the ſpace of three whole years. For this deſolation hapned in the hundred, fourty and fifth year, and the five and twentieth day of the moneth called Apellæus or Auguſt; in the hundred, fifty and three

The Temple of Ieruſalem.

The year of the World, 3801. *before Christs Nativity*, 163.

The Temple left deſolate for three whole years ſpace. Dan. 12.

three Olympiade: and the Temple was repurged on the same day, in the year one hundred fourty and eight; and the hundred, fifty and fourth Olympiade. This desolation of the Temple hapned, according as *Daniel* had fore-prophecied, four hundred and eight years before: for he declared evidently that the Macedonians should destroy the same. *The year of the world, 3801. before Christs Nativity, 163.*

After that *Judas* had re-established the service of the Temple, both he and his countrey-men solemnized a feast for eight dayes, omitting not any kind of honest pleasure, banquetting them sumptuously and magnificently, and honouring God in Hymnes and Psalmes. Thus rejoyced they at this re-establishment, seeing that contrary to all hope, after so long time, they had recovered the customes of their Countrey, and their ancient Religion: so that a decree was made for those that should come after, whereby it was commanded, that for the space of eight dayes the rebuilding of the Temple should be solemnized, with the ceremonies and ancient ordinances: and ever since that time untill this day we celebrate this feast called the feast of Lights, for this cause in my opinion, for that this so great felicity began to shine unto us as a light, contrary to all hope. He inclosed the City likewise with a wall and builded high Towers thereon, in which he planted garrisons against the incursions of the enemies. He fortified the City of Bethsura also, that it might serve as a fort against the enemy. *The festival solemnized for the re-establishment of the Temple.*

Whilst these things passed thus, the nations round about displeased with re-establishment and force of the Jews, oppressed divers, whom they surprised by ambushes and treachery. On those *Judas* made continual War, to hinder their incursions, and to make them Partakers of those evils they had inflicted upon the Jews. So that invading Acrabathan, he slew the Idumæans that were descended from *Esau*, and brought away a great prey out of their Countrey, and shut up the sonnes of *Baan* their Prince, who lay in wait for the Jews; and having besieged them, he overcame them, setting fire on their Towers; and killing all the men that were therein. After this he departed from thence, and made War upon the Ammonites, who had a great and mighty army, under the conduct of *Timotheus*. These did he encounter with and overcome, and took their City of Jazor, and burned it, and led away their wives and children into captivity, and afterwards returned into Iudæa. The neighbouring nations hearing of this departure, assembled themselves together in Galaad against the Iews, who inhabited the frontiers of Galaad; who having retired themselves to the fort of Dathema, sent letters unto *Judas*, giving him to understand, that *Timotheus* intended to surprize the place whereunto they were retreated, and requested him to deliver them from this danger. And whilest he was reading of these letters; certain messengers came unto him out of Galilee, giving him to understand that they were assaulted by the inhabitants of Ptolemais, Tyre, Sidon, and other people thereabouts. Hedio & Rufinus, chap. 13. Machab. 5. *Iudas maketh continual War with the neighbouring nations.* Hedio & Rufinus, chap. 11.

CHAP. XII.

Iudas *fighteth with the Ammonites*, Simon *against the Tyrians, and others, whom he discomfiteth.*

IUDAS bethinking himself of that which best concerned him in these two urgent and instant occasions, commanded his brother *Simon* to take three thousand chosen men with him, and to go and succour those Jews that were assailed in Galilee: and himself accompanied with *Jonathan* his other brother, and eight thousand fighting men, repaired unto the Countrey of Galaad; leaving the government of the rest of the forces in the hands of *Joseph* the son of *Zachary*, and with *Azarias*, commanding them to have a careful and diligent eye to Judæa, and not to enter battel with any one untill his return. *Simon* arriving in Galilee fought against his enemies, and discomfited them; and afterwards pursuing them that fled as far as the gates of Ptolemais, he slew about three thousand: and after he had gathered the spoils of such as were slain, he set many Iews at liberty who were prisoners; and having restored them their goods, retired himself back again to his countrey. But *Judas Machabeus*, and *Jonathan* his brother, having past Iordan, and marched on the other side thereof for the space of three dayes, encountred with the Nabathæans, who peaceably came out to meet them; by whom he understood the estate of those that were in Galaad, and how divers of them were in extreme penury, inclosed and besieged in Castles and Cities of the countrey by their enemy. Who likewise besought him to make haste and encounter the strangers, and to seek the means to save their countrey-men. For this cause he returned into the desart, and first of all assailed the inhabitants of Bosra, and took their City, and set it on fire, killing all the men that were therein, *Simon overcommeth his enemies in Galilee, delivereth the Iews that were captive. Iudas and Ionathan succor the Iews besieged in Galaad. Bosra taken and burnt.*

The year of the world, 3801. before Christs Nativity, 163.

Judas succoureth the besieged Iews.

Timothies souldiers slain.

Malla taken and burnt.

Chaspoma and Bosor taken, Timothy gathereth new forces, and is overcome by Iudas.

therein, who were able to bear armes. Neither was he contented therewith, but when night drew on, he marched towards another Castle where the Jews were incloſed, and ſhut up by *Timothy* and his army; and attaining the ſame about the mornings break, he ſurpriſed the enemy at ſuch time as they were raiſing their ladders to ſcale the walls, and addreſſed their engins for battery: whereupon he cauſed the trumpet to be ſounded, and after he had encouraged his people to fight valiantly and faithfully for their kinſmen and friends being in great danger, and had diſtributed his forces into three battalions, he ſet upon the enemies rereward. *Timotheus* ſouldiers perceiving that it was *Machabæus*, whoſe valour and good hap they had already approved to their great loſs, they without delay betook themſelves to flight. But *Judas* with his army followed after them, and ſlew about eight thouſand of them; and marching toward Malla (a City of the enemies) he ſurpriſed the ſame, and ſlew all the men therein, and afterwards conſumed it with fire. After this, departing thence, he took and deſtroyed Chaſpoma, Boſor, and divers other places in Galaad.

Anon after *Timothy* levied another great army, and drew out with him all his allies to his ſuccour, and a number of Arabians, whom he had hired for wages: with this army of his paſſed he the flood, and encamped near unto a Town called Rapha; exhorting his ſouldiers to behave themſelves like valiant men againſt their enemies the Jews, and to hinder their paſſage over the ſtream: foretelling them, that if they ſhould win the paſſage, both he and his were aſſured of the worſt. *Judas* underſtanding that *Timotheus* was prepared to fight, took with him all his forces, and marched haſtily againſt the enemy, ſo that having paſſed the river, he ſet upon them, killing divers of them that reſiſted, and grievouſly affrighting the reſt, who caſting away their arms were conſtrained to fly. There were ſome of them who ſaved themſelves by ſwiftneſs of foot: and ſome alſo, who retired themſelves into a Temple called Carnain, where they were in hope to be ſecured, and ſo to eſcape: but after that *Judas* had taken in the City where the Temple was, he ſlew them, and burnt the ſame, enforcing his enemies to ſuffer divers and dreadful ſorts of death. After this execution, he led away with him from Galaad all the Jews, their wives and children, and ſubſtance, and brought them with him unto Judæa. When as therefore he drew near unto the Town of Ephron, which was ſcituate directly in his way, ſo that it was impoſſible for him to march any other ways or return home, except they levelled their way (which they refuſed to do) he ſent Embaſſadors to the inhabitants to pray them to open their gates, and to grant him free paſſage thorow their City. For they had made Barricadoes of ſtones to cut off the paſſage. When as therefore the Ephronites would give no ear unto him, he beſieged their City for a day and a nights ſpace, and took and burned the ſame, and ſlew all the men that were therein; and afterwards drew onwards on his way; and ſo great a number was there of thoſe that were ſlain, that he marched upon the bodies of dead men.

The Iews are brought out of the countrey of Galaad into Iudea.

Ephron beſieged and burnt.

An admirable victory of Iudas Machabeus, who in all theſe conflicts loſt not one man.

After they had paſt Jordan, they came into a great Plain, wherein the City of Bethſan (by the Greeks called Scythopolis) confronted their eyes; from whence they departed and came into Judæa with joy and gladneſs, ſinging and praiſing God, and uſing their accuſtomed paſtimes and ſongs of victory. This done, he offered up ſacrifices of thankſgiving for their happy ſucceſs, and the ſafety of his army; for that in all thoſe battels and encounters he had not loſt one Jew.

Ioſeph and Zachary overcome by Gorgias, loſe two thouſand ſouldiers.

In the mean while two Captains, to wit, *Joſeph* the ſon of *Zachary*, and *Azarias*, who were left for the garriſon of Judæa (whil'ſt *Simon* went into the Countrey of Galilee againſt thoſe of Ptolemais, and *Judas* and *Jonathan* his brother were in Galaad againſt the Ammonites) deſirous alſo for their part to obtain the honour and reputation of valiant men of War by ſome notable exploit, took their forces, and went towards Jamnia. Againſt theſe iſſued out *Gorgias*, who was Governour in that place, and charged them in ſuch ſort, as the Jews loſt ſome two thouſand men, and fled as far as the marches of Judæa. This miſchief fell upon them, becauſe they had diſobeyed *Judas* commandement, who had prohibited them to fight with any before his return. For beſides many other projects of his warlike prudence, this is to be wondred at, that he foreſaw that if they ſhould attempt any thing contrary to his command, they ſhould have but bad ſucceſs therein. *Judas* and his brethren making War againſt the Idumæans, gave them no reſpit, but continually charging them on every ſide: they took alſo the City of Chebron, and deſtroyed all the fortifications in the ſame, and burnt the Towers, ſpoiling all the Countrey of the enemies, and razed the City of Mariſſa likewiſe. Afterwards coming to Azot, they took and ſpoiled it, and carried away a great quantity of booty from thence, and returned back into Judæa in ſafety, joyfull of their victory.

Chebron and Mariſſa beſieged.

CHAP.

CHAP. XIII.

The death of Antiochus Epiphanes *in Perſia.*

The year of the World, 3801. before Chriſts Nativity, 163.

Hedio & Ruffinus, chap. 13. 1 Mac. 6.

AT that time *Antiochus* travelling along the higher Countries of his kingdome, underſtood that there was a very wealthy City in Perſia called Elymais, in which there was a rich Temple of *Diana*, repleniſhed with all ſorts of preſents: wherein alſo he was informed, that *Alexanders* arms and curets, who was *Philip* king of Macedons ſon, were reſerved there of long time. Upon theſe conſiderations he was incited to repaire unto *Elymais*, which he beſieged and laboured to take by force. And for that the inhabitants thereof were neither affrighted with his approach, nor terrified with his ſiege, but ſuſtained the ſame valiantly, he failed of his purpoſe. For they drave him from their City, and ſallying out upon him, they purſued him ſo hotly, that he fled back to Babylon, and loſt a great number of his men. Whileſt thus he was diſcomfited, for that he had been fruſtrated of his hope, news was brought him of the overthrow of his Captains, whom he had left to war againſt the Jews, and how they of Jewry were now the ſtronger, and had the upper hand. This trouble ſeconding his former diſcontent, he was ſurprized with deſpaire, and fell ſick; which ſickneſs aggravated with other accidents, increaſed in ſuch ſort, that he knew well he ſhould die: and for that cauſe he called for his moſt familiar friends, and certified them, that his ſickneſs was violent and deſperate, and that he was ſeized with ſuch affliction, for that he had tormented the people of the Jews, and deſtroyed their Temple, committed horrible ſacriledge, and contemned the reverence of God: and whileſt thus he ſpake unto them, he gave up the ghoſt. So that I wonder at *Polybius* the Megalopolitane (who is otherwaies praiſe-worthy) for that he writeth that *Antiochus* died, for that he would have ſpoiled the Temple of Diana in the Countrey of Perſia. For ſith he had onely intended to commit ſacriledge, but had not effected it, he merited not to ſuffer puniſhment for the ſame. And if it ſeemeth good unto *Polybius*, that *Antiochus* was puniſhed by death for this occaſion, it is far more likely to be true, that his death befell him for the ſacriledge he had committed in the Temple of Jeruſalem. But our purpoſe is not to argue againſt thoſe that maintain, that *Polybius* reaſons are of greater truth and conſequence, then ours are.

Antiochus Epiphanes deſirous to ſpoile Diana's Temple, beſiegeth Elymais, and is ſhamefully repulſed to Babylon.

The year of the World, 3802. before Chriſts Nativity, 162.

Antiochus Epiphanes burdened with cares, falleth ſick.

Polybius Megalopolitane of the cauſe of Antiochus ſickneſs.

CHAP. XIV.

Antiochus Eupator *diſcomfiteth the Jews, and beſiegeth* Judas, *and ſhutteth him up in the Temple.*

BEfore *Antiochus* gave up the ghoſt, he called for *Philip* one of his chiefeſt familiars, and made him governour of his kingdome. And having delivered the Diademe into his hands, his royall robe, and his ring with other jewels, he charged him to bear and deliver them to his ſon *Antiochus*, requiring him earneſtly to have care of his bringing up, and to maintain the kingdom in his behalfe, untill he coming unto the years of diſcretion, were fit to manage it himſelf. This done, *Antiochus* died, the hundred fourty and ninth year of the kingdome of Syria. After that *Lyſias* had certified the people of the Kings death, he proclaimed his ſon *Antiochus*, whom at that time he had in his protection, King, ſirnaming him *Eupator*, (according to the inſtructions that were given him.) About that time, the garriſons and Apoſtataes that were in the fortreſs of Jeruſalem, did much miſchiefe unto the Jews. For ſetting upon thoſe at unawares, who aſcended the Temple to worſhip and offer their ſacrifice, they ſlew them: for the fortreſs commanded the Temple. For theſe cauſes *Judas* reſolved to cut off theſe garriſons, and to that intent he aſſembled all the people, and beſieged it. This enterprize was undertook in the year one hundred and fifty, after that *Seleucus* had uſurped the government of thoſe Countries. Having therefore made him certain engins, and raiſed divers rams, he induſtriouſly continued the ſiege: But divers of thoſe Apoſtataes that were revolted, and of that garriſon, iſſued out by night, and aſſembling together ſuch men as were of ſo malicious nature as themſelves, they came unto King *Antiochus*, requiring him that he would not ſuffer them to be abuſed in ſuch ſort by thoſe of our nation, nor ſo careleſly neglected by them, conſidering their diſgrace grew by his fathers ſervice, for whoſe ſake they had forſaken their own religion, and followed his laws and ordinances. Furthermore they inferred, that the fortreſs was in danger to be ſurprized by *Judas*, and his aſſociates, except ſome preſent ſuccours were ſent unto them. When *Antiochus* the younger had notice hereof, he was ſore

Antiochus appointeth Philip governour of his kingdome, and committeth his ſon Antiochus to his charge. Hedio & Ruffinus, chap. 14.

Lyſias createth Antiochus the younger, King, and ſirnameth him Eupator.

The Macedonians in the Caſtle of Jeruſalem do much harme to the Jews.

Judas Machabæus beſiegeth the Caſtle.

The fugitive Jews flie out of the Caſtle, and require Antiochus aſſiſtance.

The year of the World, 3803. before Christs Nativity, 161.

sore displeased, and sent for his Captains and friends, commanding them to hire strange G souldiers, and all those in his kingdome who were of years to bear arms; so that he gathered in short time an army of one hundred thousand footmen, and twenty thousand horsemen, and thirty two Elephants: and with this Equipage departed he out of Antioch, committing his army to *Lysias* direction. As soon as he came into Idumæa, he went up unto Bethsura a walled City, and very difficult to be surprized, which he besieged and begirt: but with such a disadvantage, that the Bethsurians resisting him valiantly, and sallying out upon him, burned those preparations and engines which he had furnished for the battery of the Town. Whenas therefore a long time was consumed about the siege, *Judas* having intelligence of the kings approach, raised his campe from before the Castle of Jerusalem, and marching forward to meet the enemy, he shut his army in a certain streight, in a place called Beth-zacharia, some H seventy stounds distance from the enemies campe.

Antiochus marcheth into Judæa with his army.

Bethsura besieged.

Judas with his forces encountreth the King at Beth-zacharia.

The king having tidings thereof, raised his siege from Bethsura, and marched toward the streight where *Judas* army was inclosed, and about the morning he set his souldiers in battel array. He first of all caused his Elephants to march one after another thorow the streight, for that it was impossible for them to march in square. About every Elephant were one thousand footmen, and five hundred horsemen. These Elephants bare high Towers on their backs, garnished with Archers. Touching the rest of his forces he caused them to ascend two several wayes by the mountains, under the conduct of his most intirest friends, commanding them with a huge shout and cry to charge their enemies, and to discover their golden and brazen bucklers, to the end the reflection thereof might dazle the eyes of the I Jews: whereupon, the mountains resounded with fearfull cries of *Antiochus* army: Yet was not *Judas* any wayes amated hereat. For entertaining the charge with a noble courage, he slue almost six hundred of the forlorn hope. But *Eleazar*, surnamed *Auranes*, *Judas* brother, seeing a huge Elephant among the rest armed with royal trappings, and supposing that the king was upon the same, he ran against him with a mighty courage; and after he had slain divers of them that invironed the Elephant, and scattered the rest, he thrust his sword into the belly of the beast, and wounded him to death: so that the Elephant falling upon *Eleazar*, slew him with the weight thereof; and thus nobly died this worthy man, overthrowing a great number of his enemies, through his infinite valour. *Judas* seeing his enemies forces so great in number, retired back to Jerusalem to continue his siege: and *Antiochus* sent part of K his army to Bethsura to surprize the same, and with the rest he himself marched onward to Jerusalem.

Eleazar, Judas brother, killeth an Elephant.

Judas returneth to Jerusalem, and Antiochus followeth him.

The Bethsurites being afraid of this mighty army of the king, and seeing their necessary provisions failed them, yeelded up their City, after they had taken the kings oath, that they should receive no outrage. When as therefore *Antiochus* became Lord of this City, he offered them no injury; onely the thrust them out disarmed from the City, and planted a garrison therein. He spent a long time also in besieging the Temple of Jerusalem, for that they who kept the same, defended it valiantly. For against every engine the King builded and raised up against them, they erected a contrary engine. Their onely want was victuals, because their old provision was consumed, and the ground had not been manured that year L because it was the seventh; in which according to the law, the Countrey and soile should not be stirred: which was the cause that divers of those that were besieged, fled secretly for want of victuals, in so much that very few remained for the defence of the Temple. In this estate were they who were besieged in the Temple.

The Bethsurites yeeld up their City.

The Temple of Jerusalem besieged.

When as King *Antiochus* and *Lysias* the General had received tidings, that *Philip* coming out of Persia, intended to make himself Master and Lord of the Countrey; they concluded to give over the siege for that time, and to march forwards against *Philip*, without giving any inkling thereof either to his souldiers or Captains. He onely commanded that *Lysias* should communicate the same with the Captains, without discovering of his deliberation or enterprize against *Philip*; and to tell them that for three reasons he levied the siege: first, for the M length thereof; next, for the strength of the place; Lastly, for want of victuals, and for many affairs that required some circumspection and carefull foresight in the kingdome: Furthermore, for that he thought it most expedient to capitulate with the besieged, and contract friendship with all the nation of the Jews, promising and permitting them the exercise of their religion, because they onely rebelled, for that they were deprived of the same; and for that he was assured, that having the grant thereof, they would each of them return into their own Countries. When *Lysias* had expressed and published these reasons, all the Army and the Captains approved the same.

Antiochus hearing news of Philips intent to invade Persia, giveth over his siege to meet him.

CHAP.

CHAP. XV.

The year of the world, 3803. before Christs Nativity, 161.

Antiochus *giveth over his siege from before their City, and entreth a league and alliance with* Judas.

WHereupon *Anticchus* sent a Herauld to *Judas* and those that were besieged with him, promising them peace, with permission to live according to their religion. Which condition they willingly entertained: and having taken an oath and assurance from the King, they surrendred up the Temple. Whereupon *Antiochus* entred the same, and seeing it to be a place so well fortified, he, contrary to his oath, commanded his Army to level! the wall that invironed the same with the ground: which done, he returned to Antioch, leading away with him the high Priest *Onias*, who was called *Menelaus*. For *Lysias* had counselled the King to murther *Menelaus*, if he intended that the Jews should live in peace, without any commotion: and the rather, because it was he onely who was the Author of all those evils, by reason of the counsel he had given to *Antiochus* his father, to inforce the Jews to forsake their religion. The King for that cause sent *Menelaus* unto Berœa a City of Syria, where he commanded him to be put to death, after he had enjoyed the high Priesthood for the term of ten years. He was a wicked and impious man, who for his only ambitious desire of authority had inforced our nation to revolt from their religion. As soon therefore as *Menelaus* was dead, *Alcimus* was made high Priest, who was called *Jacimus*. Now when *Antiochus* found that *Philip* had already conquered a great part of his Countrey, he fought with him, and taking him prisoner, slew him. But *Onias* the son of the high Priest (whom as we have heretofore declared, was left an Orphan in his infancy) seeing that the King had slain his Uncle *Menelaus*, and given the Priesthood to *Alcimus*, who was not of the race of the Priests, and had transferred this honour into another family at the perswasion of *Lysias*, he fled unto *Ptolomey* King of Egypt, where being honourably entertained by the King and his Queen *Cleopatra*, he obtained a place in the Heliopolitane signiory, where he builded a Temple like unto that which was at Jerusalem: whereof we shall hereafter have more fit opportunity to speak.

Antiochus maketh peace with Judas. The wall of the Temple defaced. Onias otherwayes called Menelaus, led away prisoner.

Alcimus or Jacimus made high Priest.

The year of the World, 3804. before Christs Nativity, 160.

Philip slain by Antiochus. Onias the high Priests son builded a Temple in Egypt resembling that at Jerusalem.

CHAP. XVI.

Bacchides *General of* Demetrius *Army, cometh to make War against the Jews, and returneth back again unto the King without performance of any thing.*

AT that time *Demetrius Seleucus* son fled from Rome, and took possession of Tripolis in Syria, and after he had set the Diademe upon his head, and had levied and hired certain Souldiers, he invaded the kingdome: where he was received to the general content of all men, who submitting themselves unto him, laid hold on the King *Antiochus* and *Lysias*, and brought them alive unto him; but he incontinently commanded that they should be put to death, after that *Antiochus* had reigned two years, as we have already declared in another place. To this new elected King, divers Jews (banished for their impiety) and with them the high Priest *Alcimus* made their resort; who in general accused their Nation, and as principalls *Judas* and his brethren, objecting against them, that they had slain his friends, and all such as were on his side; and that among all those that were in the kingdome and expected his coming, some of them were slain; and that the rest being driven from their native Countrey, were banished into other places: requiring him that he would send some one of his friends to take knowledge of the outrages committed by *Judas* and his brethren. *Demetrius* was much moved by these reports of theirs, and for that cause sent *Bacchides* (who was in times past much steemed by *Antiochus Epiphanes* for his valour, and to whose government at that time all Mesopotamia was committed:) To whom he gave an Army, joyning with him the high Priest *Alcimus*, with commission to kill *Judas*, and his confederates. *Bacchides* departing from Antioch with his Army came into Judæa, and sent a certain Herauld unto *Judas* and his brethren to intreat with him upon certain Articles of peace, because his intent was to surprize them by some subtilty and treachery. But *Judas* smelling his drift, gave little trust unto him: for in that he came thither with so great an army, he easily conjectured that he intended no peace; but to make War: notwithstanding some of the people gave ear unto the peaceable proclamation of *Bacchides*; and supposing, that there was no sinister intent in *Alcimus*, who was their countrey-

Hedio & Ruffinus, chap. 15. 1 Machab. 7. Demetrius seizeth Tripolis and other Cities of Syria; and killeth Antiochus and Lysias. Alcimus the high Priest, with Apostates accuseth Judas before Demetrius.

Bacchides killeth divers that trust his oath.

The year of the World, 3804. before Christs Nativity, 160.

man, they submitted themselves under his government. Having therefore received an oath from them both, that neither they, nor any of their followers should any wayes be endammaged by them, they committed themselves to their protection. But *Bacchides* setting light by his oath, slew threescore of them; and by this breach of his faith towards these, he caused others (who intended to submit themselves) to forsake and flee his government. As soon as therefore he had removed his Army from Jerusalem, he came unto the village of Bethzeth, and there apprehending many of those which had fled, and some others among the people, he slew them all, commanding all those that lived in the country to obey *Alcimus*, to whom he left in that place, for the guard of his person, a part of his Army: and that done, he returned unto Antioch to King *Demetrius*. In the mean while *Alcimus* intending to assure his estate and government; and supposing that it should be so much the better confirmed, if so be he could obtain the good will of the people, he used all kind of plausible and familiar speech unto them; and devising with every man pleasantly and graciously, he adjoyned in short time great forces to those which he had before: amongst whom there were many fugitives and ungodly men, by whose help and assistance he marched thorow the country, killing all those whom he found to be of *Judas* faction. *Judas* perceiving that *Alcimus* having gathered great forces, had already slain divers of the most upright men, and such as feared God in all his Nation, he addressed himself also to over-run the Country, and slew as many of *Alcimus* partakers as he could meet with. Who perceiving in himself that he was unable to resist *Judas*, made his account to recover *Demetrius* favor. For which cause he repaired to Antioch, and incensed *Demetrius* grievously against *Judas*, accusing him for inforcing many injuries against him: protesting that he should endure far more, except he were prevented and punished by a good Army sent out against him.

Bacchides useth great tyranny in Bethzeth.

Alcimus useth popularity and familiarity to win the peoples heart, and killeth all such as were of Judas faction.

Judas resisteth Alcimus power.

Alcimus accuseth Judas to Demetrius.

CHAP. XVII.

Nicanor *being sent after* Bacchides, *to be Chieftain of the War against* Judas, *is discomfited with all his Army.*

Demetrius imagining, that if *Judas* should increase in power, it should be some prejudice to his estate, he sent *Nicanor* his most intire and faithfull friend, to make War against him: (who was one of them also, who accompanied him in his flight from Rome.) Having therefore furnished him, in his own opinion, with a sufficient Army, and able to make head against *Judas*, he commanded him to spare no one of that Nation. As soon as *Nicanor* came to Jerusalem, he intended not incontinently to make War upon *Judas*, but cast with himself to surprize him by some subtilty: to this intent he sent him a peaceable message, alledging that it was neither necessary nor convenient for him to fight or hazard his fortune; protesting unto *Judas*, that he would offer him no injury; and that he resorted thither with his friends, onely to express the good affection of the King *Demetrius* towards him, and how well he was affected towards the Nation of the Jews. *Judas* and his brethren believed this false embassage of *Nicanors*, and suspecting no kind of sinister dealing, they gave him credit, and entertained both him and his army. When as therefore *Nicanor* had saluted *Judas*, he conferred with him, and in the mean while gave a sign unto his Souldiers to lay hands on him: who perceiving and discovering his treason betime, incontinently brake from him, and fled unto his Souldiers. When *Nicanor* saw that his intent and subtilty was discovered, he resolved to make open War upon *Judas*, and to bid him battel near unto a borough called Caphar-salama: in which place obtaining the victory, he constrained *Judas* to retire himself into the fortress in Jerusalem. When as therefore *Nicanor* returned from the siege of *Judas* in the Temple of Jerusalem, certain of the Priests and Elders went out to meet with him, and after they had done their reverence, they shewed him those sacrifices, which (as they said) they intended to offer unto God for the Kings prosperity and Health. But he blaspheming, threatned them, that if the people did not deliver *Judas* into his hands, he would destroy the Temple upon his return; and with these menaces he departed out of the City. Which when the Priests heard, they began to shed aboundant tears, praying God that it might please him to defend his sacred Temple, together with those which called on his name therein, from the violence and outrage of their enemies.

Hedio & Ruffinus, chap. 16.

Demetrius sendeth Nicanor against Judas.

Nicanor dissembling with Judas laboured to surprize him.

Nicanor threatneth the people, that except they yield up Judas, he will destroy the Temple.

When as therefore *Nicanor*, departing from Jerusalem, arrived near unto the borough of Bethoron, he encamped there; and to that place a great supply of Souldiers came unto him out of Syria. Now *Judas* was incamped in another borough called Adas, about thirty furlongs distant from Bethoron, having with him at the most not above one thousand men.

Notwith-

A Notwithſtanding he exhorted his Souldiers not to be afraid of the multitude of their enemies; neither to think with themſelves againſt how many they were to fight; but againſt whom, and for what recompence they were to fight, to the intent they might altogether couragiouſly ſet upon the enemy, at ſuch time as he ſhould lead them forth to the onſet. Whereupon aſſailing *Nicanor*, there aroſe a dangerous conflict between them; wherein *Judas* had the upper hand: for he ſlew a great number of the enemy, and finally, *Nicanor* himſelf fighting couragiouſly, was ſlain; and ſo ſoon as he fell down dead, his army betook them to flight. For having loſt their Chieftain, they diſperſed themſelves and caſt away their weapons: *Judas* ſpeedily purſuing them, made a great ſlaughter, and by ſound of trumpet certified them of the neighbouring villages, that he had diſcomfited the enemy. Whereupon the inhabitants thereabout underſtanding hereof, betook them to their weapons, and meeting B with thoſe that fled in the foreward, ſlew them, ſo that no one eſcaped from this battel, notwithſtanding they were to the number of nine thouſand. This victory happened on the thirteenth day of the moneth Adar, as our countrey-men call it, and the Macedonians Diſtre: And hereof each year there is both a ſolemn feaſt and memorial obſerved. From this time forward the nation of the Jews were in quiet without any invaſion, and lived in peace for a little time: but afterwards they were troubled with the like combats and dangers. Whereas therefore the high Prieſt *Alcimus* intended to beat down an old wall of the Sanctuary, which had been builded by the holy Prophets, he was ſuddenly ſtrucken by God; ſo that he incontinently loſt his ſpeech, and fell to the ground; and after he had indured many grievous torments for divers days, at laſt he died miſerably, after he had enjoyed the Prieſthood for the C ſpace of four years.

The year of the world, 3804. before Chriſts Nativity, 160.

Judas and his followers put Nicanor and his Souldiers to flight.

Adar, March.

Alcimus the high Prieſt dieth.

After his death, the people with a general conſent gave his place to *Judas*. Who underſtanding of the great power of the Romans, and how they had conquered Gaule, Spain, Carthage, Greece, and the Kings *Perſeus* and *Philip*, and beſides all theſe, the great King *Antiochus*, determined to make friendſhip with them, and ſent *Eupolemus* the ſon of *John*, and *Jaſon* the ſon of *Eleazar*, his two intire friends, unto Rome, to intreat the Romans to be their allies and confederates, and to write unto *Demetrius*, that he ſhould give over to war againſt the Jews. When the Embaſſadours that were ſent from *Judas* were arrived in Rome, the Senate entertained them, and after they had diſcourſed with them upon the occaſion of their Embaſſage, they accepted and concluded upon their alliance, and made a Decree, the Copy D whereof was then brought into Judæa, and the original reſerved in the Capitol, engraven in a Table of Braſs. Which arreſt or Decree of the Romans, as touching their alliance and good affection they bare unto the Jews, contained theſe Articles: *That no man under the obedience of the Romans ſhould maintain War againſt the nation of the Iews: neither ſhould furniſh them with victuals, ſhips, or ſilver, who ſhould make war upon them. And if any enemies ſhould aſſayl the Jews, the Romans ſhould give them ſuccour to the uttermoſt of their power. And that likewiſe if any one ſhould make War againſt the Romans, the Jews ſhould ſuccour them. That if the Jewiſh nation would adde or diminiſh any thing of that aſſociation, it ſhould be done with the common advice of the people of Rome, and that that which ſhould be ordained, ſhould remain irrevocable.* This arreſt was written by *Eupolemus* the ſon of *John*, and by *Jaſon* the ſon of E *Eleazar*, at ſuch time as *Judas* was high Prieſt, and his brother *Simon* General over the Army. See here, how the firſt amity and alliance was contracted between the Romans and the Jews.

Hedio & Ruffinus, chap. 17. 1 Mach. 8.

Judas covenanteth a peace with the Romans.

The decree of the Romans touching ſociety and friendſhip of the Jews.

CHAP. XVIII.

Bacchides *is ſent once again into Judæa, and obtaineth a victory.*

F WHen as *Nicanors* death, and the diſcomfiture of his army was reported to *Demetrius*, he ſent a new army into Judæa, under the conduct of *Bacchides*: who departing from Antioch, and repairing to Judæa, encamped in Arbela a City of Galilee: where having enforced, conquered and taken a great number of thoſe that were retired into caves, he departed from thence, and repaired in all haſte to Jeruſalem. And underſtanding that *Judas* was encamped in the village of Berzeth, he marched out againſt him with twenty thouſand foot-men, and two thouſand horſemen. Now *Judas* had not on his ſide in all above two thouſand men, who perceiving the multitude of *Bacchides* Souldiers were afraid, ſo that ſome of them forſaking their camp, fled away: by which means there remained no more with *Judas*, but eight hundred men. Seeing himſelf therefore abandoned by ſo many of his men, and preſſed by his enemies, who gave him nei-

Hedio & Ruffinus, chap. 18. 1 Mach. 9.

Demetrius ſendeth Bacchides with forces into Jury.

Bacchides meeteth Judas with 20000. Souldiers.

The year of the world, 3804. before Christs Nativity, 160.

ther truce nor time to re-assemble his forces, he resolved to fight with those eight hundred which he had: whom he exhorted to be of good courage, and to fight valiantly; but they answered, that they were insufficient to make head against so high an army, and counselled him to retire, and to stand on his guard for that time, untill he had gathered forces that might be able to confront the enemy. But *Judas* replied to this effect: God forbid (said he) that the Sun should see me turn my back upon mine enemies. And if by this means I meet with my death, and that I must needs spend my last bloud in this battel, I will never soyle so many notable actions so worthily atchieved, nor stain so much glory obtained with so great vertue, by one ignominious flight. And having in this sort exhorted the small remnant of those Souldiers that were with him, he commanded them that without any apprehension of danger, they should bend themselves altogether against the enemy.

Judas with a small army intendeth to assail a mighty Host.

CHAP. XIX.

Judas *overcome in the battel, dieth.*

Bacchides disposeth his army, and fighteth with Iudas.

But *Bacchides* drew out his army, and arranged them in battel, placing the horsemen on both the wings; his light-armed Souldiers and archers in the front of the army, and after these a strong band, called the Macedonian Phalanx; and he himself led the right wing of the battel. And in this array he approached *Judas* camp, and caused the trumpets to be sounded, commanding his Souldiers to give a great shout, and to charge their enemies. *Judas* did the like, and encountred *Bacchides*; so that on both sides there was a most cruel conflict, which continued untill the Sun-set. And when as *Judas* perceived that *Bacchides* and the flower of his army fought in the right wing, he chose out a certain number of his most resolute Souldiers, and drew towards that quarter, and setting upon them, he brake their squadron; and afterwards thrusting into the midst of them, he forced them to fly, and pursued them as far as the mount Aza. They of the left wing, perceiving the flight of those in the right, went after *Judas*, and inclosed him on the back-part. He being unable to fly, and seeing himself inclosed by his enemies, resolved with his Souldiers to fight it out. When as therefore he had slain a great number of his enemies, and being infeebled more through weariness, then by the wounds received of them, he fell to the ground, and was himself at last slain likewise: adding this honourable manner of death to his former notable and valiant exploits. His Souldiers seeing him dead, and having no governour of respect left amongst them after the loss of so valiant a Captain, betook them all to flight. *Simon* and *Jonathan* his brothers upon intreaty recovered his body, and carried it to Modin (a place where his father was buried:) there was he interred by all the people, who wept for him divers dayes, and honoured him publickly according to the custome of their Countrey. Such was *Judas* end, who was a valiant man, a great warrior, & very respective of the commandments of his father *Mathias*, having done and suffered all that he might for the liberty of his countrey. Being therefore after this manner adorned with vertue, he had left behind him a perpetual renown of his worthy acts, and an honourable memory of himself obtained by the liberty, in which he re-established his nation, recovering them from the servitude of the Macedonians: which died also after he had discharged the office of the high Priest, for the space of three years.

Judas dispersedh the enemies army, killeth some, and at last is slain himself.

Iudas buried in Modin.

THE

The *Thirteenth Book* of the *Antiquities* of the Jews;

Written by *Flavius Josephus.*

The contents of the Chapters of the thirteenth Book.

1. Jonathan, *after his brother* Judas *death, succeeded him in the Government.*
2. Ionathan *having wearied* Bacchides *by war, compelleth him to draw to a league, and to depart away with his Army.*
3. Alexander *the son of* Antiochus Epiphanes, *maketh War upon King* Demetrius.
4. Demetrius *sendeth an Embassador to* Ionathan *with presents, perswading him to be of his faction.*
5. Alexander *by greater profers then* Demetrius *did offer, and by offering the high Priests place to* Ionathan, *draweth him to favour his faction.*
6. *Of the Temple of God builded by* Onias.
7. *How* Alexander, *after the death of* Demetrius, *highly honoured* Ionathan.
8. Demetrius *the son of* Demetrius, *overcoming* Alexander, *possesseth the Kingdome, and plighteth friendship with* Ionathan.
9. Triphon Apamenus, *after he had overcome* Demetrius, *reserved the Kingdome for* Antiochus, Alexanders *son, who receiveth* Ionathan *into favour.*
10. Demetrius *being overcome by the Parthians.* Triphon *breaketh his covenant of peace, and laying hold on* Ionathan *traiterously killeth him, and afterwards assaulteth* Simon *his brother.*
11. *How the Nation of the Iews committed both the Priesthood and the Government of the Army to* Simon.
12. Simon *driving* Tryphon *into Dora, besieged him, and entereth friendship with* Antiochus *sirnamed* Pius.
13. *A debate arising between* Antiochus *and* Simon, Cendebæus *the Kings Captain is driven out of the Countrey.*
14. *How* Simon *was traiterously slain at a banquet by* Ptolomey *his father in law.*
15. *How* Ptolomeys *endeavours being made frustrate,* Hircanus *obtaineth the Government.*
16. *How* Antiochus *sirnamed the Fust, leading an army against* Hircanus, *for three hundred talents is both reconciled, and tied in league of friendship.*
17. Hircanus *expedition into Syria.*
18. *How* Antiochus Cyzicenus *assisting the Samaritans, is both conquered and enforced to fly.*
19. Aristobulus *was the first that set the Diadem on his head.*
20. *The acts of* Alexander *the King of the Iews.*
21. *The victory of* Ptolomey Lathurus *against* Alexander.
22. Demetrius Eucærus *overcometh* Alexander *in battel.*
23. *The expedition of* Antiochus Dionysius *into Iewry.*
24. Alexander *being dead, his wife* Alexandra *succeeded him in the Kingdome.*

CHAP. I.

Ionathan *after the decease of his brother* Iudas, *succeedeth him in the government.*

WE have declared in our former book, how the nation of the Iews (after they had been under the subjection of the Macedonians) recovered their liberty: we have likewise discovered the great and grievous conflicts, which *Iudas* their Captain performed, and in which he finally died in the behalf of their liberty: how likewise (after the death of *Iudas*) all the wicked Apostate Iews, who had revolted from their religion, took courage, molesting and doing many injuries to the rest of their Countrey-men. Finally, how besides their malice, the famine invaded the Countrey; so that divers being unable to *The year of the world, 3085. before Christs Nativity, 159.*

The year of the World, 3805. before Christs Nativity, 156.

The Iewes compelled by the Apostates and by famine, submit themselves to the Macedonians.

sustain these two mortall scourges of Famine and War, were constrained to submit themselves unto the Macedonians. In the mean while, *Bacchides* gathering together the false Apostates (who were faln from the religion of the Jews, with an intent to live after the prophane manner of Pagans) committeth the government of the Countrey unto them, who laying hold on *Iudas* friends and partakers, betrayed and delivered them to *Bacchides*: who first of all tormented and beat them at his pleasure, and afterwards put them to death. This so grievous affliction (then which the Jews had never endured a worse, since their return from Babylon) was the cause that those of *Iudas* faction, who were yet alive, fearing the totall and cruell ruine of their nation, addressed themselves to *Ionathan* his brother, exhorting him to imitate his brother *Iudas* vertues, and to have no less care of his countrey-men, then the other had; who fought for their liberty untill his last breath, requiring him not to abandon the government of his Nation, especially in that so miserable estate wherein they were plunged. *Ionathan* answered them, that he was ready to die for them; and being in all things esteemed no less valiant and politique then his brother *Iudas*, he was proclaimed Generall and Chieftain of the Jews.

Ionathan by the publike instigation of the Iews undertaketh the government. Bacchides complotteth to betray Ionathan and his brother.

Bacchides having notice hereof, feared lest *Ionathan* should be no less infestuous to the King and Macedonians, then his brother *Iudas* before him had been, for which cause he sought the means to make him away by Treason. But both *Ionathan* and his brother *Simon* gat intelligence thereof; and having discovered his practice, they took all their families with them, and fled into the desart that confined the City Jerusalem: and retiring themselves near unto a water called the lake of Asphar, they remained in that place. When *Bacchides* perceived that they mistrusted him, and were driven thither; he went out against them with all his forces, and being encamped on the other side of Jordan, he gathered his army together. *Ionathan* knowing well that *Bacchides* came out to seek him, sent his brother *Iohn* (sirnamed *Gaddis*) unto the Arabians, Nabatheans, to commit the trust of their goods unto their hand, untill the end of the War betwixt him and *Bacchides*: for the Arabians were his friends. Whilest therefore *Iohn* marched towards the Nabatheans, the sons of *Amareus* laid an ambuscado for him (who were of the City of Medaba) and after they had furiously set upon him on the way, and laid hold on whatsoever he brought with him, they at length slew him and all his company: for which fact of theirs, they were shortly after punished by his brethren, as we will make manifest in that which afterward followeth.

Bacchides drawеth out his forces against Ionathan. Iohn the brother of Iudas is slain by Amars son.

Bacchides assaileth Ionathan on the Sabbath day, and loseth two thousand of his men.

When *Bacchides* knew that *Ionathan* was incamped in the marshes of Iordan, he made choice of the Sabbath day to set upon him, hoping that he would not defend himself on that day, because of the prohibition of the Law. But he, contrary to his expectation, encouraged his companions, and declared unto them how it concerned their lives to be valiant, for that it was impossible for them to escape, because they were shut up in the midst betwixt the flood and the enemy: for they had the enemy before them, and the flood on their backs. As soon therefore as he had made his prayer unto God, that it might please him to grant him the victory, he set upon the enemy with a stout courage, and slew a great number of them: and perceiving *Bacchides* how with great fierceness he set forward against him, he stretched out his right hand to strike him; but he preventing the stroke by stepping aside, *Ionathan* and his companions lept into the river, and so saved themselves by swimming over to the other side of Iordan, because the enemies durst not pass the water to pursue them. Whereupon *Bacchides* returned incontinently to the Castle of Jerusalem (after he had lost about some two thousand of his men.) After this, he fortified divers Cities (which were beforetime ruinated) namely, Iericho, Emaus, Bethoron, Bethella, Thamnata, Pharathon, Techoa, and Gazara, and builded in every of them certain towers, and great and strong walls, aud afterwards he planted garrisons therein, to sally out upon the Iews, and vex them; but in especiall he fortified the Cittadel of Ierusalem, in which he kept for hostages the children of the principallest men of Iudæa.

The Castle of Ierusalem fortified.

About that time there came a certain man to *Ionathan* and his brother *Simon*, bringing them news that the sons of *Amareus* would solemnize their nuptials, and were to lead the bride from the City of Gabatha, which was daughter to one of the noblest amongst the Arabians: for which cause she should be conducted with great magnificence and sumptuons pomp. *Ionathan* and his brother supposing that a fit opportunity was offered them to revenge their brothers death, and to punish the Medabanes for the wrongs they had done unto their brother, they took with them the greatest forces that they could, and marched towards Medaba; where they lay in ambush under the covert of a mountain. But when they saw them that led the bride and accompanied the bridegroom, and a great troop of their friends

Simon revengeth his brother Iohns blood on the sons of Amarzus.

friends likewiſe, according to the accuſtomed manner of marriages, they brake out of their covert, and put them alſo to the ſword; and after they had ſeized their jewels, and all other booty of that company that followed them, they retired back again joyfully having obtained their purpoſe: and thus revenged they the death of their brother *John* upon the ſons of *Amraeus*. For not onely theſe alone, but their friends that accompanied them, with their wives and children, were all of them ſlain, to the number of four hundred. And in this manner *Simon* and *Jonathan* returned into the marſhes aforeſaid, and abode there. But *Bacchides* having fortified all the garriſons of Judea, returned back unto the King. And at that time the eſtate of the Jews was in peace for the ſpace of well-nigh two years.

The year of the world, 3808. before Chriſts Nativity, 156.

But the wicked, and ſuch as were revolted from the religion of the Jews, ſeeing that *Jonathan* and his followers converſed in the Countrey in great aſſurance, by reaſon of the peace; they ſent certain Embaſſadours unto King *Demetrius*, requiring him to ſend them *Bacchides*, who might apprehend *Jonathan*, declaring that it might eaſily be done, and that in one night breaking in upon them, he might murther them all before they were aware. When *Bacchides* by the Kings commandment came into Jewry, he wrote unto all his friends both Jews and alſo his other allies, requiring them to lay hold on *Jonathan*: but when by no policy nor proweſs of theirs, they were able to apprehend him (for that *Ionathan* having notice of their ambuſhes, ſtood upon his guard) *Bacchides* the Macedonian was diſpleaſed with the Apoſtates or fugitives, objecting againſt them that they had deceived both the King and him: and laying hold on fifty of the principalleſt of them, he put them to death. But *Ionathan* and his brother, with thoſe of their company, retired themſelves into Bethalaga (a certain village in the deſart) for fear of *Bacchides*; in which place he builded Towers, and walls to keep his garriſon in more ſecurity. *Bacchides* underſtanding hereof, took the army that he had with him, and thoſe Jews that were his confederates, and marched forward againſt *Ionathan*; where battering thoſe fortifications that were made by him, he beſieged him for many dayes. But *Ionathan* for all his buſie ſiege and violence, was not a whit terrified, but reſiſted him valiantly; and leaving his brother *Simon* in the City to make head againſt *Bacchides*, he ſecretly ſtole out, and gathered a great number of Souldiers that favoured his proceedings, and in the night time with valiant courage brake into *Bacchides* camp; and after he had there ſlain a number of them, he gave his brother *Simon* notice of his coming: who as ſoon as he heard the noiſe in the enemies camp, haſtily iſſued forth with his Souldiers, and burnt all the Macedonians engines, and for his part alſo made a great ſlaughter of them. *Bacchides* ſeeing that he was circumvented by his enemies, and that both before and behind he was preſſed by them, being aſtoniſhed at this ſo hard, ſudden and unexpected encounter, was almoſt out of his wits; ſo ſore was he confuſed at the iſſue of his ſiege, that fell out altogether contrary to his expectation: for which cauſe he diſcharged all his choler upon thoſe Apoſtataes, (ſuppoſing he was abuſed by them, who had ſent unto the King, and had cauſed him to be ſent thither:) and full gladly would he have returned home, could he but make an end of the ſiege without his diſhonour.

Demetrius by the ſolicitation of the fugitives ſendeth Bacchides againſt Jonathan with an army.

Bacchides diſpleaſed with the Apoſtates for that they could not ſurpriſe Jonathan, killeth fifty of them.

Jonathan and his brother beſieged in Bethalaga.

Jonathan ſtealing out of the City, aſſaileth Bacchides by night.

Bacchides revengeth himſelf on the fugitives, and is inforced to retreat.

CHAP. II.

Ionathan *conſtraineth* Bacchides *to make peace with the Iews, and to depart out of the Countrey.*

But *Ionathan* knowing his deliberation: ſent an Embaſſadour unto him to conclude a peace and amity betwixt them, with this condition; that they ſhould each of them deliver up thoſe priſoners that were taken on either ſide. *Bacchides* ſuppoſing that his requeſt would be to his great honour, and that a fit occaſion was now offered him, whereupon he might raiſe his ſiege without any diſgrace, promiſed *Ionathan* his friendſhip; ſo that both of them ſwore from that time forward never to make War the one againſt the other; and each of them both received, and reſtored their priſoners. Thus returned *Bacchides* into Antioch unto his King, and after that retreat he never made War again upon Iudea. But *Ionathan* having obtained his ſecurity, went and dwelt in the Town of Machmas: where adminiſtring and governing the Common-weal, he executed ſuch ſevere juſtice on thoſe that were revolted from the religion of their countrey, that he cleanſed the nation of all ſuch kinde of men.

1 Mac. 9. Bacchides maketh peace with Jonathan.

Jonathan liveth at Machmas puniſhing the wicked.

CHAP.

The year of the world, 3813. before Christs Nativity, 151

CHAP. III.

Alexander *the son of* Antiochus Epiphanes *maketh War against* Demetrius.

Hedio & Ruffinus, chap. 11.

Alexander the son of Antiochus Epiphanes cometh into Syria and seizeth Ptolomais.

IN the hundred and sixty year, *Alexander* the son of *Antiochus* the Famous came into Syria, and seized the City of Ptolomais, by treason of those Souldiers that were therein; who were ill affected towards *Demetrius*, by reason of his arrogancy, which was such, that he granted no man access unto him: for being locked up in a royal fort defenced with four towers (which himself had builded near unto Antioch) he suffered no man to approach his presence, but was careless and wholly negligent in his affairs; living in pleasure and idleness: whereby he grew into great hatred among his subjects, as we have already declared in another place. Now when *Demetrius* knew that *Alexander* had seized Ptolomais, he gathered all his forces and marched forth against him.

CHAP. IV.

Demetrius *covenanteth a peace with* Ionathan.

Demetrius war against Alexander. 1 Mac. 10.

MOreover, he sent Embassadours unto *Ionathan*, that might confirm an alliance and ratifie a friendship betwixt them: for he determined with himself to prevent *Alexander*, for fear lest he capitulating with him first of all, should obtain his assistance. And this did he especially for the fear he had of *Ionathan*, lest remembring those injuries he had before time received at his hands, he should oppose himself against him. He therefore sent unto him requiring him to assemble his forces, and to make preparation for the War: commanding likewise, that those Iews should be delivered into his possession, whom *Bacchides* had shut up for hostages in the fortress of Ierusalem. After that *Demetrius* had demeaned himself in this sort, *Ionathan* resorted to Ierusalem, and in the presence of all the people, and of the garrison that was in the fortress, he read the Kings Letters; and after the reading thereof, the cursed and revolted Iews that were in the fortress were sore afraid, seeing that the King permitted *Ionathan* to levy an army, and to receive the hostages. But he receiving them into his hands, restored each of them to their fathers and mothers: and by this means remained *Ionathan* in Ierusalem, where he made divers reparations and buildings, according as him pleased. For he builded the City walls of hewen stone, to make them more forcible against the assaults of War. Which when they perceived who were in the garrisons thorowout all Iudea, they forsook them all, and retired back to Antioch, except they that were in the City of Bethsura, and those in the fortress of Ierusalem: for they consisted for the most part of those Iews that had abandoned their religion, who for that occasion feared to forsake their garrisons.

The Macedonians forsaking their garrisons, resort to Antioch.

CHAP. V.

Alexander *draweth* Ionathan *to his party.*

Hedio & Ruffinus, chap. 8.

BUt *Alexander* knowing what promises *Demetrius* had made unto *Ionathan*, and being well assured how valiant he was, and how he behaved himself against the Macedonians; moreover how he was vexed by *Demetrius* and his Lieutenant *Bacchides*: He told his friends and familiars that it was impossible for him to meet with a better allie at that time then *Ionathan*, who had approved himself a valiant man against his enemies, and for particular causes bare hatred against *Demetrius*, from whom he had received many injuries, and on whom he had wrought sundrie revenges: for which cause if they thought it good to draw him unto their side against *Demetrius*, the time was very fit to entertain and confirm a mutuall peace between them; which advice of his being approved by his favourites; he sent a Letter unto *Ionathan* to this effect: King *Alexander* to *Ionathan* his brother, Health: We have have long sithence understood of your valour and fidelity, which hath caused us to send our Embassadours unto you, to intreat with you of alliance and amity betwixt us; and from this day forward, we elect and ordain you high Priest of the Jews, and receive you into the number of our chiefest friends. Moreover in way of present, I send you a purple robe, and a crown of gold, exhorting you, that since you are thus honoured by us, you will in like sort yield us an answerable respect and friendship. *Ionathan* having received this Letter, invested himself in the habit of the high Priest,

Alexander endeavoureth to draw Jonathan to his faction, by presenting him with the high Priesthood.

and

A and the day of the feast of the Tabernacles, which was the fourth year after the death of his brother *Judas*. (For during all that time there had not been any high Priest.) He assembled also a great number of Souldiers, and caused a great quantity of armours and weapons to be forged.

The year of the world, 3813. before the Nativity of Christ, 151.

When *Demetrius* heard this news he was much troubled, and accused himself of sloth and too much negligence in looking to his affairs, for that he had not prevented *Alexander* in the courteous entertainment of *Jonathan*, but had suffered him to take the benefit of this occasion. He sent letters likewise to *Ionathan* and the people, containing that which followeth: King *Demetrius* to *Ionathan*, and to all the nation of the Jews, Health. "Since you have observed "the friendship that you bear unto us, and have not intangled your selves with our enemies, "notwithstanding their divers sollicitations, we praise your fidelity, and pray you to perse- B "vere in the same estate, assuring you that you shall receive the like favours from us, in all "integrity. For I will forgive you the greater part of the tributes and taxes that you have "usually paid, either to the Kings my predecessors, or to me; and from this time forward, I "acquit you from those tributes you are to pay hereafter. And moreover I release you of the "prize of salt, and of the gold which you were wont to give unto us for our Crown. We like- "wise acquit you of the thirds of the fruit of your lands, and the half of the fruit of your trees, "which heretofore you have been accustomed to pay me, to keep and hold them peaceably "from this time forward. I acquit you also at this present, for ever, of all that which the in- "habitants of Judea, and the three Provinces annexed thereunto, Samaria, Galilee, and Pe- C "ræa, are bound to pay me; willing and commanding that the City of Jerusalem be held sa- "cred, and to have the right of the freedom, except from all tributes and tenths, both in it "self, and also the countrey belonging thereunto. And I commit the fortress in the same to "the hands of *Ionathan* the high Priest, permitting him to plant such a garrison therein, as in "his opinion shall be held both honest and lawfull; and such as will faithfully maintain it to "his use. I will also that all the Jews, who are imprisoned in my Countrey, be set at liberty. "Moreover, it is my pleasure, that no horses of the Jews be taken up to run post for us: I grant "also on the Sabbaths, and other festival days; yea, three days also before every one of those "feasts, liberty and freedom be used. And my will is, that the Jews, who inhabit within my "dominions, be likewise freed of all molestations. The like privileg grant I them that will D "bear arms with me, to the number of thirty thousand: who in what place soever they "shall be, shall have no worser entertainment then mine own army: and part of them will I "place in my garrisons; the rest shall be of my guard; and I will make them Captains in my "Court, and will permit them to live according to the ordinances of their Countrey, which "they shall observe: and I will also that the three governments annexed to Iudea be made "subject unto the same laws. My pleasure is, in like manner, that the high Priest shall take or- "der, that no Iew adore in any other temple then in Ierusalem; and of my own charge I give "every year an hundred and fifty thousand sicles of silver to be employed in making sacrifices: "and that which shall be over and above those sacrifices, my pleasure is that it shall be yours. "Moreover, I acquit the Priests and Ministers of the Temple, of the ten thousand drachmes E "of silver (which the Kings levied on the Temple) because they appertain unto the Priests "who serve in the Temple, as I have been rightly informed. I grant also to all those who "shall repair unto the Temple of Ierusalem, for refuge, and within the precincts thereof (whe- "ther it be for money due unto the King, or for any other cause) that they be acquit thereof "and receive not any damage in their goods. I permit also, that the Temple be repaired and "builded at my charge. My will is also, that the walls of the city be re-edified, and that certain "towers be builded about the same, at my costs. Furthermore, if there be any places fit to "build fortresses and strong holds in, thorow all the Countrey of Iudea, and to place garrisons "in them, my will is that all this be done and fortified, at the charges levied out of mine own "coffers. These are the promises and offers that *Demetrius* made unto the Iews.

Demetrius allureth by promises to assure himself of Jonathans friendship.

F But King *Alexander* having gathered great forces, as well of strange and hired Souldiers as of those who in Syria had revolted from *Demetrius*, led forth his whole army against the enemy; and after the ensignes were displayed and the onset given, the left wing of *Demetrius* compelled *Alexanders* souldiers that fought against it to fly; and his men pursuing them hard at heels, spoyled their camp. But the right wing in which the King himself was, being forced to retire, was discomfited: and as for the rest, they betook them all to flight; but *Demetrius* fighting valiantly, slew some of his enemies; and in pursuing other some, who could not endure his fierce assault, was in the end, by setting spurres to his horse, mainly carried into a deep and muddy bogge, whereinto by misadventure his horse fell, and being unable to get out he was slain in that place. For being discovered by his enemies, they turned back upon

The battel between Alexander and Demetrius, and of Demetrius death.

upon him; and having incloſed him, they altogether ſhot their arrows againſt him: who being on foot and fighting valiantly, was at length ſlain, after he had received divers wounds, and was no more able to ſuſtain himſelf. Thus died *Demetrius*, who departed this life the eleventh year of his reign, as we have diſcourſed in another place.

The year of the World, 3813. before Chriſts Nativity, 151.

CHAP. VI.

Onias *winneth the favour of* Ptolomey Philometor, *and obtaineth leave of him to build a Temple in Egypt, which was called the Temple of Onias.*

Hedio & Ruffinus, chap. 4. Onias the ſon of Onias the high Prieſt ſeeketh to build a Temple in Egypt:

BUt *Onias* the ſon of the High Prieſt, called alſo *Onias* (who flying out of his Countrey lived in Alexandria, with *Ptolomey Philometor*, as we have heretofore declared) ſeeing all Judæa deſtroyed by the Macedonians, and their Kings; and intending in his heart to purchaſe an immortall memory, he determined to beſeech the King *Ptolomey*, and the Queen *Cleopatra* by Letters, that it might be lawfull for him to build a Temple in Egypt, reſembling in all points that which was at Jeruſalem, and that he might have liberty to plant Levites and Prieſts in the ſame, of his own kindred: And hereunto was he eſpecially moved, by a certain prophecy of *Iſaiah*, who more then ſix hundred years before, had foretold that a Temple ſhould be aſſuredly builded in Egypt, in honour of the Almighty God by a Jew. Being therefore incited by this Oracle, he wrote a Letter to *Ptolomey* and *Cleopatra*, to this effect. "During the time that I was imployed in "your Warres, and by Gods favourable aſſiſtance have done you many ſervices. I have viſi- "ted Cœloſyria and Phœnicia, and have been in the City of Leontopolis (which is in the "territories of Heliopolis.) I have alſo viſited divers other places, wherein the Jews have "Temples, againſt all right and honeſty: which is the cauſe that they agree not among them- "ſelves: as alſo the like hath hapned among the Egyptians, through the multitude of Tem- "ples and the great diverſity of Religions. And having found out a very convenient place "near a Caſtle called Bubaſtis in the Plain, where there is ſtore of all ſorts of ſtuffe for buil- "ding, and cattel fit for ſacrifice, I beſeech you that it may be lawfull for me to purifie the "Temple that is levelled in that place with the ground, and dedicated to no ſacred power; "and that in the place thereof, it may be lawfull for me to erect and build a Temple in honour "of the higeſt God, according to the pattern and the ſame dimenſions of that Temple "which is in Jeruſalem, for the preſervation and proſperity both of you, your Queen, and chil- "dren; and to the intent that thoſe Jews that dwell in Egypt may aſſemble and ſerve God "therein; for that by how much the more there is unity and concord among themſelves, by "ſo much the more may they be diſpoſed to your ſervice. For to this effect is the prophecy "of *Iſaiah*, which ſaith thus: *There ſhall be* (ſaith he) *a Temple for our Lord God in Egypt:* many "other things alſo hath he foretold as touching this place.

The year of the world, 3814. before the Nativity of Chriſt, 150.

This is the effect of that which *Onias* wrote unto King *Ptolomey*. And by his anſwer which he made hereunto, a man may eaſily conjecture what piety was both in him, and *Cleopatra* his ſiſter, and wife. For they have returned the ſin and tranſgreſſion of the Law, which through this means fell upon *Onias* head, by this anſwer that enſueth: King *Ptolomey* and Queen *Cleopatra* to *Onias* the high Prieſt, Health. "We have peruſed your Letters, by which "you require us to give you licence to cleanſe the Temple that is defaced at Leontopolis, "in the ſeignory of Heliopolis, in the place called Bubaſtis in the Plain. We marvel very "much, that a Temple builded in a place ſo unclean and full of execrable beaſts, ſhould "be agreeable unto God: but ſince that you inform us, that the Prophet *Iſaiah* did long time "ſithence prophecy the ſame, we give you licence, if it may be done according to the Law, "and with this condition, that we commit not any ſin againſt God.

A Temple builded in Egypt by Ptolomeys conſent.

Upon this anſwer, *Onias* (taking poſſeſſion of the place) builded therein a Temple, and erected an Altar unto God, according to the module of the Temple of Jeruſalem; but far leſs, and leſs rich. Yet think I it no wayes requiſite to declare the dimenſions thereof, neither the veſſels in the ſame, becauſe I deſcribe them particularly in my ſeventh book of the Warres, and captivity of the Jews: neither wanted there ſome Levites and Prieſts, who being anſwerable to *Onias* in devotion and zeal, frequented the divine Service in that place, and renewed the ceremonies. But let this ſuffice for the preſent, as touching the Temple.

The Wars of the Iews, lib. 7. cap. 37.

Sedition betwixt the Iews and Samaritanes, as touching their Temple.

But it came to paſs, that the Jews of Alexandria, and the Samaritanes that brought in the ſervice and worſhip of the Temple upon the mount Garizim, under *Alexander* the great, fell at odds, and debated their differences before *Ptolomey*. For the Jews ſaid that the Temple in

Jeruſalem

A Jeruſalem builded, according to *Moſes* laws and ordinances, was the lawfull Temple, but the Samaritanes maintained, that that which was builded on mount Garzim, was the true Temple. They therefore beſought the King that it would pleaſe him to ſit in judgement, with the aſſiſtance of his friends, to hear their allegations in this behalf, and to condemne the party unto death, who ſhould be found faulty in his proceſs. Now the advocates which pleaded for the Samaritans, were *Sabbeus* and *Theodoſius*: and *Andronicus* the ſon of *Meſſalem* defended the cauſe of thoſe of Jeruſalem, and the other Jews. And both of them ſwore both by God and the King, that they would bring their proves according to the law, beſeeching *Ptolomey* to adjudge him to death, whom he ſhould finde to have falſified his oath. The King therefore ſate down with his friends, both to hear the cauſe, and determine upon
B their differences. But the Jews of Alexandria were ſore moved and diſpleaſed againſt them that had drawn the preeminence of the Temple in Jeruſalem into queſtion, and were highly diſcontent that a Temple ſo ancient and famous, and ſo eſteemed and honoured thorow the whole world, ſhould in ſuch ſort be diſgraced. When as therefore the day of audience was come, *Sabbeus* and *Theodeſius* ſuffered *Andronicus* to declaim firſt: who began to approve the lawfulneſs, holineſs, and religion of the Temple in Jeruſalem out of the Law; and by the ſucceſſive government of the high Prieſts, who from father to ſon, and from hand to hand, had received this honour; therein alleadging that all the Kings of Aſia had honoured the Majeſty of that place with preſents and rich oblations: whereas neither in record of men, nor courſe of antiquity, the Temple of Garizim had been in any eſtimation. By theſe and ſuch
C like words, *Andronicus* perſwaded the King, that the Temple of Jeruſalem was builded according to the ordinance of *Moſes*, inviting him to adjudge *Sabbeus* and *Theodoſius* to death. This may ſuffice as touching the differences of the Jews of Alexandria, and ſuch things as befell them during *Ptolomey Philometors* time.

The year of the world, 3814. b fore Chriſts Nativity, 150.

CHAP. VII.

Alexander *after* Demetrius *death honoured* Jonathan *greatly.*

D After that *Demetrius* was ſlain in fight (according as we have heretofore declared) *Alexander* was King of Syria, who wrote to *Ptolomey Philometor*, requiring his daughter in marriage, telling him that it was a matter anſwerable to his dignity, to contract affinity with him; firſt, ſince he had obtained his fathers Empire by the favour of God: and next, for that he had overcome *Demetrius*. *Ptolomey* yeelding a willing eare to theſe his demands, and entertaining them with great pleaſure, wrote back that he was very glad that he had recovered his fathers kingdome; promiſing him to give him his daughter in marriage; giving him to underſtand, that he would meet him at Ptolomais, and bring his daughter unto him to that place, and there celebrate the nuptials. After he had written theſe letters, *Ptolomey* made his ſpeedy repair to Ptolomais, and led with him his daughter *Cleopatra*, where meeting with *Alexander* (according to their appointment) he delivered him his daughE ter, with ſuch a dowry of gold and ſilver, as well beſeemed his kingly magnificence. Unto the ſolemnizing of his marriage, *Alexander* by letters invited the high Prieſt *Jonathan*, commanding him to repair unto him to Ptolomais. Where, after he was arrived, and had both preſented his ſervice with other magnificent preſents to both the Kings; he was highly honoured by both, in ſo much a *Alexander* conſtrained him to put off his ordinary garments, and to put on a purple robe, and after that to ſit upon a royall Throne: commanding his Captains to march before him thorow the City; & to command by publicke edict, that no man ſhould dare to ſpeak any thing againſt him, neither offer him any cauſe of diſcontent in what ſort ſoever. All which the Captains performed; ſo that they, who purpoſely and maliciouſly repaired thither to accuſe him, ſeeing the honour that was done unto him by his publication,
F fled away haſtily, for fear leſt ſome miſhap ſhould befall them. This King *Alexander* loved *Jonathan* ſo intirely, that he afforded him the chiefeſt place amongſt the number of his deareſt friends.

Hedio & Ruffinus, chap. 5. 1 Mac. 11. Alexander King of Syria marrieth Cleopatra, Ptolemeys daughter.

CHAP.

The year of the World, 3818. before Christs Nativity, 146.

CHAP. VIII.

Demetrius *the son of* Demetrius *overcometh* Alexander, *obtaineth the Kingdome, and contracteth friendship with* Jonathan.

Hedio & Rufinus, chap. 6. Demetrius the son of Demetrius, passeth out of Greece into Cilicia, and seeketh to make himself Lord of Syria.

IN the hundred sixty and fifth year (of the reigne of the Greeks) *Demetrius* the son of *Demetrius* (accompanied with divers hired Souldiers, whom *Lasthenes Candidot* furnished him with) departed out of Candia, and came into Cilicia. Which news as soon as *Alexander* heard, he was grievously vexed and troubled: for which cause he instantly posted from Phœnicia to Antioch, with intent to assure the affairs of his Kingdome in that place, before the arrival of *Demetrius*. He left behind him for his Governour in Cœlosyria *Apollonius Danus*: who coming unto Jamnia with a great army, sent a messenger unto the high Priest *Ionathan*, signifying unto him, that it was not convenient that he onely should live in assurance at his own ease and in authority, without submitting himself unto a King; and that it was a great indignity for him in all men eyes, for that he had not inforced himself to stoop under the obedience of a King. For which cause (said he) deceive not thy self, neither hope thou by sculking in the mountains, or depending on thy forces, to continue thy greatness; but if thou trustest to thy power, come down into the field, and encounter with me and my army in the Plain, to the end that the issue of the victory may shew which of us is most valiant. Be not thou so ignorant that the noblest of every City bear arms under one, who have alwayes overcome thy predecessors. For which cause I challenge thee to meet me in that place where we may use our swords and no stones; and where the vanquished shall have no advantage by his flight. *Ionathan* whetted by this bitter message, chose out ten thousand of his best Souldiers, and departed from Jerusalem accompanied with his brother *Simon*, and came unto Joppe, and encamped without the City (because the citizens had shut the gates against him) for they had a garrison planted in that place by *Apollonius*. But as soon as he addressed himself to batter the City, the inhabitants were afraid, for fear lest he should surprize the same by force, and for that cause they opened him the gates. *Apollonius* understanding that Joppe was taken by *Ionathan*, he took three thousand horsemen, and eight thousand footmen with him, and came into Azot; whence he departed, leading out his army with a sober march, foot by foot; and arriving at Joppe, he retired back to draw *Ionathan* into the field, assuring himself upon his horsemen, and grounding his hope of victory upon them. But *Ionathan* issuing out boldly, pursued *Apollonius* as far as Azot: who finding himself in the champain field, turned back upon him and charged him. *Ionathan* was in no sort abashed to see the thousand horsemen, that *Apollonius* had laid in ambush near unto a certain stream, to the end they might charge the Jews behinde, but disposed his army in such sort, that his Souldiers on every side turned their faces upon the enemy; commanding his men to defend themselves on both sides, fighting with those that assailed them either in the vantguard or the rereward. This battel continued untill evening, and *Ionathan* had given his brother *Simon* a part of his forces, charging him to set upon the enemies battel: as for himself, he drew himself and his souldiers into a form of a battalion resembling a Tortoise, to the end that being covered with their bucklers, joyned the one with the other, they might bear off the horsemens arrows: to which all of them shewed themselves obedient. The enemies horsemen shooting all their arrows against them, did them no harm; for they pierced not as far as the flesh, but lighting upon the bucklers (enclosed and fastned the one within the other) they were easily beaten back and born off, and fell down being shot all in vain. But when as the enemies were wearied with shooting from betimes in the morning untill evening, and that *Simon* perceived they could charge no further, he set upon them with his souldiers so couragiously, that he put them all to flight. The horsemen of *Apollonius* perceiving that the footmen were disarraid, grew heartless likewise, and wearied also, for that they had fought untill the evening: and having lost the hope that they had in their footmen, they took their flight in great disorder and confusion: so that they brake their ranks of themselves, and were scattered thorow all the plain. *Ionathan* also pursued them as far as Azot, and taking the City by assault, he slew divers of them, constraining the rest that were in despair to fly into the Temple of Dagon, which is in Azot; and taking the City by assault, he burned it with the villages round about, and spared not the Temple of Dagon, but burned it & all those that were therein. The number as well of those that were slain in the battel, as of those that were consumed by fire in the Temple, was eight thousand men. Having therefore in this sort discomfited this army, he departed from Azot, and marched toward Ascalon: and as he was encamped without the City, the Ascalonites came out unto him, and both presented and honoured

A man confident in battel.

Apollonius fighteth with Jonathan, and is put to flight.

Jonathan pursueth the enemy as far as Azot, and burneth Dagons Temple, and killeth 8000. men.

honoured him. He willingly entertaining their good affection departed from thence, and journyed towards Jeruſalem charged with great ſpoils, which after his victory againſt his enemy, he drave before him, after he had ſpoiled the Countrey.

The year of the World, 3818. before Chriſts Nativity, 146.

As ſoon as *Alexander* heard that *Apollonius* the General of his army was diſcomfited, and forced to fly, he made a ſhew that he was glad thereof, pretending that it was againſt his will that *Jonathan* had been moleſted by War, who was both his friend and his allye. Whereupon he ſent an Ambaſſadour unto him, to ſignifie unto him how much he rejoyced at his victory, offering him preſents and honours, with a chain of gold, ſuch as the Kings were accuſtomed to give to thoſe of their kindred: he likewiſe gave him *Accaron* and the Countrey thereunto belonging, to him and his heirs for ever.

Alexander ſendeth preſents to Jonathan.

About the ſame time King *Ptolomey Philometor* ſet out an army by ſea, and another by land to repair into Syria, and to ſuccour his ſon in law *Alexander*: and in his way all the Cities entertained him very affectionately, according as *Alexander* had commanded them, and conducted him as far as the City of Azot; in which place all of them exclaimed before him; and challenged juſtice at his hand, for that the Temple of Dagon was burned and deſtroyed, accuſing *Jonathan* for the firing thereof, and the ſlaughter of many people therein. But *Ptolomey* hearing theſe accuſations, anſwered them not a word: But when *Jonathan* came to meet him at Joppe, he courted him with royal preſents, and all the honour that was poſſible, and after he had kept him company as far as the flood called Eleutherus, he diſmiſſed him, and ſent him back to Jeruſalem. When *Ptolomey* was come to Ptolomais, he hardly eſcaped death, and that contrary to all expectation by *Alexanders* own complotting, and *Ammonius* his friends mediation: Which treachery being diſcovered, *Ptolomey* wrote unto *Alexander*, requiring him that *Ammonius* might be puniſhed for his treaſon and conſpiracies practiſed againſt him, which in their natures required a ſevere and cruel puniſhment. But ſeeing that *Alexander* delivered him not up into his hands, he conjectured and concluded, that he himſelf was the author thereof, and conceived a hainous diſpleaſure againſt him. In like manner before that time *Alexander* had offended the Antiochians, by the means of the ſaid *Ammonius*, who had loaden them with many wrongs and incommodities: but in the end *Ammonius* was puniſhed for theſe his outragious miſdemeanors, and diſgracefully ſlain like a woman, whileſt in a womans attire he ſought to hide himſelf, as we have expreſſed it in another place.

Feſto & Ruffinus, chap. 7. Ptolomey Philometor repaireth unto Syria with an army to aſſiſt his ſon in law Alexander.

Jonathan meeteth with Ptolomey, and is honourably entertained by him.

Treaſon intended againſt Ptolomey and diſcovered: for which cauſe he taketh away his daughter from Alexander and giveth her to Demetrius for his wife.

At that time *Ptolomey* began to accuſe himſelf for beſtowing his daughter in marriage on *Alexander*, and for refuſing *Demetrius* to be his friend and confederate: ſo that he brake off the affinity that he had with him; and after he had withdrawn his daughter from him, he preſently ſent Ambaſſadors unto *Demetrius* to confirm a league of peace and affinity with him, promiſing him to beſtow his daughter upon him in marriage, and to eſtabliſh him in his fathers kingdome. *Demetrius* very joyfull to hear of this Ambaſſage, accepted both of the confederation and marriage. There onely remained one difficulty for *Ptolomey* to ſurmount, which was, how he might perſwade the Antiochians to admit *Demetrius*, againſt whom they were ſo grievouſly incenſed, for the indignities which his father *Demetrius* had offered them; but this difficulty overcame he by this means that enſueth. The Antiochians hated *Alexander*, becauſe of *Ammonius* (as we have expreſſed heretofore) and by that means were the more eaſily drawn to drive him out of the City. He perceiving himſelf to be thruſt out of Antioch, came into Cilicia. Whereupon *Ptolomey* came unto Antioch, and was both by the Citizens and Souldiers therein proclaimed King, and was conſtrained to take two Diadems, the one as King of Aſia, the other as King of Egypt. He was a man of a gentle and juſt nature, no wayes ambitious; but ſuch a one as did prudently forecaſt what was to enſue: ſtriving by all means poſſible to avoid the hatred and jealouſie of the Romanes. For which cauſe aſſembling the Antiochians together, he wrought ſo much with them, that at laſt he perſwaded them to accept of *Demetrius*; aſſuring them that if he ſhould receive that benefit at their hands, he would no more keep in memory thoſe things that had fallen out betwixt them and his father; proteſting for his own part, that he would inſtruct him both how to order the courſe of his life honeſtly, and to mannage his publick affairs rightly; and promiſing them that if he attempted to work them any inconvenience, he himſelf would be the formoſt to chaſtiſe him; alleadging for his own part that he would content himſelf to be King of Egypt. And by this means the Antiochians were induced to receive *Demetrius*.

Ptolomey perſwaded the Antiochians to accept Demetrius for their King, and refuſed the Diadem of Aſia.

But when as *Alexander* was departed out of Cilicia, with a great army, and was come into Syria, and had burned and ſpoiled the Countrey of the Antiochians, *Ptolomey* accompanied with his ſon *Demetrius* (for he had already married his daughter unto him) iſſued

The yeer of the World, 3854. before Christs Nativity 146.

out with their armies, and obtained a joynt and mutual victory, by overcoming *Alexander*, who was constrained to fly into Arabia. It came to pass in that conflict, that *Ptolomies* horse hearing the noise of an Elephant, was troubled, and stumbled in such sort, as he threw his master on the ground: which when his enemies perceived, they ran all together upon him, and gave him divers wounds in the head, whereby he was in danger to have been slain, unless his guard had rescued him; notwithstanding he was so sick for four dayes space, that he could neither hear nor speak. But *Zabel* the Potentate of Arabia beheaded *Alexander*, and sent his head unto *Ptolomey*; who being somewhat come unto himself after his wounds on the fifth day, and having some knowledge, heard and saw together a thing both delightfull in his ear, and pleasant in his eye, which was the death and the head of his enemy. But some few dayes after he died himself, being full of joy in that he saw his enemies fall. This *Alexander* surnamed *Balles*, reigned for the space of five years, as we have else where declared.

Alexander being overcome flieth into Arabia, and is slain in that place.

Ptolomey his death.

Demetrius surnamed *Nicanor* having obtained the Kingdome, began thorough his malice to dismember *Ptolomie*'s army; forgetting both the confederacy and affinity that he had with him, by reason of *Cleopatra* his wife, who was *Ptolomie*'s daughter. But the men of war hating his ingratitude, fled into Alexandria to warrantize themselves from his wickedness; notwithstanding they left the Elephants in his power and possession.

But the high Priest *Jonathan* having assembled an army of all the Countrey of Iudea, began to besiege the castle of Ierusalem, where there was a garrison of the Macedonians, and a great number of wicked Apostates that were fallen from the Jewish religion, who in the beginning set light by the engines that *Jonathan* had raised to surprise the place, in the strength whereof they reposed too much confidence: But in the end, some of these miscreants breaking out by night, came unto *Demetrius* and certified him of the siege; who was sore displeased thereat, and taking a strong army with him, departed from Antioch to make War upon *Jonathan*. At such time as he came to *Ptolemais*, he wrote to *Jonathan* and commanded him to come unto him: notwithstanding *Jonathan* gave not over the siege, but took the Elders and the Priests with him, with gold and silver, robes, & a great quantity of presents to bear unto *Demetrius*, and when he had delivered them into his hands, he appeased his wrath; and after he had received many honours at his hands, he obtained the confirmation of his Priesthood, in as ample manner as be enjoyed it during the time of his predecessours: And although the miscreant Jews accused him, yet did not *Demetrius* give them any credit. Moreover, *Jonathan* requiring that for the whole countrey of Jewry, & for the three governments of Samaria, Joppe, and Galilee, he might pay no more then three hundred talents for tribute, he granted him a full exemption, and wrote his letters patents in these tearms: King *Demetrius* to *Jonathan* his brother, and to all the nation of the Jews; peace and joy. We have sent you the copy of the letter that we have written to *Lasthenes*, our father, to the end you may know the contents thereof, which is this: "King *Demetrius* to *Lasthenes*, his father, "joy and peace. Because the people of the Jewes are our confederates, and observe our ordi- "nances, my intent is to requite their good affection, & to assign them the three governments "of Apherema, Lydia, and Ramatha, with their appurtenances, which have been taken from "Samaria and annexed to Judea. Secondly, we remit all that which our predecessors Kings received of them that sacrificed in Jerusalem: and other tributes likewise, which were gathered for the fruits of the earth and the trees; the tribute of the salt likewise, and the gold that was levied for the Crown; so that hence forward nothing hereof be exacted at their hands, either for the time present or to come. See you therefore give order that the copy of these our present letters be sent and delivered to *Jonathan*, to be affixed in some open and conspicuous place in the sacred Temple. See here what he wrote at that time. *Demetrius* perceiving that the Countrey was in peace, and that he lived without fear of any War, he dismissed his army, and cashiered his souldiers; hiring onely certain strangers (who were mustred out of Candy and other Isles) whereby it came to pass that his own Souldiers conceived an envy and hatred against him, in that he gave them no wages; whereas his predecessors maintained them as well in peace as in War, to the end that they might be the more affectionate towards him; and that if need required to employ them, they might shew themselves more ready and couragious to fight for them.

Jonathan appeaseth Demetrius by presents.

Demetrius letters to Lasthenes, in which he bestoweth many privi-ledges on the Jews.

Demetrius incurreth the hatred of his Souldiers by abridging their pay in time of peace.

CHAP.

A

The year of the World, 3820. before Christs Nativity, 144.

CHAP. IX.

Tryphon Apamenus *overcometh* Demetrius, *and giveth the Kingdome to* Antiochus *the ſon of* Alexander, *and plighteth friendſhip with* Jonathan.

B A Certain man called *Diodotus* and by ſurname *Tryphon* (an Apamean by nation, and General of *Alexanders* army) hearing what mutiny there was amongſt *Demetrius* ſouldiers, came to *Malchus* the Arabian, who had the bringing up of *Antiochus Alexanders* ſonne, and wrought as much as in him lay, that he would commit *Antiochus* to his truſt, to the intent he might make him King, and eſtabliſh him in the ſoveraign government which appertained to his father. And although upon this firſt motion of his, he could hardly be drawn to believe it; yet nor long after, by the continual inſtance of *Tryphon* he was perſwaded to condeſcend, and ſuffer himſelf to be drawn by his perſwaſions. See here what this man pretended at that time. But *Jonathan* the High-Prieſt, deſiring that they within the Cittadel of Jeruſalem, and thoſe wicked and Apoſtate Jews, and in general all thoſe that were in garriſons throughout all the countrey might be diſplaced and diſmiſſed; he ſent Ambaſſadors with rich preſents unto *Demetrius*, beſeeching him to caſhiere C thoſe that were in garriſons in the fortreſſes of Judea: who not onely promiſed him that demand, but alſo matters of far greater moment, after that war which he had then in hand was determined. For the preſent troubles at that time gave him no leiſure to perform the ſame: he therefore prayed him for the right of their friendſhip to ſend him ſome of his forces, giving him to underſtand, that his army was revolted. Whereupon *Jonathan* choſe out three thouſand fighting men, and ſent them unto him. But the Antiochians hated *Demetrius*, both becauſe of the injuries they had endured under him, as alſo for the hatred they had conceived againſt his father, who had in like manner done them much wrong; ſo that they onely expected and watched their opportunity to expulſe him. Underſtanding therefore that the ſuccours that *Ionathan* ſent unto *Demetrius* were at hand; and foreſeeing D that in ſhort time he would gather a great army, if they haſted not themſelves to prevent him betime; they betook them to their weapons, and beſet the Kings Palace after the manner of a ſiege, and guarded all the gates with an intent to lay hold on the King. Who ſeeing himſelf roundly beſet by the armed multitude of the Antiochians, took thoſe hired ſouldiers (with thoſe whom *Ionathan* had ſent him) and charged them: but he was forced to retire: and overcome by them, who were aſſembled in that place to the number of many thouſands. For which cauſe the Iews perceiving that the Antiochians had the better hand, they mounted upon the battlements of the Palace, and from thence darted and ſhot againſt them, without any endamagement to themſelves (by reaſon of the diſtance and height of the place where they were) notwithſtanding they gauled the people grievouſly, inſomuch as E they drove them from the houſes near adjoyning, which they incontinently ſet on fire, whereby the flame thereof was ſpread thorow the whole City; ſo that the houſes that were cloſe builded the one by the other, and for the moſt part framed of wood, were burnt down to the ground. The Antiochians perceiving that they could not remedy the fire, nor extinguiſh the ſame, betook them to flight, and the Jews chaſing them from houſe to houſe, purſued them after an incredible manner. When the King perceived that the Citizens of Antioch ran here and there to ſave their wives and children, and for that occaſion had given over the battel, he ſet upon them in a certain narrow ſtrait, whereas divers of them were ſlain, and all at laſt enforced to caſt down their weapons, and to yield themſelves to *Demetrius* mercy, who pardoning them their rebellion, pacified that ſedition. After this he re- F wards the Iews with part of the pillage, thanking them as the onely authors of his victory. Whereupon he ſent them back to *Jonathan*, with no ſmall acknowledgement and teſtimony of their proweſſe and vertue. But afterwards he diſcovered his evil nature towards him, and falſified his promiſes, menacing him to make war upon him, except he paid him thoſe tributes which the people of the Iews ought, and were wont to pay unto the Kings anceſtors before time. And theſe deſignes of his had he executed, had not *Tryphon* hindred him: for he was enforced to turn thoſe forces that he had prepared againſt *Jonathan*, to make war upon *Tryphon*: who returning from Arabia into Syria, with the younger *Antiochus* (who at that time was under years) he ſet the diadem upon his head. All the army likewiſe that had abandoned *Demetrius*, for ſhortning them of their wages, came and followed him, and made open war againſt their maſter, and under *Antiochus*

Hedio & Ruſſinus. chap. 8. 1 Maccab. Diodotus called Tryphon.

Apamenus requireth Malchus to commit Antiochus, Alexanders ſon to his charge.

Jonathan ſendeth Ambaſſadors with preſents to Demetrius to requeſt him to caſhiere the forces in the caſtle of Jeruſalem and the fortreſſes there about.

The rebellion of the Citizens of Antioch, and the revenge taken on them by Demetrius.

Demetrius thruſt out of Antioch.

The year of the world, 3820. before Christs Nativity, 144.

and *Tryphon* fought with him and overcame him, seizing both his Elephants, and the city of Antioch. Whereupon *Demetrius* being wholly discomfited fled into Cilicia. But the younger *Antiochus* sent Ambassadors and letters to *Jonathan*, calling him his allye and friend, confirming the Priesthood unto him, and allotted him the four governments annexed to Judea; and besides these, he gave him vessels of gold, a robe of purple, with permission to wear the same: he gave him also a pendent of gold, and enrolled him amongst his chiefest friends, and created his brother *Simon* Generall of his army, from the marches of Tyre as far as Egypt. *Jonathan* highly rejoyced at these favours of *Antiochus*, and sent Ambassadors both unto him and *Tryphon*, protesting that he was their friend and allie, and that he would fight on his side against *Demetrius*, who neglecting those benefits which he had received (notwithstanding that in his necessity he had been succoured by him) returned him evill for good, which he had so kindly extended towards him.

G

H

Jonathan for the favours and benefits he received at Tryphons and Antiochus hands offereth and performeth his best indevours against Demetrius.

But after that *Antiochus* had granted him leave to levy a great army out of Syria and Phœnicia, to fight against *Demetrius* followers, he addressed himself incontinently into the Cities, who received him very magnificently; yet did they not afford him any men of war. Coming from thence unto Ascalon, the Citizens in honourable array came out to meet him with presents; whom together with the Cities of Cœlosyria, he exhorted to forsake *Demetrius* part, and to follow *Antiochus*, to the end, that joyning themselves with him, they might all of them combine their forces against *Demetrius*, and take vengeance of those mischiefs which they had oftentimes endured by his means: and which if they prudently examined, they had many reasons to prosecute their revenge. After he had perswaded these Cities to enter into confederation against *Demetrius*, he came to Gaza, to induce them likewise, and reconcile them to *Antiochus*. But he found the Gazeans to be of a far contrary disposition than that which he expected; for they flatly resisted him: and although they were intended to forsake *Demetrius*; yet would they not joyn their forces, or submit the City to his government. For which cause *Jonathan* besieged their City, and spoiled their countrey: for with the one half of his army he begirt Gaza; and with the other half he over-ran the countrey, spoiling and burning the same. The Gazeans seeing these miseries which they were constrained to endure, and perceiving that no succours came unto them from *Demetrius*; but that their own overthrow was at hand, and their assistance far off: and that which was worse, most uncertain: they thought it to be the wisest part for them to forsake the one, and follow the other. "Whereupon they sent messengers unto *Jonathan*, protesting that they would be "both his friends and confederates For, men do unwillingly take knowledge of their profit, "before they have bought it to their sorrow; and that which they neglected at first, and was "most expedient for them to perform before they were afflicted, that do they earnestly hunt "after, at such time as they have been chastised. Upon this submission of theirs, *Jonathan* re-"ceived them into favour, and took pledges of them, and sent them to Jerusalem; and from "thence marched he along the Countrey as far as Damasco. And whereas an huge host sent by *Demetrius*, came out against him, as far as the City Cedasa, near unto Tyre and Galilee, making their reckoning to divert *Jonathan* from Syria, by succouring and relieving those of Galilee, who were their confederates: *Jonathan* went out speedily to meet with them, recommending the estate of Judea to the charge of his brother *Simon*. Who assembling all the power that was possible to be gathered thorow out all the Countrey, encamped before Bethsura, a strong Fort in Judea; and besieged it (for *Demetrius* being beforetime seized thereof, kept Garrison therein, as before this we have declared.) When as therefore *Simon* raised his bulwarks and fitted his engines to assault the City, and employed all his study to surprize the same, they that were besieged waxed afraid, lest if he should take the town by force, they should lose their lives. For which cause, they sent an Herald unto *Simon*, requesting him that he would permit them to depart out of Bethsura with the safety of their lives and goods, and go unto *Demetrius*: who satisfying their demands, they presently departed out of the City, and he planted a Garrison therein of their own men, in place of the Macedonians. In the mean while *Jonathan*, who was in Galilee, caused his army to dislodge from a place called the waters of Genezareth, where he was encamped, and marched towards the plain of Azot, without any suspition that his enemies had been planted thereabouts: When as therefore *Demetrius* souldiers had intelligence the day before that *Jonathan* should march forward against them, they laid an ambush for him, which they placed near the mountain, preparing the rest of their forces to bid him battel in the Plain. As soon as *Jonathan* perceived their preparation to the battel, he arranged his army as conveniently as was possible; but when they that lay in ambush arose, and charged the Jews upon their backs, they fearing to be enclosed, and consequently easily slain, began

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L

Simon Jonathans brother taketh in Bethsura.

M

began to fly, so that all of them abandoned *Jonathan*, except some few to the number of fifty at the uttermost, and *Matthias* the son of *Absalom*, and *Judas* the son of *Chapsæus*, the Chieftains of the army; who boldly entred, and like desperate men charged the enemy in the vantguard with such furie, that they made them amazed at their valour and force of handy blows, and compelled them to trust to their heels. Which when they that fled from *Jonathan* perceived, they rallied themselves and began to pursue them as far as Cedasa, where the enemies were encamped.

The year of the world, 3820. before Christs Nativity, 144.

Jonathan putteth Demetrius Souldiers to flight.

Now when *Jonathan* had obtained this famous victory, wherein there died about some two thousand of the enemy, he returned to Jerusalem, and (seeing that by Gods providence all things fell out according as he himself desired) he sent Embassadours unto Rome, purposely to renew the ancient league that was made betwixt them and the people of the Jews: commanding his Embassadours upon their return from Rome, to transport themselves to Sparta, and renew their common friendship and acquaintance also in that place. As soon as they were come to Rome, and had presented themselves before the Senate, they declared how they were sent from the high Priest *Jonathan*, who required the renovation of their alliance. Whereupon the Senate granted all that which they had demanded as touching the amity of the Jews, and gave them their Letters of recommendation to bear unto all the Kings of Asia and Europe, and to the Governours of all the Cities, commanding them to grant them free passage to return into their Countrey. And in their return they passed by the Lacedemonians, and presented those Letters which *Jonathan* had written unto them, the copy whereof contained matters to this effect: Jonathan *the high Priest of the Nation of the Jews, and all the commonalty of the Jews; To the Ephores, Senate and people of Sparta, Health.* "If "you be in health, and both your particular and publike affairs have their desired success, we "have that which we desire, for our selves are in good disposition. For as much as hereto- "fore we have received a Letter by the hands of *Demoteles*, written from *Arius* your King to "*Onias* our high Priest, making mention of that acquaintance and alliance which is between "you and us (the copy whereof we have here under inserted) and have received your Letters "with great content, and have with all kindly acceptance required both *Demoteles* and *Arius* "(notwithstanding we were not ignorant of this consanguinity long before, for that we were "instructed therein by our sacred Scriptures:) And whereas we have not first of all acknow- "ledged you for our kinsmen, it was to no other end but for fear we should ravish the honour "of ratifying the friendship between us, which we intended alwayes should be yours. Since "which time wherein we have contracted friendship with you, we have on our holy and so- "lemne dayes sacrificed unto our God, beseeching him to continue and keep you in prospe- "rity; and on the other side, in as much as we have been environed with many Warres, caused "by the disordered desires of our neighbours, we have neither thought it meet to be trouble- "some unto you, or to any other whatsoever. But now at this time, since we have obtained an "happy issue of all these troubles, we have sent *Numenius* the son of *Antimachus*, and *Anti-* "*pater* the son of *Iason*, men honourable amongst our counsellers, both to the Romans and "to you also; to whom we have given our Letters to be presented unto you, in our behalf, "to the end they might renew the amity which is between you and us: you shall therefore "do well if you write back unto us, and certifie us wherein we may stead you, in that we "have ever had an earnest desire and will to continue our love towards you, or ought else "what concerneth your welfare. These Embassadours of his were kindly entertained by the Lacedemonians, who made a publick ordinance as touching their association, and amity with the Jews; which they delivered unto them.

Jonathan reneweth his friendship and confederacy with the Romans and Lacedemonians.

The year of the world, 3821. before Christs Nativity, 143.

In this time were there three Sects among the Jews, who had different and contrary opinions as touching humane affairs: the first was that of the Pharisees, the second of the Sadducees, and the third of the Essenians. The Pharisees affirm that some things, and not all things, are directed by destiny; and that some other things were tied to mens election, whether they would perform them or not. The Essenians said, that destiny governed all things; and that nothing hapned amongst men that was not disposed thereby. The Sadduces avow that there is no destiny; and that humane affairs, in that destiny is not, cannot be governed and disposed thereby: their only opinion is, that all things depend upon our own disposition, so as, in respect of our good deeds, we are the authors thereof; and in respect of our evil, they are the fruits of our ir-regard. But hereof have I intreated more exactly in my second book of the wars of the Jews.

Three Sects of the Jews.
The Pharisees.
The Essenians.
The Saduces.

The Warres of the Jews. lib. 2. chap. 12.

Demetrius Captains desirous to abolish the dishonour of that discomfiture, and recover the loss that had lately befaln them, gathered together a greater power then the former, and went out against *Jonathan*; who having intelligence of their coming, marched speedily to

The year of the World, 3821. Before Christs Nativity, 143.

encounter them neer unto the Plain of Amath: for he resolved to prevent their intended rode into Judea. Encamping therefore some fifty furlongs off the enemy, he sent out spies to discover of what force they were, and how they were encamped. Who, when they had by a most diligent view known all that possibly they could, returning took certain prisoners, and brought them away by night with them: by whose confession the intent of the enemies was discovered unto *Jonathan*; which was, that they would set upon them on the sudden. But *Jonathan* with a provident care speedily fortified his camp, and prepared all things necessary for defence, and placed a watch or sentinell without his host, keeping his Souldiers up in arms all the night, and exhorting them to be both valiant and ready, forasmuch as they must needs fight by night, to the end that they might not be surprised by the subtilties and policies of their enemies. But when the Captains of *Demetrius* understood that their intended purpose was discovered unto *Jonathan*, they were in suspence, and knew not what counsell to take: for this troubled them, because they saw that nothing would fall out to their good, without the practise of subtill means to entrap their enemies: and supposing themselves not to be of sufficient strength to bid *Jonathan* battell in the plain field; they therefore resolved to flie, and leave great fires thorow all their camp, to the end their enemies might think they were asleep: and so they discamped by night. On the morrow, when *Jonathan* drew near their camp to bid them battel, and saw it abandoned, and conjectured thereby that they were fled, he followed after them; but he could not overtake them, because they had already past the flood Eleutherus, and were retired into their strong holds and places of security. Returning therefore from thence into Arabia, and making War on the Nabatheans, he spoiled their countrey, took great booties, and led away many prisoners: and from thence came to Damasco; and sold all in that place. About this very time, *Simon* (his brother) marching thorowout all Judea and Palestine as far as Ascalon, planted his garrisons in all those places, and fortified them both with men and munition, and finally, came to Joppe, which he took by force, and planted a great garrison therein, because he was advertised that they of Joppe intended to surrender the City to *Demetrius* forces. When *Simon* and *Jonathan* had in this sort disposed all things they came to Jerusalem, and assembled the people together in the Temple, and perswaded them to fortifie the walls of the City, and to strengthen the inclosure of the Temple that was ruinated, advising them to fortifie the same with strong Towers: and besides this, he caused another wall to be builded in the midst of the City, to warrantize the same against the garrisons of the Cittadel, to the intent that by that means they might cut off and stop up the passages to victuall the fort. He advised them likewise, to build far stronger fortresses thorowout the countrey, then those that were already finished. Now when as the people had allowed of this his good advice, *Jonathan* gave order as touching all those things that concerned the building within the City, and set his brother *Simon* about the fortresses in the countrey. But *Demetrius* passing the river, came into Mesopotamia, intending at one time to take possession both of it and the City of Babylon; that being seized thereof, he might the better provide for all the occurrences of his kingdome. For the Greeks and Macedonians, who inhabited that countrey, had sollicited him by often Embassadours to come unto them, promising him to subscribe to his authority, and to war with him against *Arsaces* King of the Parthians. He puffed up with those hopes, marched towards them with great speed, resolving with himself that after he had overcome the Parthians (if he had any forces left him) he would wage War with *Tryphon*, and easily drive him out of the kingdome of Syria. Being therefore entertained by those of the countrey with great affection, he levied a great army, and assailed *Arsaces*, but he lost the day, and himself was taken prisoner, as we have elsewhere declared.

Demetrius captains once more make War upon Jonathan and seeing their purpose discovered, flie by night.

Jonathan marcheth to Arabia and troubleth the Nabatheans. Simon his brother taketh Joppa Jonathan and Simon repair the City of Jerusalem and the fortresses of Jury.

Demetrius maketh War upon Arsaces King of the Parthians and is taken prisoner.

CHAP. X.

Hedio & Rufinus, chap. 9. 2 Mac. 11. 13.

Demetrius *is taken prisoner*, Tryphon *breaketh the Covenant of peace betwixt him and* Ionathan, *and surpriseth and killeth him treacherously, and afterwards maketh War against his brother* Simon.

Tryphon labouring to transferre Antiochus Kingdome unto his own hands, & fearing Jonathans opposition, traiterously complotteth his death.

WHen *Tryphon* understood that *Demetrius* affairs had so unfortunate an issue, he forsook *Antiochus* and his service; and complotted with himself how he might kill him, and make himself King. But the fear that he had of *Jonathan Antiochus* friend, hindred this intent of his: For which cause he resolved first of all to deliver himself of *Jonathan*, and that done, afterwards to make *Antiochus* the young King away. Having there-

therefore concluded with himself to kill *Jonathan* by some stratagem of the son, he came from Antioch to Bethsan (which the Greeks call Scythopolis) whither *Jonathan* came to meet him with fourty thousand chosen men, supposing that *Tryphon* resorted thither to make War upon him. But he knowing that *Jonathan* came thither with so much strength, wrought him by presents and counterfeit courtesies; commanding his Captains to obey *Jonathan*, thinking by that means to perswade him that he intirely and truly loved him, and to extinguish his suspition, to the intent he might lay hold and intrap him, at such time as he had least suspition of him. He counselled him to dismiss his army likewise, because having cut off all occasion of War, he had no reason to retain them, for that there was no suspition of alteration. After this he invited *Jonathan* to come to Ptolomais, and to bring with him some few of his Souldiers, signifying unto him that he would deliver the City into his hands, and resign all the fortresses that were in the Countrey to his possession; urging further, that he came into that countrey to no other end, but to perform it. *Jonathan* suspecting no sinister dealing, and believing that *Tryphon* spake of good and entire affection, discharged his forces, and took only three thousand men with him, whereof two he left in Galilee, and with one thousand repaired to Ptolomais unto *Tryphon*. But the Ptolemaidans shutting the gates as soon as he was entred (according as *Tryphon* had commanded them) took *Jonathan* prisoner, and slew all those that attended upon him. He presently sent part of his army unto the two thousand that were left in Galilee, to the intent to put them all to the sword: but they having notice of that which had befaln their Chieftain, taking up their arms, speedily departed out of Galilee. And although the souldiers of *Tryphon* exceeded them far in the number, yet were they not so hardy as to trie whether part was the stronger; because they knew that the Jews were ready to expose themselves to all dangers, to defend their lives: and so they returned back to him that sent them, without doing any thing.

The year of the world, 3821. before Christs Nativity, 143.

The year of the world, 3822. before Christs Nativity, 142.

CHAP. XI.

The people maketh Simon *General of their army, and declareth him the high Priest.*

THey of Jerusalem understanding of the surprizal of *Jonathan*, and the loss of his souldiers, grievously lamented for this accident, that so great a man as he was was taken from them, in that they feared (and that not without cause) that being destitute after his decease both of his valour and prudence, the nations that were round about them, would seek their trouble and molestation: who having held themselves quiet in admiration of him, would at that time lift themselves up against them; and not onely persecute them with War, but bring them into extreme danger of their lives. Neither did their expectation deceive them. For the neighbouring nations, understanding of *Jonathans* death, began presently to make War upon the Jews on all sides, as against those who had no longer any Chieftain under whose conduct they might wage War and shew themselves valiant. And *Tryphon* likewise having gathered forces, was determined to ascend into Judæa, to war against the inhabitants thereof. *Simon* perceiving that the Citizens of Jerusalem were dismaied with the fear which they apprehended of those rumours and new tumults of War, and being desirous to animate them against all incursions and attempts intended by *Tryphon*, assembled the people in the Temple, and began to exhort them after this manner: "You are not ignorant (men and brethren) how both I, my father, and brethren, have voluntarily offered "our selves unto death for your liberty. Since therefore, I have abundance of such like examples, and that is it the ordinary course of our family to die for our Law and Religion, "there is no fear so great as can pluck out this resolution out of my heart, as it may plant "such a desire of life in me, as to be drawn to forget all honour. Wherefore since you have "such a Chieftain and Commander as setteth light by all danger, whereby he may endure "to act any thing for your safety; it behooveth you to follow me couragiously to what "place soever I shall conduct you. For I am of no better account then were my brethren, "whereby I should spare my life; neither am I less then they, whereby I should through "negligence and cowardize shun and forsake that which they have esteemed to be honourable, as is to die for the law and the service of our God. I will make manifest therefore by "all the testimonies that I can, that I am their true and lawfull brother; for I trust in God, "that he will give me power to take vengeance of our enemies; and deliver not only all of "you, but your wives and your children from the injury which they intended against you; "and by the grace of God I will preserve the holy Temple, that it may not be ruinated by "their prophane hands. For I already perceive that the prophane nations set us at nought, "and

1 Mac. 14. *Jonathans want lamented by all men.*

The neighbouring nations and Tryphon invade Judæa.

Simon, Jonathans brother assembleth the people, and animateth them.

The year of the World, 3823. before the Nativity of Christ, 141.

"and contemn you as if you had no Chieftain: and I know already that they are marching
"forward to fight with you. By these words *Simon* heartned the people, who were distract-
ed with fear, so that they revived their spirits and conceived better hope. Whereupon all of
them cried with a loud voice, that *Simon* was their General, and that he was to succeed his
two valiant brethren *Judas* and *Jonathan* in the Government; and that as touching them-
selves, they would be obedient in all things that he should command them. He therefore
assembled in one instant all the men at arms in that Countrey, and hasted himself to repair
the City walls, defencing them with high and strong Towers, and sent a certain friend of his
called *Jonathan* the son of *Absalon*, with an army to Joppe; commanding him to expulse the
inhabitants of that City from thence, for that he feared lest they should submit themselves
to *Tryphon*: As for himself, he remained in Jerusalem to secure the same.

The year of the world, 3823. before the Nativity of Christ, 141.

Simon succeedeth his brothers Judas and Jonathan.

Simon sendeth Jonathan Absalons son to Ioppe, to expulse the inhabitants thereof.

Tryphon departing from Ptolomais with a great army, came into Judæa, leading his pri-
soner *Jonathan* with him. Whereupon *Simon* and his army went out against him as far as Ad-
dida (a City scituate upon a mountain, at the foot whereof beginneth the Champain countrey
of Judæa.) *Tryphon* knowing that *Simon* was made Governour of the Jews, sent messengers
unto him, intending to circumvent him by treason and policy; giving him to understand
that if he were desirous of his brothers enlargement, he should send him one hundreth ta-
lents of silver, and two of *Jonathans* children for hostages, to assure him, that being set at li-
berty, he should not withdraw Judæa from the obedience of the King. (For, till that present
he was held and kept prisoner, by reason of the money which he ought the King.) *Simon* was
no ways ignorant of this cunning intent of *Tryphons*, but knew well enough that he should
both lose his money, if he should deliver the same; and that his brother should not be enlar-
ged, no, though his children were delivered for hostages: on the other side he feared, lest the
people should conceive sinisterly of him, as if he had been the cause of his brothers death,
both by not delivering the money, neither yet the children: Having therefore assembled
the army, he declared unto them what *Tryphon* demanded, telling them that the whole
scope of his actions were nought else but traiterous stratagems and subtilties: yet notwith-
standing he told them, that he had rather send both the money and the children to *Tryphon*,
then by refusing his conditions and demands, to be accused to have neglected the life of his
brother: *Simon* sent therefore both the money and children of *Jonathan*; but *Tryphon* having
received both, kept not his promise; but detained *Jonathan*: and leading his army thorow
the countrey, intended to pass by Idumæa to repair to Jerusalem. He came therefore to
Dora, a City in Idumæa; and thitherward marched *Simon* to encounter with him, encamping
always right over against him. They that were in the Castle of Jerusalem, hearing news here-
of, sent *Tryphon* word that he should hasten and come unto them, and send them munition:
whereupon he addressed his horsemen, pretending that very night to ride unto Jerusalem; but
the snow about that time fell in such abundance, that it covered the way in such sort and
was so thick, as the horses could not travel; which hindred his repair to Jerusalem. For
which cause he departed from thence, and came into Cœlosyria, and speedily invading the
Countrey of Galaad, he put *Jonathan* to death in that place, and after he had buried him
there, he returned to Antioch. But *Simon* sent unto Basca and transported his brothers bones,
and interred them in his countrey Modin in his fathers sepulchre, and all the people mourn-
ed and lamented for him many days. *Simon* also builded a great monument of white and po-
lished marble for his father and his brethren, and raised it to a great height, and garnished it
round about with galleries and pillars all of one piece, which was an admirable work to be-
hold. Besides that, he erected seven Pyramids for his father, mother and brethren, for each
of them one, so great and so fair, as they moved admiration in those that beheld them; and
are as yet to be seen at this present day. So great was *Simons* care, that *Jonathan* and the rest
of his family should be honoured with so magnificent a sepulchre: which *Jonathan* died after
he had exercised the place of the high Priest, and possessed the Government for four years.
Thus much as touching his death.

Tryphon by fraudulent promises under certain conditions, perswadeth Simon that his brother should be set at liberty.

Ionathan is slain by Tryphon.

Ionathans monument.

As soon as *Simon* had taken possession of the high Priesthood, by the election of the peo-
ple; the very first year of his Government, he acquitted the people of the tribute which
they were wont to pay to the Macedonians. This liberty and exemption from tribute hap-
ned amongst the Jews, one hundred and seventy years since the time that *Seleucus* sir-named
Nicanor obtained the kingdom of Syria. And in so great honour was *Simon* amongst the
people, that in their private contracts and publick letters, the date began from the first year
of *Simon* the benefactor and Governour of the Jewish nation. For they prospered greatly un-
der his government, and had the victory of all their neighbouring enemies round about
them. For he destroyed the Cities of Gaza, Joppe, and Jamnia: he razed also the citadel of
Jerusalem,

The year of the World, 3824. before Christs Nativity, 140.

The Iews discharged of tributes.

Simons authority.

A Ierusalem, and level it with the ground, to the intent the enemies might be never seized thereof any more, nor retreat themselves thither to endamage the City, as beforetime they had done. Which when he had brought to passe, he thought it not amisse, but very profitable, to level the hill whereon the Castle stood, to the intent the temple might be the eminentest place. All this perswaded he the people to do in a common assembly, laying before their eyes, how many evils they had suffered by the means of the garrisons, and how much they were like to suffer hereafter, if a stranger should once more be master of the kingdome, and build a Cittadel in that place. By these exhortations he perswaded the people to finish

B these works, and all of them began to travell without intermission both day and night, so that in the space of three years they plained the mountain, and wrought it down; and from that time forward there was nothing but the Temple that commanded the City. See here what *Simon* performed hitherto.

The year of the world, 3823. before Christs Nativity, 141.

Simon raiseth the Castle of Jerusalem.

The year of the world, 3824. before Christs Nativity, 140.

CHAP. XII.

Simon *besiegeth* Tryphon *within Dora, and contracteth alliance with* Antiochus, *surnamed the* Devout.

C NOt long after the captivity of *Demetrius*, *Tryphon* slew *Alexander* the son of *Antiochus* surnamed *God*, notwithstanding he had the care and charge of his education for four years, during which time he reigned; and spreading abroad a certain noise and rumour, that the young King in exercising himself fortuned to die, he sent his friends and familiars unto the men of war, promising them that if they would elect and choose him King he would give them a huge sum of money; giving them to understand, that *Demetrius* was a prisoner among the Parthians, and that if *Antiochus* his brother should obtain the kingdome he would punish them divers wayes, and revenge their revolt and rebellion, which they had committed by forsaking him. The Army hoping that if they bestowed the kingdome on *Tryphon*, it would redound highly to their profit, they proclaimed him King. But after he had attained the fulnesse of his desires, he shewed how malicious and wicked his nature was.

D For at such time as he was a private man, he flattered the people and made shew of moderation; and by such allurements he drew them to do what he listed: but after he had taken possession of the kingdome, he discovered his hypocrisie, and shewed plainly that he was not unaptly called *Tryphon*, that is to say, a trifler or mocker. By which means he drew the hearts of the better sort from him: and as for his army, they grew so much in hatred of him, that they submitted themselves to *Cleopatra Demetrius* wife, who had at that time shut up both her self and her children in Seleucia. And whereas *Antiochus* surnamed the *Devout*, and brother to *Demetrius*, was driven from place to place, and had not any City that would entertain him for fear of *Tryphon*; *Cleopatra* sent unto him, inviting him both to be her husband, and to take the possession of the kingdome. And hereunto did she the rather draw him, partly

E for that she was thereunto perswaded by her friends, and partly for the fear she had, lest some one of Seleucia should betray the City to *Tryphon*. As soon as *Antiochus* was arrived in Seleucia, and that from day to day his forces encreased, he marched forth into the field, and fought with *Tryphon*, and overcame him in battel, and drove him out of the higher Syria, and pursued him as far as Phœnicia: where after he had retired himself into Dora, a strong and impregnable Castle, he besieged him therein, and sent Ambassadors to *Simon* the High-Priest of the Iews to confirm a friendship and confederacy with him. *Simon* very courteously accepted

F his demands, and presently sent *Antiochus* both money and victuals, sufficient to furnish his army at the siege of Dora; so that in short space he was accepted amongst the number of his entire friends. *Tryphon* flying from Dora to Apamea, was in that place besieged, taken and slain, after he had reigned three years.

Hedio & Rufinus, chap. 10. 1 Mach. 15. Tryphon murthering Alexander, obtaineth the Kingdome.

Tryphon having obtained dominion, discovereth his corrupt nature.

Tryphons army submit to Cleopatra Demetrius wife, who married with Antiochus Soter, and committed the authority to his hands.

Hedio & Rufinus, chap. 11. Antiochus having driven Tryphon out of Syria, besieged him in Dora.

Tryphons death.

The year of the world, 3827. before christs Nativity, 137.

CHAP. XIII.

After Tryphons *death*, Simon *made war against* Antiochus, *and drove* Cendebæus *out of Judea.*

But the innate avarice that was in *Antiochus*, and the malignity of his nature, made him forgetfull of those offices and services that *Simon* had done him: so that he sent *Cendebæus* his great friend with a mighty army to invade Jury, and to surprize *Simon*. But he having some privy intelligence of *Antiochus* treachery, notwithstanding that at this time

Hedio & Rufinus, chap. 12.

The year of the world, 3827. before Christs Nativity 137.

time he was very old, was in such sort moved with the injuries that *Antiochus* had done him, as animated with courage more than became his age, he went himself to the war, as if as yet he had been but youthfull: he therefore caused his son to march before with the picked souldiers of his army; and having left a number of his souldiers in ambush, in the hollow retreats of the mountains he executed all his designs without failing in any one of them: so that after he had every way obtained the upper hand of his enemies, he ever after enjoyed his government in peace, during the remainder of his life, and renewed likewise the confederacy with the Romans. G

Simon and his son expelleth Cendeæus out of Jury.

CHAP. XIV.

Simon *is traiterously slain by his sonne in law* Ptolomey *at a banquet.* H

The year of the world, 3830. before the Nativity of Christ 134.

HE governed Judæa for the space of eight years, and was at length slain at a banquet, by the treachery of *Ptolomey* his son in law; who being seized of *Simons* wife and his two children, and detaining them in prison, sent out certain of his train besides, to kill *John* the third son surnamed *Hyrcanus*. But the young man having some inkling of their drift, retired himself speedily into the City, and avoided the danger that they complotted against him; assuring himself of the good will of the people, in consideration of the benefits they had received at his fathers hands, and the hatred that they bare unto *Ptolomey*; who intending to enter the City gates, was sharply repulsed by the Citizens, for that they had already entertained *Hyrcanus*. I

Hecdio & Rufinus, chap. 15. 1 Macab. 6. No faith nor trust, no not in sons in law

CHAP. XV.

How Ptolomey *failing of his hopes,* Hyrcanus *obtained the soveraignty.*

The year of the world, 4831. before christs Nativity, 133.

WHereupon *Ptolomey* retired unto a certain Castle situate beyond Jericho called Dagon: but *Hyrcanus* was made High-Priest in his fathers stead: who after he had recommended himself to God by the firstling sacrifices that he offered, marched out against *Ptolomey* his brother in law to make war upon him. Now when he was fully addressed to besiege the place whither *Ptolomey* was retired, he had the vantage in all other things; but onely by the affection that he bare unto his mother and his brethren, he was overcome. For *Ptolomey* having taken them, and whipt them upon the walls in all mens presence, threatned *Hyrcanus* that unless he levied his siege, he would cast them down headlong from the top of the Castle: now whereas one way *Hyrcanus* had a great desire to enforce and surprize the place; so also on the other side he was wholly weakned, through the desire that he had to redeem those whom he loved, from the enemies tyranny. True it is, that his mother stretching out her hands, besought him that for her sake he would not give over valiantly to assault the place; but that he should be the more encouraged to surprize the fortresse, and to lay hold upon his enemy, and to be revenged of the wrong that was offered unto his deerest friends: alleadging that she thought it better to die in the middest of a thousand torments, than that the enemy should escape unpunished, who had been so manifest an occasion of their misery. When *Hyrcanus* heard his mother speak thus, he was more furiously incensed to give the assault; but as soon as he saw his mother so beaten and sore wounded, his heart melted within him, and the fervent desire which he before had to batter and beat down the City, was presently allayed and cooled; and so the pitifull compassion of his mother surmounttd and overcame his ireful affection of revenge. Whilest thus the siege was continued and prolonged, the year of repose celebrated amongst the Jews was come: For they observed the seventh year, as the seventh day is observed in the week; so that by this occasion *Ptolomey* was delivered of this siege, who afterwards slew both *Hyrcanus* mother and brethren; which done he fled unto *Zeno* surnamed *Cotyla*, who at that time tyrannized in the City of the Philadelphians. K L M

Hecdio & Rufinus, chap. 14. Ptolomey besieged by Hyrcanus, knowing the power of natural affection keepeth his mother and brethren prisoners, whippeth them on the walls, and threatneth to throw them down.

The end of the History of the Bible.

CHAP.

CHAP. XVI.

Antiochus *the Devout maketh war against* Hyrcanus, *and upon the receit of three hundred talents, contracteth alliance with him.*

The year of the world, 3832. before Christs Nativity, 132.

Hedio & Rufinus, chap. 15.

ANtiochus calling to minde the manifold losses he had received by *Simons* means, invaded Iewry in the fourth year of his reign, and in the first of *Hyrcanus* government, which was in the hundred sixty and two Olympiade. And after he had spoiled all the Countrey, he locked up *Hyrcanus* within the City of Ierusalem, which he had besieged with seven camps; yet with no advantage at all, both in regard of the strength of the walls, as in respect of the valour of the Citizens, as also the want of water which he had in his Camp; which was notwithstanding remedied by a great fall of rain, which fell about the setting of the Pleiades in the beginning of April. On the North side also where there is a great plain, *Antiochus* caused one hundred Towers to be erected every one three stages high, on which he planted certain companies of armed Souldiers, who daily fought with the besieged, and who by the meanes of a double and deep trench; took from them all their commodities. They on the other side made often sallies, and if they chanced at any time to charge the enemy on the sudden, they made a great slaughter: but if they were discovered, they retired souldier-like. But *Hyrcanus* considering the great number of people that were in the City, who rather consumed souldiers victuals then performed any service, he divided those that were unfit for War, and sent them out of the City, retaining onely those with him who were valiant and warlike. But *Antiochus* permitted them not to have free liberty to depart; so that wandring here and there between the walls and the campe, they were consumed with famine, and died miserably. When as therefore the feast of Tabernacles was to be celebrated during these affairs, they that were within had compassion of their countreymen, and drew them within the walls, and entertained them within the City. At this time *Hyrcanus* sent a messenger to beseech *Antiochus* to grant him truce for seven dayes, by reason of the solemnity of the feast: whereunto he accorded for the honour which he bare unto God: Furthermore, he sent a magnificent sacrifice into Ierusalem of Buls with gilded horns, and vessels full of divers odors, with other vessels of gold and silver. Those that had the charge of the gates, received the sacrifice at their hands that brought the same, and offered them in the Temple. *Antiochus* himself also gave the Souldiers certain meats to grace their feastival, shewing himself herein to be of a far better disposition then *Antiochus Ephiphanes*, who after he had taken the City, caused swines flesh to be sacrificed upon the Altar, and besprinkled the Temple with the broth of hogs, making a confusion of the ordinances of the Law of God, which was the cause that this nation rebelled, and conceived a deadly hatred against him: But *Antiochus*, of whom we speak at this present, was by all men called Devout, because of the incredible affection that he had to the service of God.

Hyrcanus is driven into the City by Antiochus.

Pleiades the seven stars.

The weaker sort are thrust out of the City.

Antiochus affordeth seven dayes truce to celebrate the feast of tabernacles.

Hyrcanus acknowledging the bounty and affection he had towards God and his sacrifices, sent Ambassadours unto him requiring him that he would permit them to use the ancient policy of their fore-fathers. Whereupon the King sequestring all those far off from his company who counselled him to destroy the Iewish nation, who lived apart, and had no acquaintance with others, made no reckoning of their words. And understanding that all the conversation of the Iews was conformable unto piety, he answered the Ambassadours, that if the besieged would yeeld up their armes, and pay the tributes of Ioppe, and the other Cities that were out of Iudea, and would receive a garrison, such as he should appoint; he would discharge them of this War. They accepted all other his conditions, but they consented not to receive a garrison, lest they should be enforced to entertain such with whom they could not converse; but instead of the garrison they gave pledges, and payed five hundred talents of silver, of which the King received three hundred in hand, with the pledges; amongst which was *Hyrcanus* brother: and after he had beaten down the cope and panes of the wall, with the other battlements of defence; he raised the siege and departed. But *Hyrcanus* opening *Davids* monument (who surpassed all other Kings in riches during his time) drew three thousand talents out of the same; whereby he took occasion first of all among the Iews to entertain a forraign army. There was also a friendship and confederation betwixt him and *Antiochus*, whom he entertained in the City with all his army, and furnished him largely and magnificently with all that which was necessary for the same; And that which is more, *Antiochus* having enterprized an exploit against the Parthians, *Hyrcanus* marched also in his company. *Nicholas Damascene* beareth witness hereof, writing after this manner, in his history:

Hyrcanus maketh peace with Antiochus, and the siege is given over.

The year of the world, 3838. before Christs Nativity, 126.

Hyrcanus taketh a huge sum of money out of King Davids tombe. Nicholas Damascene.

The year of the World, 3838. before Christs Nativity, 126.

Antiochus slain in the conflict against the Parthians.

history: *Antiochus* erected a Trophee near the flood Lycus, after he had overcome *Indates* General of the army of the Parthians, and abode there two dayes, at *Hyrcanus* the Jew's request, by reason of a solemn feast at that time, in which it was not lawfull for the Jews to travel, wherein he is no wayes mistaken. For the feast of Pentecost was at that present the next day after the Sabbath, and it is not lawfull for us neither in our Sabbaths nor feasts to journey any wayes. *Antiochus* fighting against *Arsaces* King of the Parthians, lost the greater part of his army, and was himself slain. His brother *Demetrius* succeeded him in the kingdome of Syria, whom *Arsaces* had put in prison at such time as *Antiochus* came into the kingdome of the Parthians, as we have declared heretofore in another place.

CHAP. XVII.

Hyrcanus *leadeth his army into Syria.*

Hecio & Rufinus, chap. 16.

Hircanus surprizeth divers Cities of Syria, and layeth desolate the Temple that was builded on the hill Garizim.

The year of the World, 3840. before the Nativity of Christ, 124.

Hyrcanus hearing newes of *Antiochus* death, led forth his army with all expedition against the Cities of Syria, hoping to find them disfurnished both of garrisons and means of defence, as in effect it came to pass. He therefore took the City of Medaba at the end of six moneths, after that his army had suffered many calamities. Afterwards he seized Samega, and the Cities thereabout: The Cities of Sichem, and Garizim also where the Cutheans dwelt, who had a Temple there made according to the modell of the Temple of Jerusalem (which *Alexander* the great permitted *Sanaballath* to build in favour of his son in law *Manasses*, brother to the high Priest *Jaddus*, as we have heretofore declared) which Temple was lay'd desolate two hundred years after it was builded. *Hyrcanus* also took certain fortresses and Cities of Idumæa, as Adora, and Marissa; and after he had subdued all the Idumæans, he permitted them to inhabit the countrey, under this condition, that they should consent to be circumcised, and to live according to the lawes and religion of the Jews. They through the desire they had to live in the place where they were born, submitted themselves to be circumcised, and to live according to the customes and ordinances of the Jews; and from that day forward they were comprehended within the number of the Jews.

The Idumæans conquered by Hircanus, admit circumcision and the lawes of the Jewes.

Hircanus maketh a league with the Romans.

Whilest thus *Hyrcanus* was high Priest, he thought good to renew the amity betwixt the Jews and the Romans, and to this effect he sent an Ambassage with letters unto the Senate. As soon as the Senate had received his letters, they made alliance with him, to this effect ensuing. *Fanius M. F. Pr.* assembled the Senate in the field of Mars the eighth day of February, in the presence of *L. Manlius*, *L. F. Mentina*, and *C. Sempronius*, *C. F. Falerna*; concerning that which *Simon* the son of *Dositheus*, *Apollonius* the son of *Alexander*, *Diodorus* the son of *Jason*, men of good reputation and honour, and sent Ambassadours by the people of the Iewes, have proposed; who have dealt with us as touching the confederation and amity that this nation had with the Romans, and have likewise conferred as touching the affairs of estate, namely, that Ioppe and the Ports thereof, Gazara and the fountains thereunto belonging, and those other Cities of the Countrey, which *Antiochus* took from them, contrary to the decree of the Senate, should be restored unto them; and that it may not be lawfull for the Kings Souldiers to pass thorow their Countrey, neither any of those Provinces that are under their government: and that those things which were attempted by *Antiochus* during this War, contrary to the arrest and decree of the Senate, should be declared void, to the end that the Ambassadours sent in the Senates behalf, may provide for the restitution of those things which *Antiochus* had spoiled them of, and may rate and set down the damages, which the Countrey hath received by this War. *Item*, that commendatory letters should be written in the behalf of the Iewish Ambassadours, to the Kings and free people, for their secure and safe return into their Countrey. It hath been held convenient, to make and ratifie this ordinance, to the end to renew friendship and confederation with men of so good respect, sent unto them by a nation so good and faithfull towards them. And as touching the letters, the answer was; that they should be written at such time as the affairs of the Senate would permit them any leisure; and that from this time forward, they would have care that no injury should be offered them. And the Pretor *Fanius* was commanded also to deliver the Ambassadours money out of the common purse, to bear their charges home into their Countrey: and thus did *Fanius* dismis the Ambassadours of the Iews, after he had given them silver out of the common treasury, with the decree of the Senate addressed to those that should conduct them, and give them assured convoy to return into their countrey. And this was the estate of the affairs during *Hyrcanus* Priesthood.

The year of the World, 3844. before Christs Nativity, 120.

But

But King *Demetrius* being ſharply whetted to make War againſt *Hircanus*, could have neither time nor occaſion to exploit the ſame, by reaſon that both the Syrians and his men of War were ſcarcely well affected toward him, becauſe of his wickedneſs of life. For they ſent Embaſſadours to *Ptolomey*, ſirnamed *Phyſcon*, to require him to ſend ſome one of *Seleucus* race unto them, to take upon him the kingdome. Whereupon *Ptolomey* ſent them *Alexander* ſirnamed *Zebina*, accompanied with an army; who waging battel with *Demetrius*, put him to the worſt, and conſtrained him to flie to his wife *Cleopatra* to Ptolomais; who neither accepting, nor entertaining him, he was conſtrained to retire himſelf from thence unto Tyre; where he was taken, and after he had ſuffered many miſeries by the hands of his enemies, he finally died. *Alexander* having by this means obtained the Kingdome, made a league of amity with *Hircanus*. And whereas it ſo fell out, that *Antiochus*, ſirnamed *Gryphus*, the ſon of *Demetrius*, made War againſt him, he was overcome and ſlain in the battel. When as therefore *Antiochus* had taken poſſeſſion of the Kingdome of Syria, he forbare to make War againſt the Jews, for that he had intelligence that his brother by the mothers ſide (who was in like ſort named *Antiochus*) aſſembled an army againſt him at *Cyzicus*. Remaining therefore in his Countrey, he reſolved to make preparation againſt his brothers coming, who was called *Cyzicenus*, becauſe he was brought up in that City, and was the ſon of *Antiochus* called the Conſerver, who died in the Countrey of the Parthians, and who was brother to *Demetrius* the father of *Gryphus*; and it ſo fell out, that both theſe brothers were married to one and the ſame *Cleopatra*, as we have heretofore expreſſed. When *Antiochus* the Cyzicenian was arrived in Syria, he made War againſt his brother, which continued many years: during all which time *Hircanus* lived in peace (for preſently after *Antiochus* death, he revolted from the ſubjection of the Macedonians) and from that time forward gave them no ſuccours, neither as ſubject, neither as friend; but his fortunes both augmented and flouriſhed greatly during the time of *Alexander Zebina*; and principally during the reign of theſe two brothers. For the War, wherein they conſumed one another, gave *Hircanus* an opportunity to levy all the revenues of Judæa, without any contradiction, ſo that by the ſame means he gathered infinite ſums of money. For whileſt the Cyzicenian deſtroyed his brothers countrey, *Hircanus* alſo made known his inclination and diſpoſition; and ſeeing likewiſe that *Antiochus* was deſtitute of thoſe ſuccours he expected out of Egypt, and that both himſelf and his brother alſo (through their natural diſcords) weakened one anothers eſtates, he ſet as light by the one as by the other.

The year of the World, 3844. before Chriſts Nativity, 120.

Demetrius being overcome by Alexander, is ſlain. Hedio & Ruffinus, chap. 17.

Alexander ſlain in the field & betwixt him and Antiochus Gryphus.

The year of the World, 3852. before Chriſts Nativity, 112.

Hircanus, whileſt the brothers weaken themſelves by civil warres, liveth in peace.

CHAP. XVIII.

How Antiochus *the Cyzicenian came to the reliefe of the Samaritans: and how being conquered, he fled away.*

FOr which cauſe he drew forth his army againſt Samaria (which was a ſtrong City) and is at this day called Sebaſta, becauſe it was re-edified by *Herod*, as we will make manifeſt in time and place convenient. He therefore began to beſiege and batter the ſame with all diligence; animated thereunto, becauſe of the extreame hate he bare the Samaritans, in that onely to pleaſe the Kings of Syria they had offered many grievous outrages to the Mariſſens, who were extracted from, and allied with the Jews. He therefore made a trench round about the City, with a double wall of eighty ſtounds, and committed the generall command of this ſiege to his ſonnes, *Antigonus* and *Ariſtobulus*, who ſo diligently and valiantly behaved themſelves, that the Samaritans being overpreſſed with extreme famine, were conſtrained to eate ſuch things as were unuſuall and unaccuſtomed amongſt men; and to call *Antiochus* the Cyzicenian to their reſcous. Who readily repaired thither, but was repulſed by *Ariſtobulus* Souldiers, and being purſued by the two brethren as far as Scythopolis, he hardly eſcaped; and they returning to their ſiege, freſhly aſſaulted and beſieged the Samaritans within their own walls: So that once more they were conſtrained to ſend Embaſſadours to *Antiochus* for aide, who was their allie; who ſent unto *Ptolomey Lathyrus* for about ſome ſix thouſand men of War, who furniſhed him with them, contrary to his mothers minde, who therefore had almoſt thruſt him out of his dominion. As ſoon as he had received them, he made a road into *Hircanus* Countrey, and ſpoiled and forraged the ſame as far as Egypt. For he durſt not bid him battel hand to hand, becauſe he had not competent forces; but thought that in ſpoiling the countrey he might cauſe them to levy the ſiege, and forſake Samaria; but after he had loſt a great number of his men by divers ambuſcadoes of his enemies, he went unto Tripoly, committing

The year of the world, 3854. before Chriſts Nativity, 110.

Hircanus beſiegeth Samaria.

Antiochus ſeeking to relieve the Samaritans, is overcome and put to flight by Ariſtobulus.

The year of the World, 3854. before christs birth, 110.

the generall charge of that War to *Callimander* and *Epicrates*, two of his Captains. The *Callimander* more raſhly then wiſely attempting to ſet upon the enemy, was himſelf ſlain, and his Souldiers diſcomfited. And *Epicrates*, given over to covetouſneſs, did openly yield up Scythopolis and other Cities into the hands of the Jews: ſo that it was impoſſible for either of them to levy the ſiege. Finally, after that *Hircanus* had continued his ſiege before the City for the ſpace of one whole year, he became maſter of the ſame: and not contenting himſelf with the ſurprizall hereof, he utterly deſtroyed it, enforcing the rivers thorow the midſt thereof; yea he ruined the ſame in ſuch ſort, that the mud and ſoile both of the water and earth took away all the appearance of the City; ſo that it ſeemed as if it had never been. Of this *Hircanus* there is a certain incredible matter committed to memory, namely, how during his high Prieſthood God had conference with him. For it is reported, that the very ſame day wherein his ſonnes fought againſt *Antiochus* the Cyzicenian, whileſt being himſelf alone he offered incenſe in the Temple, that he heard a voice, ſaying, that his two ſonnes had at that preſent overcome *Antiochus*: all which he incontinently ſignified unto the people at the gate of the Temple; and according as he had ſaid, ſo it came to paſs. See here what occurrences hapned in *Hircanus* time.

Epicrates corrupted with money, ſelleth Scythopolis and other places to the Jews.

Hircanus taketh Samaria.

Hircanus is foretold by a voice in the temple, of his ſons victory.

About this very inſtant likewiſe, the affairs of the Jews proſpered not onely in Jeruſalem and Judæa, but alſo amongſt the inhabitants of Alexandria; and finally in Egypt and Cyprus. For Queen *Cleopatra* rebelling againſt her ſon *Ptolomey Lathyrus*, appointed *Chelcias* and *Ananias* the ſonnes of that *Onias* who had builded the Temple in Heliopolis (according to the pattern of that in Jeruſalem) her chieftains. And having committed her army unto their hands, ſhe acted nothing without their advice, according as *Strabo* the Cappadocian witneſſeth, ſpeaking after this manner: Divers of thoſe who came with us, and of thoſe who had been ſent into Cyprus from *Cleopatra*, ſuddenly revolted to *Ptolomey*: Onely the Jews that were of *Onias* faction, remained conſtant in their duty, becauſe the Queen made great account and reckoning of *Chelcias* and *Ananias* their countrey-men. Thus far *Strabo*. This great felicity and proſperity of *Hircanus* moved the Jews to conceive a hatred againſt him, and eſpecially the Phariſees oppoſed themſelves againſt him. Theſe Phariſees were one of the ſects of the Jews (whereof we have heretofore intreated) which ſect was ſo great in credit with the common people, that when they diſpoſed any thing, were it againſt the King or the Prieſt, they were preſently beleeved. *Hircanus* had been one of their diſciples, and was in like ſort very much beleeved of them. He therefore invited them to a feaſt, and entertained them with all humanity: and ſeeing that they were ſet upon a merry pin, he began to tell them that they knew his minde, how that he deſired nothing more then to be juſt, and to ſquare all his actions according to Gods will and direction, according as they themſelves taught. He therefore required them that if they perceived that he miſtook himſelf in any thing, or that he wandred from the right way, they would by admonition redreſs the ſame. Whereupon all of them gave teſtimony of his perfect vertue. Wherewith he was highly contented. But one of the company called *Eleazar*, a man of a malicious nature, and ſuch a one as delighted in mutiny, ſaid unto him: Since you deſire to heare the truth, if ſo be you affect the eſtimation of a good man, give over the place of Prieſthood, and content your ſelf with the government of the people. *Hircanus* demanded of him the cauſe wherefore he ſhould forſake the Prieſthood? Becauſe (ſaith he) that we have heard ſay by our anceſtors, that your mother was a captive during the reign of *Antiochus* the Famous (which notwithſtanding was a falſe report.) *Hircanus* hearing this was ſore moved againſt him, and alſo all other of the Phariſees, who were aſſiſtant in that place. Amongſt the reſt there was a certain man called *Jonathan*, of the order of the Sadduces (who maintain an oppoſite opinion againſt the Phariſees) who was an inward and deare friend to *Hircanus*, with whom he communicated the injurious ſpeeches that *Eleazar* had ſpoken by him, who told him that (as he thought) *Eleazar* had ſpoken theſe words by the publike conſent of the Phariſees; and that he might diſcover the ſame moſt manifeſtly, if he inquired of them what puniſhment *Eleazar* had deſerved for ſpeaking after this ſort. *Hircanus* therefore queſtioned with the Phariſees as concerning his puniſhment, telling them that he ſhould very well perceive, that this injury had not been pronounced by the common conſent of them all, if they condemned the offender to ſuffer a puniſhment proportionable to his offence. Whereupon they decreed, that he ought to be puniſhed by impriſonment and ſcourging, for (ſaid they) an injury done in word, required no capitall puniſhment: and to ſpeak uprightly, they in their thinking cenſured ſeverely enough of this fault, for that the Phariſees are naturally inclined to mercy when there groweth any queſtion of puniſhment. But *Hircanus* was ſore offended with this their anſwer, and imagined

Chelcias and Ananias Captains of Cleopatras army.

Strabo of Cappadocia his report of the loyalty of the Jews.

Hircanus groweth in diſcontent with the Phariſees.

Eleazar the Phariſee upbraideth Hircanus that his mother was a ſlave.

The Sadduce Jonathan inſenſeth Hircanus againſt the Phariſees.

A imagined that this *Eleazar* had ſpoken after this manner by the common inſtigation of the reſt. This diſpleaſure and conceived diſlike of his did *Jonathan* aggravate to the uttermoſt, and handled the matter in ſuch ſort, that he drew *Hircanus* to forſake the Phariſees, and to ſubſcribe to the opinions of the Sadduces, aboliſhing their ordinances, and cauſing them to be ſharply puniſhed that obſerve the ſame. Theſe practices of *Hircanus* incenſed the people againſt him and his ſonnes. But hereof we will ſpeak in another place. At this preſent I will declare how the Phariſees have made many ordinances among the people, according to the tradition of their fathers, whereof there is nothing written in the laws of *Moſes*: for which cauſe the Sect of the Sadduces rejecteth them, affirming that they ought to keep the written ordinances, and not to obſerve thoſe that are grounded upon the tradition of the fathers: B And great diſpute and diſſentions have been raiſed among them upon this occaſion, becauſe the richer ſort onely, and not the baſer ſort of people, cleaved to the Sadduces: but the Phariſees had the commonalty on their ſides. But of theſe two ſorts, and of the Eſſeans, I have more exactly entreated in my ſecond book of the Warres of the Jews. But *Hircanus* finally appeaſed this mutiny, and lived afterwards in much peace and happineſs, and after he had moſt diſcreetly governed his Princedome for the ſpace of one and thirty years, he died; leaving five ſons behind him. This man was honoured by God with three great gifts; the gift of government, the gift of Prieſthood, and the gift of prophecie. For God ſpake unto him divers times by Oracles, and Revelations, and gave him the knowledge of things to come; which he in ſuch ſort foretold, that he declared that his two eldeſt ſonnes C ſhould not poſſeſs the principality any long time: whoſe end it ſhall not be amiſs to ſet down in what manner it was, to the intent that the prophecy of their father may be the better known.

The year of the World, 3854. before Chriſts Nativity, 110.

Hircanus forſaketh the Phariſees, and followeth the Sadduces.

The conſtitutions of the Phariſees.

Hircanus death.

The year of the world, 3861. before Chriſts Nativity, 103.

Hircanus prophecy of his ſonns.

CHAP. XIX.

Ariſtobulus *obtaineth the government, and firſt of all placeth the Kingly Diadem on his head.*

D AFter the death of their father, *Ariſtobulus* the eldeſt of his ſonnes determined to exchange the principality into an abſolute eſtate of a Kingdome: and the better to attain thereunto, he firſt of all ſet the Diadem upon his head, four hundred eighty and one years and three moneths ſince the people of the Jews were delivered from the ſervitude of Babylon, and led again unto their countrey. And for that *Ariſtobulus* amongſt all his other brethren, loved *Antigonus* beſt of all, who was the neareſt unto him in age; he accepted him as a companion in the government of the Kingdome: but as touching the reſt, he ſhut them up in priſon. He locked up his mother likewiſe, who had contended with him as concerning the government (for that *Hircanus* had committed all things to her diſpoſition) and ſo far extended his cruelty, that he famiſhed her to death in priſon. After he had thus handled his mother, he ſlew his brother *Antigonus* alſo; whom he pretended to love above all the reſt, and whom (as he made ſhew) he had made partner of his King- E dome. From whom he eſtranged himſelf, by reaſon of ſome ſlanders and falſe accuſations raiſed up againſt him; which at the firſt he gave no credit to, both for that the friendſhip which he bare unto him made him ſlightly reſpect the ſame, as alſo for that he imagined that he was enviouſly ſlandered. It came to paſs that *Antigonus*, returning upon a certain time from the army with great magnificence, about the time of the feaſt of Tabernacles, chanced to repaire thither at that very time wherein *Ariſtobulus* hapned to fall ſick. *Antigonus* intending to celebrate the ſolemnity, aſcended the Temple in great bravery, attended by ſome of his army, to make his ſpecial prayers for his brothers Health. Whereupon certain malicious wretches, deſirous to break the concord that was between them, made uſe of this F occaſion, and of *Antigonus* magnificent pompe and good fortune; and came unto the King, amplifying unto him in malicious words, what pompe and majeſty he had ſhewed in that ſolemnity, telling him that in theſe his actions he demeaned himſelf in no ſort like a private man; but that all his actions were levelled at royalty: finally, that his intent was to enter the Kingdome by force, and to kill him, in that he made his account that ſince he might be King alone, it was a great ſimplicity for him to have a companion. But *Ariſtobulus*, although he would very hardly be induced to beleeve theſe reports; yet notwithſtanding being deſirous both to extinguiſh the ſuſpicion, and to provide for his own ſecurity, he diſpoſed certain of his guard in a dark and privy place under ground, and lodged himſelf in a certain Tower called Antonia, commanding that no man ſhould offer violence, except to thoſe who

The year of the World, 3862. before Chriſts Nativity, 102.

Hedio & Ruffinus, chap. 18. Ariſtobulus, Hircanus ſon, was the firſt after the captivity of Babylon that ſet the Diadem on his head.

Ariſtobulus admitteth his brother Antigonus to be his copartner in the kingdome, and impriſoneth the reſt of his brethren, and famiſheth his mother.

Antigonus death complotted.

Ariſtobulus is incenſed againſt his brother Antigonus.

The year of the world, 3862. before christs birth, 102.

entred armed: Giving a further charge to his guard, that if *Antigonus* entred armed, he ſhould be ſlain. Which done, he ſent for his brother, willing him to repaire unto him without weapons. Which when the Queen and they that complotted the murther of *Antigonus* underſtood, they perſwaded the meſſenger to certifie him the contrary, namely, that his brother expected (in that he made warlike preparation and furniture for War) that in that eſtate and pompe, and in thoſe royal and warlike accoutrements, he ſhould come and viſit him, to the end he might be an eye-witneſs of his brave furniture and preparation. But *Antigonus* ſuſpecting no harme intended him, and relying on the good will of his brother, marched all armed on foot toward *Ariſtobulus*, to ſhew himſelf in that bravery: and when he came right over againſt the Tower, that is called Straton, where the paſſage was very dark, the Kings guard ſlew him.

Ariſtobulus Queen contriveth Antigonus death.

The force of ſlander.

By this accident a man may eaſily conjecture, that there is ſcarcely any power greater then that of envy and ſlander, and that there is not any thing that may ſooner break off the good will and amity amongſt brethren, then theſe two paſſions. And above all there is an occaſion offered us of great wonder, in reſpect of one that was called *Judas*, of the Sect of the Eſſeans; who in all thoſe things that he prophecied, varied in no ſort from the truth. He ſeeing *Antigonus* come up into the Temple, cried out among his diſciples (who frequented with him to be inſtructed by him in the method of prophecy) that he was weary of his life, becauſe *Antigonus* ſecurity argued the vanity of his prophecy, by which he had foretold, that that very day he ſhould be ſlain at Stratons Tower; whereas the place where he ſhould be murthered was ſix hundred ſtounds off, and the better part of the day was already ſpent: ſo that it could not be imagined, but that he ſhould be in danger to have made a falſe prediction. Whileſt he declared his doubts after this manner, and was wholly overcome with choler, news was brought that *Antigonus* was ſlain in a certain place under ground, which was called the Tower of Straton, of the ſame name with that other that ſtandeth near the Sea, which was afterwards called Cæſarea; which ambiguity troubled the Diviner. Incontinently after this accident, *Ariſtobulus* repented himſelf, in that he had put his brother to death: and this repentance of his was ſeconded by a moſt grievous ſickneſs, proceeding from the affliction of his ſpirit, and deteſtation of that cruel murther: ſo that with grievous agony and torment he vomited bloud, as if all his entrals had been torn in ſunder. This bloud ſo vomited by him, it fortuned (in mine opinion) by the divine providence of God, that a certain ſervant of his bearing it from his preſence, by ſome trip of his foot hapned to ſtumble, and ſhed the ſame in that very place which had been ſoiled with the bloud of the ſlaughtered *Antigonus*. By which means they that beheld the ſame raiſed a great cry, exclaiming that the Page had ſhed the bloud in a convenient place. *Ariſtobulus* hearing this out-cry, demanded the cauſe thereof, and for that no man addreſſed himſelf to ſatisfie him, he was the more earneſt to know it (according to the nature of men, who are alwaies more ſuſpicious and deſirous to know thoſe things which are moſt concealed.) Finally, from words he fell to menaces, and never a man for feare of him durſt tell him the truth. Whereupon he altogether diſmaied and affrighted in his conſcience, caſting forth abundant tears, and loaden with grievous ſighes, began to cry out in this manner: How then? Mine impious and deteſtable act is not hidden from God, but the ſudden puniſhment of my brothers murther purſueth me: wherefore, O thou ſhameleſs body of mine, how long wilt thou detain my ſoule, which is due, and appertaineth to the ghoſts of my mother and brother? Why doſt thou not take it all at once ſuch as it is, without expecting that I ſhould ſacrifice my bloud, poured out ſo many times to thoſe whom I have ſo traiterouſly ſlain? While he pronounced theſe words, he died, after he had reigned one year. He was called *Philelles*, that is to ſay, a lover of the Greeks. Thus after he had profited his countrey many waies, & ſubdued the Itureans, and joyned the greater part of the countrey to Judæa; and had conſtrained them likewiſe, who ſhould remain in that countrey, to be circumciſed, and to live according to the laws of the Jews, he died thus miſerably. He was by nature courteous and ſhamefaſt, as *Strabo* teſtifieth, ſpeaking after this manner, by the authority of *Timagines*; This was the courteous man, and profitable to his countrey-men the Jews in many things: for he inlarged their countrey, and conquered the part of the nations of the Itureans, whom he tied unto him by the bond of circumciſion.

Judas the Eſſean a Propher.

The puniſhment of Ariſtobulus for the murther of his brother.

The touch of conſcience.

The year of the World, 3863. before Chriſts Nativity, 101.

Ariſtobulus compelleth the Itureans to be circumciſed, and to obſerve the laws of the Jews.

CHAP.

CHAP. XX.

The exploits of Alexander *King of the Jews.*

The year of the world, 3863. *before Christs Nativity,* 101.

WHen *Aristobulus* was dead, *Salome* his wife (whom the Greeks called *Alexandra*) set his brothers at liberty (whom, as we have heretofore declared, he had shut up prisoners) and made *Jannæus* (who was called *Alexander*) King; who both in age and modesty surpassed all the other brethren; but such mis-hap had he, that from his birth-day upward, his father had conceived so great a hate against him, that he never admitted him to his presence so long as he lived. The cause whereof (as it is reported) was this: When as *Hircanus* loved *Aristobulus* and *Antigonus*, who were his two eldest sonnes, with most intire affection, God appeared unto him in his sleep, of whom he demanded who should be he that should succeed him? Whereupon God presented unto his sight the semblance of *Alexander*: wherewith he grew discontent, in that he conceived he should be heire of all his goods; and so much prevailed displeasure with him, that as soon as he was born, he sent him out of his presence into Galilee, to be nourished and brought up in that place. But God hath apparently proved that he lied not to *Hircanus*. For after *Aristobulus* death, he taking possession of the Kingdome, caused one of his two brethren to be put to death, who affected and laboured to make himselfe King: and as for the other, who resolved himself to live in idleness and pleasure, he honoured him greatly.

Hedio & Rufinus, chap. 19. Salome sirnamed Alexandra Aristobulus his wife maketh Jannæus Alexander King.

Alexander executeth the one brother that affected the crown, and honoured the other.

After that he had established his estate, according as he thought it most expedient, he led forth his army against Ptolomais: and having obtained the upper hand in the battell, he couped up the men within their City, and afterwards besieged and entrenched about the same. For amongst all the Cities of the Sea-coast, these two onely, namely Ptolomais and Gaza, remained as yet unconquered, and there was no opposite left but *Zoilus*, who was seized of the Tower of Straton and Dora where he governed. Whilest *Antiochus Philometor* and *Antiochus Cizicenus* were thus at debate and War the one against the other, and consumed each others forces, the Ptolemaidans had not any succour from them. But whilest they were travelled with this siege, *Zoilus* (who held the Tower of Straton and Dora) assisted them with that army he had under him, and gave them some succours, by reason that (since these two Kings were whetted with intestine troubles and Warres) he cast how to advance himself to the crown and soveraignty. For these two Kings seemed to neglect their own dangers, resembling herein those wrastlers, who though being wearied with fight, yet are ashamed to submit unto their adversary, but give themselves a breathing time, that they may the better be heartned to encounter. The onely hopes they had were in the Kings of Egypt and in *Ptolomey Lathyrus*, who held the Ile of Cyprus at that time (whither he retired himself after he had been driven out of his Kingdome by *Cleopatra* his mother.) To him the Ptolomaidans sent Embassadors as unto their allie, requiring him to come and deliver them from *Alexanders* hands, into which they were in danger to fall. These Embassadours perswaded him, that if he would pass into Syria, he should have both *Zoilus* to friend, and those of Gaza to his followers, in the rescue of the Ptolomaidans: and moreover, they assured him that the Sidonians and divers others would second him: and by this means so encouraged him with promises, that he hasted himself to set saile.

Alexander besiegeth Ptolemais.

The year of the world, 3864. *before Christs Nativity,* 100.

Zoilus tyrant of Straton and Dora.

But in the mean space *Demenetus* (who was both eloquent and in great authority with the Citizens) made the Ptolomaidans change their resolution, telling them that it was much better for them to hazzard themselves in some uncertain danger, wherewith the Jews threatned them, then to deliver themselves into the hands of such a master, from whom they could expect nothing but manifest servitude. And moreover, not onely to sustain a present War; but that which is more, an imminent War from Egypt: for that *Cleopatra* would not permit that *Ptolomey* should levy an army of the neighbouring Nations, but would come against them with a great power, and would enforce herself also to thrust her son out of Cyprus. And as for *Ptolomey*, if he were frustrate of his hope, yet might he notwithstanding once more return again to Cyprus; whereas they were to expect no less then extreme danger. Now although that *Ptolomey*, being at Sea, understood how the Ptolomaidans had changed their opinion, yet continued he his course onward, and landing in the port of Sicamine, he caused his army (who were of foot and horse to the number of thirty thousand men) to take land, and with them he approached Ptolomais; and perceived that upon his encamping, they of the City admitted not his Embassadours, neither in any sort gave ear unto them, he was wondrously perplexed. But after *Zoilus* and they of Gaza were come unto him, requiring

Zoilus and the Gazeans require aide against the Jews at Ptolomey's hands.

The year of the world, 3864. before Christs Nativity, 100.

him to yield their assistance, for that their countrey was destroied by the Jews, and by *Alexander*: For which cause *Alexander* raised his siege from before Ptolomais, for fear of *Ptolomey*, and retiring his army into his own countrey, he began to use his stratagem. For covertly he incited *Cleopatra* against *Ptolomey*; and openly he made a shew of amity and confederation with *Ptolomey:* promising him to give him foure hundred talents of silver, provided that he would deliver him of the tyrant *Zoilus*, and assigne those possessions held by him unto the Jews. *Ptolomey* having made a peace and league with *Alexander*, did at that time willingly lay hold on *Zoilus*: but after that he understood that *Alexander* had sent and incensed his mother against him, he brake all accord, and went and besieged Ptolomais, that would not entertain him. After therefore he had left his lieutenants at the siege with part of his forces, he departed with the rest, to enter upon and spoile the countrey of Judæa. *Alexander* perceiving *Ptolomeys* intent, assembled about 50000. fighting men of his own countrey, (or as some historians have written, 80000.) with whom he went out to fight against *Ptolomey*, who suddenly setting upon Azoch a City of Galilee on a Sabbath day, took it by force, and led away from thence ten thousand prisoners, and a great quantity of other booty.

Alexander perswadeth Ptolomey to cut off Zoilus. Zoilus taken. Ptolomais besieged by Ptolomey. Ptolomey taketh Azor a Town in Galilee.

CHAP. XXI.

How Ptolomey Lathyrus *fought against* Alexander, *and obtained the victory.*

HE afterwards set upon Sephor a City near unto Azoch, from whence he departed with the loss of many men, with an intent to fight with *Alexander:* who came forth to make head against him, and met with him near unto Jordan, in a place called Asophon, and encamped right over against the enemy. He had in his vantguard 8000. men, whom he called combatants by the hundreds, who carried brazen bucklers. *Ptolomeys* foreward also had bucklers after the same fashion: who perceiving themselves to be inferiour in other points, deferred the charge, and were loth to hazzard battel. But *Philostephanus* the camp-master did not a little encourage them: For he caused them to pass the floud, hard by which they were encamped, neither would he hinder *Alexander* from passing the same, making his account, that if the enemies had the river on their backs, he should be the more assured of them, that they should not warrantize themselves from the fight. In the beginning of the skirmish, each one of them fought with answerable valour; so that a great number of them fell on both sides. But *Philostephanus* perceiving that *Alexanders* army had the better, he took a part of his followers, and speedily seconded those who were ready to retire themselves. The wing of the Jews vantguard that saw themselves freshly charged, and not succoured by any means, began to flie; and so far were those that marched next them from yielding them assistance, that contrariwise all of them became parrners in one shamefull flight. But they of *Ptolomeys* side behaved themselves far otherwise: for they pursued and slew them, and after they had wholly disarraied them, they charged them so heatly, that they blunted their weapons, and wearied their arms with killing them. It is reported that thirty thousand men were slain in the battel (*Timagenes* saith, fifty thousand) as for the rest, some of them were taken prisoners, and othersome fled unto their houses. After that *Ptolomey* had obtained this victory, he overran and spoiled the whole countrey, and in the evening he quartered himself in certain villages of Judæa, which he found full of women and children, and commanded his Souldiers, without respect of person, to cut their throats, and to chop them into pieces; and afterwards to cast the morsels into a boyling cauldron, and when they were well sod, to eat the same: All which he acted, to the intent that they that were fled from the battel, and retired to their own habitations, should know that their enemies would eate mens flesh; that by this means they might redoubt them the more when they should behold them. *Strabo* and *Nicholas* report, that they demeaned themselves after this manner, as I have declared. And *Ptolomey* took Ptolomais also by force, as I have made known else-where.

Ptolomey assaulteth Sephor. Hecatontamachi, or the warriors by hundreds. Alexanders overthrow. Ptolomey to the end he might afflict the Jews with more terrour, causeth his souldiers to eat mans flesh. Ptolomais taken by force.

But *Cleopatra* perceiving how her son prospered, and how he had spoiled Jewry without any prejudice, and subjected the City of Gaza to his command: she concluded with her self, that she ought not to suffer him to increase after that manner, considering it was upon the borders of Egypt, whose soveraignty he affected. For which cause, she suddenly marched out against him, with an army both by sea and land; committing the command of her whole forces to *Chelcias* and *Ananias*, both Jews; and sent the greater part of her riches into the Ile of Coos, with her nephews, and her testament, to be reserved and kept there in safety.

Cleopatra prepareth an army against her son.

safety. And after she had commanded her son *Alexander* to set sail toward Phœnicia, with a great navy, because the inhabitants of that countrey were revolted from her obeisance she her self departed and came to Ptolomais, and besieged it, when she perceived that they refused to grant her entry. *Ptolomey* made haste to depart out of Syria, and to enter Ægypt, hoping to be Lord thereof at one time, when he should finde the countrey disfurnished of men of War. But this purpose failed him. At that time it fortuned, that *Chelcias* one of the two Generals of *Cleopatras* army, died in Cœlosyria, being in pursuit of *Ptolomey*. *Cleopatra* having tidings of her sonns enterprise, and that the success and fortune he expected in Ægypt had failed him, she sent part of her army to drive him out of the Countrey; so that he was enforced to return back again out of Egypt, and to go and spend his winter at Gaza. Mean while *Cleopatra* besieged and took the City of Ptolomais, whither *Alexander* resorted unto her, with great presents, and an answerable respect unto his fortune, who had been so untowardly handled by *Ptolomey*, having now no other recourse left him but to her favour and assistance. Upon his arrival, certain of her familiars counselled her to lay hands on him, and to seize the countrey: and not to permit that so great number of Jews, and they so valiant men, should become subjects unto one man. But *Ananias* gave her counsel to the contrary, alleadging that she should commit an act of great injustice, if she should despose him, who was her allie, from the government; who was beside that, very nearly allied unto her. For (said he) I would you should know, that by committing this wrong, you shall raise in all the rest of the Jews a hainous hatred against you. *Cleopatra* conforming her self according to *Ananias* counsell, resolved with her self to offer *Alexander* no injury; but in stead thereof, she entertained him as her allie and friend, at Scythopolis a City of Cœlosyria. Now when *Alexander* perceived, that he was discharged of the fear which he had conceived in respect of *Ptolomey*, he incontinently drew his army into Cœlosyria, and after six moneths siege, took Gadara: he took shortly after Amath also (which is a great fortress belonging to the inhabitants about Jordan) where *Theodore* the son of *Zenon* had hoorded up the richest and goodliest part of his substance: who surprising the Jews at unawares, slew about ten thousand of them, and pillaged *Alexanders* baggage.

The year of the world, 3864. before Christs Nativity, 100.

Ptolomey driven out of Egypt.

Ptolomais besieged and taken by Cleopatra.

Alexanders peace with Cleopatra renued.

The year of the world, 3873. before Christs birth, 91.

Alexander taketh Gadara.

This did not any waies astonish *Alexander*: but notwithstanding the disaster, he marched forward toward the Cities Raphia and Anthedon, which *Herod* afterwards called Agrippias, situate on the Sea-coasts, and took them perforce; and seeing that *Ptolomey* was retired from Gaza into Cyprus, and that *Cleopatra* his mother was in Egypt, he besieged the City of Gaza, and spoiled all the countrey round about it, by reason of the displeasure which he had conceived against the citizens, for that they had sought their assistance at *Ptolomeys* hands against him. Against him *Apollodotus* Captain of the Gazeans made a salley by night, and entred the camp of the Jews, having onely with him two thousand strange Souldiers, and one thousand of his own followers. And as long as the night lasted, the Gazeans had the upper hand, because that they made their enemies beleeve that *Ptolomey* was come to their rescue, and to assault the Jews afresh: but as soon as the day appeared, and this opinion was found false, as soon as the Jews were assured of the truth, they turned back upon them, and charging the Gazeans, they slew about some one thousand fighting men of them.

Alexander besiegeth Gaza.

Apollodotus by night invadeth the camp of the Jews.

All this notwithstanding, they bethought them on no surrender, but stood out, being neither amated with loss of men, or lack of provision whatsoever, resolving themselves rather to endure any misery, then to submit themselves into the hands of their enemies: and that which made them more confident, was the hope of help which they expected from *Aretas* King of Arabia, who had promised no less. But it came to pass that *Apollodotus* was slain before his arrivall, and the City taken. For *Lysimachus* his brother conceived a jealousie against him, by reason of the good opinion which the inhabitants had of him, and having slain him, and gathered those fighting men that he might, he yielded up the City unto *Alexander*, who at the first made a peaceable entry, but afterwards dispersed his Souldiers, and gave them licence to execute all hostility against the Citizens: so that they acted their cruelty in every place, and slew many of the Gazeans: Neither died these citizens unrevenged, but so manfully behaved they themselves, that they butchered no less number of Jews, then they murthered citizens among them. Some of them likewise perceiving themselves to be alone, set fire upon their houses, taking away first that which was therein; to the intent that the enemy might be enriched with none of their spoils. Othersome killed their wives and children with their own hands, meaning this way to deliver them from the enemies servitude. But the Senators, to the number of five hundred, were fled into the Temple of Apollo (for at such time as the enemy entred the Town, they were by chance assembled in counsel) all these did *Alexander* put to the sword, and instantly razed and levelled that City with the ground;

Aretas King of Arabia flattereth the Gazeans with hope of rescue. Lysimachus killeth his brother Apollodotus, and betrayed Gaza to Alexander.

ground: which done, he returned to Jeruſalem, after he had ſpent one whole year at the ſiege before Gaza.

The year of the World, 3873. before Chriſts Nativity, 19.

About this time *Antiochus*, ſirnamed *Gryphus*, died by the treaſon of *Heracleon*, in the fourty and fifth year of his age, and in the nine and twentieth of his reign. His ſon *Seleucus* had the Kingdome after him, who made War againſt his Uncle *Antiochus*, ſirnamed *Cyzicenus*, and having overcome and taken him, he ſlew him. Not long after, *Antiochus* the ſon of *Cyzicenus*, and *Antoninus*, ſirnamed the Devout, came to Arade, and placed the Diadems upon their heads, and made War againſt *Seleucus*, whom they overcame in one conflict, and drave him out of all Syria; who flying into Cilicia, and arriving again in the City of the Mopſeates, he exacted a ſum of money at the Citizens hands. But the people were ſo incenſed, that they ſet fire on his palace; whereby it came to paſs, that both he and his friends were burned to duſt. During the time that *Antiochus* the ſon of *Cyzicenus* reigned in Syria, another *Antiochus*, *Seleucus* brother, made War againſt him; but he was not onely overcome, but both he and his army were put to the ſword. After him, *Philip* his ſon took the Diadem, and governed in certain places of Syria.

Antiochus Gryphus ſlain. Seleucus Gryphus ſon, maketh War with Antiochus the Cyzecenian.

The year of the world, 3874. before Chriſts Nativity, 90.

Mean while *Ptolomey Lathyrus* ſent to *Gnidus* for his fourth brother *Demetrius Eucærus*, and made him King of Damaſco. Againſt theſe two brothers *Antiochus* made a manly and valiant reſiſtance, but died very ſhortly after. For repairing to Laodicea to ſuccour the Queen of the Galadenians, who made War againſt the Parthians, he died fighting valiantly; and his two brothers, *Demetrius* and *Philip* poſſeſſed Syria, as hereafter ſhall be declared. As for *Alexander*, a domeſticall ſedition was raiſed againſt him; for the people aroſe and mutined at ſuch time as he aſſiſted at the Altar to ſolemnize the feaſt of Tabernacles; and during the time that he intended the ſacrifice, they caſt Citrons at him: for (as we have declared elſewhere) the Jews have this cuſtome, that on the feaſt of the Tabernacles, each one bringeth a branch of Palm, and of Citrons. They upbraided him alſo with many injurious ſpeeches, reproaching him, that he had been priſoner in War; and that he was alſo unworthy of the honour of the Prieſthood. Whereupon, he being moved by theſe diſgraces, ſlaughtered about ſix thouſand men: and having made an incloſure of wood about the Temple and the Altar (as far as the place whereinto it was lawfull for none to enter but the Prieſt) he kept there, to the intent the people might not apprehend him: he entertained alſo certain ſtrange Souldiers, Piſidians and Cilicians. For in that he was at oddes with the Syrians, he made no uſe of them.

Antiochus Euſebes putteth Seleucus to flight. Antiochus Seleucus brother, fighteth againſt Antiochus the ſon of the Cyzicenian. Demetrius Eucærus made King of Damaſco by Ptolomey Lathurus. Citrons caſt at Alexander.

After this, having overcome the Arabians, he conſtrained the Moabites and Galaadites to pay him tribute, and deſtroyed the City of Amath whileſt *Theodore* for fear gave over to reſiſt him. But encountering with *Obeda* the King of Arabia, and being ſurpriſed and betraied by an ambuſcado in certain miry and unhaunted places, he was thruſt by the preſs of the camels into a deep trench (near unto Gadara a village of Galaad) from whence he almoſt deſpaired to eſcape: notwithſtanding avoiding that danger, he came to Jeruſalem. And beſides this his laſt miſhap, the people hated him, againſt whom he made War for the ſpace of ſix years, and ſlew at the leaſt fifty thouſand of them: and the more he intreated them to comprimize theſe hainous debates between them, the more grievous diſpleaſure conceived they againſt him, becauſe of the inconveniences they had ſuffred: ſo that when he demanded of them what they would have him to do, they all of them with one voice cried out, that he ſhould kill himſelf. And thereupon they preſently ſent meſſengers to *Demetrius Eucærus*, requeſting him of his favour and aſſiſtance.

Amath deſtroyed. Obeda King of Arabia.

The year of the world, 3884. before the Nativity of Chriſt, 80.

Hedio & Rutſinus, chap. 20.

CHAP. XXII.

Demetrius Eucærus *overcometh* Alexander *in battel.*

HE coming onward with his army, and taking with him thoſe who had incited him to the enterpriſe, came and encamped near unto the City of Sichem. But *Alexander* gathering together ſome twenty thouſand Jews (whom he knew to be well affected towards him) with ſix thouſand and two hundred mercenary ſouldiers and ſtrangers, marched forward againſt *Demetrius*, who led with him three thouſand horſemen, and fourty thouſand footmen. Both on the one and the other ſide there fell out many ſubtill ſtratagems: the one of them ſtriving on the one ſide to inveigle and withdraw the forrain Souldiers, who were Grecians; and the other inforcing himſelf to reconcile thoſe Jews that were of *Demetrius* followers to his faction: but neither the one nor other prevailed ought at all by theſe devices: ſo that finally they were driven to decide their quarrel by the ſword: in which encounter *Demetrius* had the upper hand. For all the ſtrangers that were on *Alexanders* ſide, were every one hewed in pieces, after they had made ſufficient proof both of their faith and valour. There died alſo many of *Demetrius* Souldiers.

Demetrius Eucærus marcheth out againſt Alexander. Demetrius fighteth with Alexander, and had the upper hand. Alexander in this fight loſeth all his hired Souldiers.

But

But after that *Alexander* had fled unto the mountains, divers Jews (to the number of six thousand) in commiseration of his desperate estate, and through the fear they had of *Demetrius*, resorted unto him; which when the Conquerer heard, he retired himself. After this, the Jews made War against *Alexander*, and in divers losses which they received, there died a great number of them in divers combats: Finally, after he had closed up the most strongest amongst them in the City of Bethom, he besieged them; and after he had taken the City, and brought them under his subjection, he carried them to Jerusalem, where he perpetrated an unspeakable and cruel murther. For whilest he banquetted with his concubines, in the sight of them all, he commanded eight hundred of them or thereabout to be crucified, and before their eyes whilest they yet lived, he caused their wives and childrens throats to be cut. All which he did to revenge himself of those wrongs which he had received: but he exceeded the bounds of humanity herein, notwithstanding they had rebelled against him, and reduced him into a most pitious estate, and put him in danger both of his life and Kingdome. For being not content to assail and make War upon him with their forces, they drew strangers also into his countrey against him: and finally, they overpressed him in such sort, that he was constrained to yield up into the King of Arabias hands the countries and Cities that he had conquered from the Moabites and Galaadites, for fear lest they should joyn with the Jews, and make War against him; besides other innumerable injuries and outrages committed by them against him. This notwithstanding it cannot be excused, but that he overshot himself herein; so that by reason of this enormous cruelty he was called *Thracidas*, that is to say, as cruel as a Thracian: and this title continued amongst the Jews. The Souldiers of the contrary party, who amounted to the number of eight thousand, fled by night into strong and sure holds; and as long as *Alexander* lived, they were in exile. But at the last, after he was delivered of all these troubles, he lived in quiet, and governed his Kingdome peaceably all the remnant of his life. But *Demetrius* departing from Judea to Berœa, besieged his brother *Philip* with ten thousand footmen, and one thousand horse. But *Straton* Lord of Berœa, allied to *Philip*, called *Zizus* Duke of the Arabians, and *Mithridates Sinaces* governour of the Parthians, unto his help; who repairing unto him with great forces, besieged *Demetrius* in his own trenches, in which they so inclosed him by continual shooting of darts, and want of Water, that they constrained him, and those that were with him, to submit themselves to their mercy. When as therefore they had preyed the whole countrey, and were seized of *Demetrius*, they sent him prisoner to *Mithridates*, who at that time was King of Parthia. And as touching the Antiochians, as many of them as were found in the camp were suffered to depart with the safety of their lives and baggage, and to return to Antioch. But *Mithridates* King of Parthia honoured *Demetrius*, by all means possible, untill such time as he was surprised with a sickness whereof he died. Incontinently after the battel, *Philip* came into Antioch, and having obtained the Kingdome, ruled over Syria.

The year of the World, 3884. *before Christs Nativity* 80.

Six thousand men resort unto Alexander.

Alexander being assailed by the Jews, besieged the mightiest of them in Bethom.

Alexander crucifieth 800. Jews, and murthereth their wives and children in their presence.

Alexander surnamed Thracidas.

Demetrius besiegeth his brother Philip in Berœa.

CHAP. XXIII.

The exploits of Antiochus Dionysius *against Judea.*

After this, *Antiochus* called *Dionysius* (who was *Philips* brother) came into Damasco to obtain the soveraignty therein, and therein in short space accomplishing his affairs, got possession of the crown. When his brother *Philip* (who had an army in a readiness to invade the Arabians) had tidings hereof, he came to Damasco with great speed, and made him surrender up the City, both by the means of *Milesius* whom *Antiochus* had left governour in the Castle; as also by the consent of the Citizens themselves. But *Philip* shewed himself ungratefull toward *Milesius*, performing nothing of that which he had promised him, at such time as he delivered him in the City; because his intent was, that the world should think that the fear of his power, and not *Milesius* favour, was the cause of the surprisall of Damasco. Which act of his drew him into suspition with *Milesius*, and was the cause that he lost the City again. For departing from thence, to exercise himself at tilt, *Milesius* lockt the gates against him, and kept the City for *Antiochus*. Who having intellingence of that which had befallen *Philip*, returned out of Arabia, and at that very instant led his army into Judea, in which there were eight thousand footmen, and eight hundred horsemen. *Alexander* fearing his approach, made a deep trench from Caparsabe (which is called at this day Antipatris) as far as the Sea of Joppe (which was the onely streight whereby he might be assailed) and made a wall furnished with woodden towers, with their courts and guard, distant the one from the other an hundred and fifty furlongs

Hedio & Rufinus, chap. 21. Antiochus King of Damasco.

Antiochus thrust out of his kingdome by his brother.

The year of the World, 3987. *before Christs Nativity*, 77.

Carpabasa called Antipatris.

furlongs, to keep back *Antiochus*. But he fired all these his fortifications, and made his army to pass into Arabia thorow this streight. The King of Arabia retired upon the first assault; but afterwards he presently came into the field with ten thousand horsemen: whom *Antiochus* charged very valiantly, and in the onset lost his life (yet with victory) whilest he sought to succour a compauy of his men that were hardly laid to. After *Antiochus* death, his army retired to the borough of Cana, where divers of them died for hunger.

The year of the world, 3884. before christs Nativity, 80.

Antiochus death and the famine amongst his army.

Aretas King of Cœlosyria.

Certain Cities taken by Alexander.

After him *Aretas* reigned in Cœlosyria, who was called unto that Kingdome by those that held Damasco, and hated *Ptolomey* the son of *Mennæus*. *Aretas* led his army into Jewry, and got a victory against *Alexander* near to Adida: which done, he retired out of Judea, upon a composition made between them. Moreover, once more *Alexander* marched towards the City of Dion, and took the same. And afterwards he led his army against Essa, where *Zeno* had hoorded up his chiefest riches: and before he assailed the fortress, he invironed the place with three huge walls, which he builded round about it, and having taken it by force, he marched to Gaulana, and Seleucia: which when had overcome, he made himself master of a Valley called the Valley of *Antiochus*, with the fortress of Gamala. And objecting many crimes against *Demetrius* the Lord of those places, he dispossessed him of his government. Finally, after he had made War for the space of three whole years, he returned into his Countrey; where the Jews entertained him willingly by reason of the happy exploits which he had atchieved.

The year of the world, 3887. before christs Nativity, 77.

The Jews are Lords of the Cities of the Syrians, Idumæans and Phœnicians.

Pella destroyed and razed.

About the same time the Jews were already possessed of the Cities of Syria, Idumæa, and Phœnicia; of the Tower of Straton, Apollonia, Joppe, Jamnia, Azor, Gaza, Anthedon, Raphia, Rhinocura, all which were near unto the Sea: and in the firm land on the one side of Idumæa, as Adora, Marissa, and all Samaria; the Mounts Carmel and Itabyr; and herewith Scythopolis, Gadara, Gaulanitis, Seleucia, Gabala; and of Moab, Essebon, Medaba, Lemba, Orona, Telithon, and Zara; Antonia of Cilicia, and Pella. This last City was razed by them, because the inhabitants would not promise to convert themselves to the religion of the Jews, with divers other of the principal Cities of Syria also, which were conquered by them.

Alexanders sickness.

After this, King *Alexander* fell sick, by the means of his surfeit and drunkeness; and for the space of three years he was travelled with a quartane ague. This notwithstanding, he was alwaies in the camp, untill such time as being wearied with travels, he died in the marches of the countrey of the Gerasens, at such time as he besieged Regaba (which is a Castle situate on the other side of Jordan.) The Queen perceiving that he was at deaths door, and that there remained neither hope of life, nor recovery; she began to weep and lament, and to beat her breasts, because both she and her children were likely now to be left desolate, and in these words she bemoaned her self unto him: To whom wilt thou leave both me and thy children? in the estate wherein we be? Or why should we survive or live one after another; considering that thou assuredly knowest, that the hearts of thy people are estranged from us? Hereupon the King comforted her, and gave her this counsel, that if she would assure the Kingdome both unto her and her children, she should behave her self according to his direction: which was first to conceal his death, and not to suffer his men of War to have notice thereof, untill such time as she had taken this Castle. Which done, he advised her to repair to Jerusalem in pomp, and triumph; and that being there, she should bestow some authority upon the Pharisees, who should recover her praises, and obtain her favour amongst the people. For (said he) these kinde of men are in great estimation and credit with the people, and can do much hurt unto those they hate, and further them in like sort very mightily towards whom they are well affected: For the people easily beleeveth them, when they urge ought against any man, notwithstanding it be of envy; and that himself also had incur'd the displeasure of the people for their sakes, in that he had offended them.

The year of the world, 3890. before the Nativity of christ, 74.

Alexander instructeth his wife, how she should reign securely.

The authority of the Pharisees among the people.

When as therefore (said he) thou shalt arrive in Jerusalem, send thou for the chiefest amongst them, and pray them to come unto thee; and after you have shewed them my dead body, use the most plausible speech that you can, and give them permission to dispose of my body as they list, whether it be their pleasure to interdict and deny me funeral (in that they have received many indignities by me) or whether in avengement of their displeasure, they will offer any ignominy to my body: and promise you them that you will do nothing in the administration or government of the Kingdome but by their advice. If in this sort you shape both your manners and discourse towards them, it will come to pass, that I shall be buried by them with great magnificence (which otherwise I could not be by any other means) because they will offer no outrage to my body, no although you should permit them: and besides that, you shall reign in more assurance and quiet.

After

After he had given his wife theſe advertiſements, he gave up the ghoſt; after he had reigned ſeven and twenty years, and lived fourty and nine.

The year of the world, 3890. before Chriſts Nativity, 74.

Alexanders death.

CHAP. XXIV.

After Alexanders *death, his wife* Alexandra *governeth the Kingdome.*

AFter that *Alexandra* had taken the Caſtle of Ragaba, ſhe conferreth with the Phariſees, according to her husbands counſel, and committed unto their diſcretion not onely that which concerned her husbands obſequies, but alſo the government of the kingdome: whereby ſhe not onely appeaſed the diſpleaſure which before-time they had conceived againſt *Alexander*, but alſo obtained their good will and amity. They therefore came and declaimed amongſt the people, making an Oration of the acts and geſts of *Alexander*, complaining every where that they had loſt a good King, and by the inforced praiſes that they uſed they incited the people to great grief and lamentation: ſo that they buried him with more magnificence then any King that reigned before him. This *Alexander* left two ſonnes behinde him, the one called *Hircanus*, the other *Ariſtobulus*, and by his teſtament committed the government of the kingdome to *Alexandra* his wife. For *Hircanus* was incapable to manage affairs, and rather delighted in peace and quiet; and *Ariſtobulus*, who was the younger, was both active and fit for government. The people were well affected towards *Alexandra*, becauſe ſhe had manifeſtly expreſſed how greatly ſhe miſliked her husbands miſgovernment.

Alexanders funerall.

Hedio & Ruffinus, chap. 22.

Hircanus and Ariſtobulus Alexanders ſonnes.

She appointed *Hircanus* high Prieſt (both in regard of his age, as alſo for that by nature he was compoſed to peace and quiet) and committed all things to the diſpoſitaon of the Phariſees, commanding the people to obey and ſerve them. She alſo renued and confirmed that which *Hircanus* had diſanulled, and the Phariſees (according to the cuſtomes of their forefathers) had introduced; ſo that ſhe bare the name, and the Phariſees the authority royal. For they reſtored ſuch as were baniſhed to their eſtates, and delivered priſoners; and in all things they demeaned themſelves like great Lords; *Alexandra* alſo for her part undertook the care of the Common-weal, and kept a great number of Souldiers in pay, and increaſed her power in ſuch ſort, that the Tyrants round about her feared her, and delivered the hoſtages and pledges of peace. All the countrey was at quiet, onely the Phariſees troubled the Queen, perſwading her to put thoſe to death who had counſelled King *Alexander* to put thoſe eight hundred to death (of whom we have ſpoken before) and they themſelves afterwards ſlew one that was called *Diogenes*, and after him divers others, one by one: untill ſuch time as thoſe in authority came unto the royal palace, accompanied with *Ariſtobulus* (who ſeemed to be diſpleaſed with that which had hapned, and who if the occaſion were offered, made ſhew that he would not permit his mother to govern after that manner) and told her that which had hapned, and in what dangers they had been, to expreſs their duty and loyalty which they ow'd to their deceaſed maſter; and how for that cauſe they had been greatly honoured by him; requiring her that ſhe would not utterly fruſtrate them of their hopes, which they expected in lieu of their ſervice, that now they that had eſcaped from the danger of their forrain enemies, were in their houſes murthered like beaſts by their private maligners, without any relief or ſuccours from any one. They furthermore urged, that if their adverſaries would content themſelves with thoſe they had ſlain, they would endure their misfortunes patiently, by reaſon of the ſincere affection they bare unto their Lords: but if they muſt needs as yet ſuffer the like, they required that they might have licence to depart. For that they would not procure their ſafety otherwiſe then by her conſent, and would rather ſuffer a voluntary death near unto her royall palace, if they might not be ſpared: for that it would be a ſhame both for themſelves, and for the Queen, if by her toleration, thoſe who had been her deceaſed husbands friends ſhould be thus vexed by them which were his adverſaries.

Hircanus high Prieſt.

The Phariſees admitted to the adminiſtration of the common-weal, are greedy of revenge.

Ariſtobulus & his followers accuſe the Phariſees of tyranny.

That *Aretas* King of Arabias and other Princes, would be glad of this news, to hear that ſhe ſhould eſtrange thoſe perſons far from her whoſe names have been dreadfull even amongſt thoſe neighbouring Kings who have but heard the ſame. And if ſhe had reſolved to make more account of the Phariſees favour then of their ſervice, they beſought her that ſhe would at leaſt-wiſe diſtribute them in ſeveral Caſtles, for that rather then any miſhap ſhould purſue their ſoveraigne *Alexanders* houſe, they were content to lead their lives in that contemptible and abject condition. Whileſt thus they ſpake, and exclaimed on the foul of *Alexander*, praying him to have compaſſion as well of thoſe that were already dead, as of thoſe who

The year of the world, 3890. before Christs birth, 74.

who were in danger of their lives, the tears ranne from the eyes of all the assistants: and *Aristobulus* above the rest was heartily discontent, and expressed the same by expostulating the cause with his mother. But they themselves were the cause of their own calamity, because that against all right and reason, they had permitted a head-strong and ambitious Woman to reign over them, as if the King had no heirs reserved to succeed him in the kingdome. The Queen uncertain how to determine the matter at that instant, committed the charge of all her Castles into their hands, reserving onely Hircania, Alexandrion, and Machæron, wherein the Princes moveables and wealth was kept.

Alexandra committeth the custody of the castles to the Jews.

Aristobulus is sent to Damasco against Ptolomey.

Not long after, she sent her son *Aristobulus* with a strong army, commanding him to draw his forces towards Damasco, against *Ptolomey* called *Mennæus*, who was an ill neighbour unto that City; but he returned thence without atchieving any memorable action. About the same time news was brought, that *Tigranes* King of Armenia invaded Syria with five hundred thousand men of War, intending shortly to set upon Jewry. This rumor affrighted the Queen, and all the commonalty (and not without cause.) Whereupon she sent Embassadours with many princely presents unto *Tigranes*, who besieged the City of Ptolomais. (For Queen *Selena*, otherwise called *Cleopatra*, reigned in Syria, and perswaded the Syrians to deny *Tigranes* passage.) But *Alexandras* Embassadours met with the King of Armenia, and besought him to conceive a good opinion of their Queen, and of all the whole nation of the Jews; who received them willingly, praising them for that they had sought him out so far to do him honour, and put them in good hope. After the taking in of Ptolomais, it was told *Tigranes* that *Lucullus* pursued *Mithridates* (who was not as yet apprehended, for that he was fled into Iberia, which was the cause that *Lucullus* had entred Armenia, and forraged the same.) *Tigranes* hearing this news, returned back into his own Countrey.

Tigranes invading Syria, heareth news of Lucullus pursuit of Mithridates, and returneth home.

The year of the World, 3893. before Christs Nativity, 71.

The year of the World, 3894. before Christs Nativity, 70.

After this, Queen *Alexandra* fell sick of a dangerous and noisome disease: whereby *Aristobulus* took occasion to intermeddle with the affairs of estate. Walking therefore abroad one night attended by a trusty servant, he repaired unto those Castles which were committed to the custody of his fathers friends: for of long time he had misliked his mothers Government, and now was no more afraid that if she should happen to die, all her posterity should be made subject to the power of the Pharisees. For he well perceived how unapt his elder brother was to govern the kingdome, unto whom notwithstanding the succession appertained: onely his wife, whom (accompanied with his children) he had left with *Alexandra*, had an inkling of this his intent. He therefore went first of all to Agaba, where *Galestes* one of the chiefest Potentates commanded, who entertained him with great joy.

Alexandras sickness, and Aristobulus attempt.

The year of the world, 3897. before Christs Nativity, 67.

The next day, the Queen hearing that *Aristobulus* was departed from Court, yet little suspected she at the first, that he was retired to work some alteration in the state. But when as messengers came flocking one after another, and told her that after the first Castle, the second; and after the second, all the rest had consequently been surprised by *Aristobulus*: at that time both the Queen and the whole nation were dismaied, fearing lest he should presently usurpe the soveraignty; but above all they feared, lest he should revenge himself on those who had outraged his familiars: and it was thought meet that both his wife and children should be committed to the Castle that adjoyned to the Temple. But from all parts round about resorted there Souldiers to *Aristobulus*; so that he was attended like a King: for in the space of some fifteen dayes he took twenty and two forts, whither he made his retreats, and assembled an army of Souldiers, and levied them amongst the Lords that inhabited Libanus and Trachonitis: For the multitude had alwaies resort to the stronger side, supposing that if they submit thereunto willingly, and maintain and roialize the same, that they shall draw some profit thereby, as being those that were the occasion of the confirmation of his Monarchie.

Aristobulus seizeth the castles, & great concourse of people resort to him.

Hereupon the ancient Jews and *Hircanus* repaired unto the Queen, humbly intreating her to take some mature counsel and good advice touching the present affairs, because that *Aristobulus* her son was already well nigh Lord of the whole countrey, since he had so many forts under his command: Furthermore, that it was inconvenient and undecent for them to consult without her expres order, notwithstanding she were grievously sick, but that the impendent danger extorted the same. The Queen willed them to do that which they thought should be most profitable for the Common-weal; telling them that they had many means, for that their Nation was mighty, great and strong, and had great store both of money and riches in the common treasury: certifying them, that because she knew that she had not long to live, she had no more reason to take care of those affairs. Anon after she had spoken thus, she died; after she had reigned nine years, and lived in all seventy and three years. This Woman was adorned with greater excellencie then could be expected from one of

Hircanus and the Elders inform the Queen, and accuse Aristobulus.

Alexandras death

The year of the World, 3899. before the Nativity of Christ, 65.

of her ſex, and expreſſed both in her actions and ordinances how fit ſhe was to govern a kingdome, and how oftentimes men thorow imprudence over-ſhoot themſelves in affairs of eſtate. For making more account of the preſent then future occurrences, and neglecting all other things in reſpect of thoſe which are requiſite in a moderated government, ſhe never upon any inſtigation whatſoever perverted juſtice; notwithſtanding her family fell into ſuch inconveniences, that the ſame ſoveraignty which ſhe had obtained by divers dangers and travels, was not long after that ruinated and loſt for her ſcarce effeminate deſires. For ſhe gave eare unto thoſe who were ill-affected towards her poſterity, and left the Kingdome deſtitute of ſuch as were fit to govern: ſo that the government which ſhe enjoyed during her life time, was after her death diſtracted with infinite troubles and calamities, wherewith her family was repleniſhed. And notwithſtanding her regiment after this manner, yet during her life time ſhe kept the kingdome in peace. And thus died *Alexandra*.

The year of the world, 3899. before Chriſts Nativity, 102.

Alexandras family incurre much trouble.

The *Fourteenth Book* of the *Antiquities* of the Jews;

Written by *Flavius Joſephus*.

The contents of the Chapters of the Fourteenth Book.

1. *How after the death of* Alexandra, *her youngeſt ſon* Ariſtobulus *made War againſt his brother* Hircanus *for the Kingdome: who obtaining the victory, compelled* Hircanus *to flie into a Caſtle in Jeruſalem. And how after it was agreed and concluded between them, that* Ariſtobulus *ſhould be King, and* Hircanus *live as a private man without dignity.*
2. *Of the race of* Antipater, *and how he purchaſed renown, great power and authority both to himſelf and his children; and the flight of* Hircanus *to* Aretas *King of Arabia.*
3. Ariſtobulus, *being vanquiſhed, is purſued as far as Jeruſalem.*
4. Hircanus *and* Ariſtobulus *ſend Embaſſadours to* Scaurus *to requeſt his aid and ſuccour.*
5. Ariſtobulus *and* Hircanus *preſent themſelves before* Pompey, *to debate their titles touching the Kingdome.*
6. Pompey *is ſeized of the fortreſſes by a warlike ſtratagem.*
7. *They of Jeruſalem ſhut their gates againſt the Romans.*
8. Pompey *taketh the Temple and lower part of the City by force.*
9. Scaurus *maketh War againſt* Aretas, *and by the perſwaſion and ſollicitation of* Antipater *maketh a league with him.*
10. Alexander *being overcome by* Gabinius *retireth himſelf into a Caſtle, where he is ſhut up and beſieged.*
11. Ariſtobulus *eſcaping out of priſon, flieth from Rome: who being taken again in Judæa by* Gabinius, *is ſent back priſoner to Rome.*
12. Craſſus *warring againſt the Parthians, paſſeth thorow Jewry, and ſpoileth the treaſury of the Temple.*
13. Pompey *retireth into Epirus, and* Scipio *cometh into Syria.*
14. Cæſars *voyage into Egypt, wherein the Jews do him faithfull ſervice.*
15. Antipaters *valiant acts, and the amity betwixt him and* Cæſar.
16. Cæſars *letters, and the Senates decree, as touching the friendſhip betwixt the Jews and Romans.*
17. Antipater *committeth the government of Galilee to his ſon* Herod, *and that of Jeruſalem to* Phaſælus *his other ſon, and how* Sextus Cæſar *advanced* Herod *to great honour and dignity.*
18. Caſſius *afflicteth Jewry, and exacteth eight hundred talents.*
19. Malichus *poiſoneth* Antipater.
20. Herod *putteth* Malichus *to death, by* Caſſius *commandment.*

21. Antigonus *the ſon of* Ariſtobulus *ſeeking to recover his fathers Kingdome by the aid of the King of Tyre, is diſcomfited, and driven out of Judæa by* Herod.
22. Herod *meeting* Antonius *in Bithynia, winneth his favour with a great ſum of money, to the intent he ſhould give no eare to his accuſers.*
23. Antonius *arriving in the Province of Syria, eſtabliſheth* Herod *and* Phaſælus *for* Tetrarchs.
24. *The Parthians make War in Syria, to reſtore* Antigonus *the ſon of* Ariſtobulus *to the Kingdome.*
25. *The Parthians take* Hircanus, *and* Phaſælus *priſoners, and lead them away.*
26. Herod *at Rome is declared King of Jewry by the Senate.*
27. Herod *returneth from Rome, and fighteth againſt* Antigonus.
28. Antigonus *is diſcomfited by* Soſius *and* Herod.

CHAP. I.

How after the contention between the two brethren touching the Kingdome, it was agreed that Ariſtobulus *ſhould be King, and* Hircanus *live as a private man.*

The year of the world, 3899. before Chriſts Nativity, 65.

The office and dutie of an Hiſtoriographer.

WE have already entreated, in our former Book, both of the acts, and death of Queen *Alexandra:* it now remaineth at this preſent to proſecute and continue the ſequel of our hiſtory, to the end that we neither omit any thing through ignorance, or bury ought in forgetfulneſs. For they that make profeſſion to write Hiſtories, and to recite ſuch things as are obſerved by Antiquity, ought not onely ſtudiouſly to conform their ſtile, but alſo to beautifie the ſame with ornaments of eloquence, to the intent the Reader may converſe in their writings with the more delectation. But above all things they muſt have an eſpecial care ſo exactly to ſet down the truth, that they who know not how theſe things came to paſs may be the more duly and fitly informed.

Ariſtobulus and Hircanus ſtrive for the kingdom.

When as therefore *Hircanus* had taken upon him the high Prieſthood, in the third year of the hundred ſeventy and ſeven Oliampiade, and in the year that *Q. Hortenſius* and *Q. Metellus* (called the Cretenſian) were Conſuls at Rome, *Ariſtobulus* ſuddenly undertook the War againſt *Hircanus*, and fought with him near unto Jericho: where a great number of *Hircanus* followers ſubmitted themſelves of their own accord to *Ariſtobulus*. Through which accident *Hircanus* was inforced to flie to the fortreſs of the higher City, where *Alexandra Ariſtobulus* mother had impriſoned both his wife and children (as before this is ſpecified.)

The peace betwixt Hircanus and Ariſtobulus.

The reſt of the faction for fear of his brother who had gotten the victory, retired themſelves within the encloſure of the Temple, where they were beſieged and taken. After this, a peace was entreated of betwixt both the brethren, and their difference was accorded in this manner, that *Hircanus* ſhould paſs the remnant of his life without intermedling with affairs of eſtate, but ſhould onely intend his ſecurity and peace; and *Ariſtobulus* ſhould command the Kingdome. This league was ratified between them in the Temple, and confirmed with oaths, conjunction of hands and embraces, in the ſight of all the people: which being finiſhed, *Ariſtobulus* retired himſelf into the Palace; and *Hircanus* to *Ariſtobulus* lodging, to lead a private and quiet life.

CHAP. II.

Of the race of Antipater, *and how he is advanced to high eſtate, and how* Hircanus *flieth to* Aretas *King of Arabia.*

Hedio & Ruffinus, chap. 11.

Antipater the Idumæan Hircanus friend.

BUt a certain friend of *Hircanus* (by nation an Idumæan, and by name *Antipater*) being well monied, and by nature both factious and induſtrious, and through ambition but badly affected towards *Ariſtobulus*, the rather for that he affected *Hircanus* faction, but to ſtirre much trouble. True it is that *Nicholas Damaſcene* writeth of this man, that he was deſcended from the nobleſt amongſt thoſe Jews who returned from out of Babylon into Jewry: but this he did of ſet purpoſe to gratifie *Herod*, *Antipaters* ſon, who by a caſualty became afterwards King of the Jews (as we will expreſs hereafter in time and place convenient.) This *Antipater* was at the firſt called *Antipas*, according to his fathers name; who (as it is reported) was made Governour of all Idumæa

Antipater of Judæa, as Nicholas Damaſcenus implies, firſt called Antipas.

A mæa by King *Alexander* and his wife: and afterwards made a league with the Arabians, Gazeans, and Aſcalonites, corrupting them, and inſinuating himſelf into their favours by divers great preſents beſtowed upon them. This young *Antipater* conſidering with himſelf what *Ariſtobulus* power was, and fearing leſt ſome miſchief might befall him through the hatred the young King had conceived againſt him, he communicated with certain of the greateſt reckoning amongſt the Jews, and ſecretly and cunningly incenſed them againſt *Ariſtobulus*, telling them that they had done amiſs, both to ſee and ſuffer *Ariſtobulus* to detain the Kingdome unjuſtly in his hands, and to diſpoſſeſs his elder brother *Hircanus*, to whom by right of inheritance it appertained. He likewiſe accoſted and ſounded *Hircanus* ordinarily with theſe words; telling him that he lived in danger of his life, and would doubtleſs be overtaken, except he ſought his own ſecurity, and fled his imminent perill: alleadging, that *Ariſtobulus* friends would never ceaſe to conſult how they might ſhorten his life, to the end that he might live in more ſecurity. To theſe inſtigations of his *Hircanus* gave ſmall credit (for that of his own nature he was courteous, and could not eaſily be induced or ſeduced by detractions) but this negligence and careleſneſs in him, was the cauſe that he was accounted a ſilly and object man. On the contrarie ſide, *Ariſtobulus* was of a different and more heroick nature, being more active in performance, and carefull prevention.

The year of the world, 3899. before Chriſts birth, 65.

Antipater incenſeth the Princes of the Jews againſt Ariſtobulus.

Now although *Antipater* ſaw that *Hircanus* made ſmall account of his inſtigations: yet ceaſed not daily to invent and propoſe new ſurmizes and accuſations, urging *Ariſtobulus* hatred and practice to murther him: and ſo much prevailed he by his importunity, that at laſt he perſwaded him to flie to *Aretas* King of Arabia, promiſing him that in ſo doing, he would give him both aid and aſſiſtance. *Hircanus* having debated upon theſe concluſions, at laſt thought good to flie to *Aretas* (for that he knew that Arabia confined upon Jewry.) Whereupon he firſt of all ſent *Antipater* to *Aretas*, to take aſſurance of him that he ſhould not betray him into his enemies hand, if ſo be he ſhould ſubmit himſelf unto him, and require his aſſiſtance. When as therefore *Antipater* had received his aſſurance from the King, he returned to Jeruſalem unto *Hircanus*: and not long after that took him away with him, and departed the City by night, and afterwards with great journies arrived at Petra, where *Aretas* kept his royall Court. And for that he was inwardly familiar with the King, he beſought him to re-eſtabliſh him in the Kingdome of Jewry, and wrought ſo much, as by his importunity and the preſents which he gave him, that he perſwaded *Aretas* to attempt the matter. Whereupon *Hircanus* promiſed, that if he confirmed him again in his royall dignity, he would upon the recovery of his Realm, reſtore unto him thoſe twelve Cities which his father *Alexander* had taken from the Arabians, the names whereof are theſe that follow: Medaba, Nabello, Livias, Tharabaſa, Agalla, Athona, Zoara, Orona, Nariſſa, Rydda, Luſa, Oryba.

The year of the world, 3900. before the Nativity of Chriſt, 64.

Hedio & Ruffinus, chap. 3.

CHAP. III.

Ariſtobulus *being vanquiſhed, is purſued as far as Jeruſalem.*

Aretas induced by theſe promiſes, was content to ſend forth an army againſt *Ariſtobulus*, and himſelf in perſon conducted onward in that expedition fifty thouſand men both on foot and horſe, and had the upper hand of his enemy in ſuch ſort, as divers after the attainment of this victory, of their own accord ſubmitted themſelves to *Hircanus*: and *Ariſtobulus* perceiving himſelf to be deſtitute of all his friends and followers, fled unto Jeruſalem. After him the King of Arabia led his army with all expedition, and beſieged him in the Temple: in this ſiege the common people aſſiſted *Hircanus*, neither were there any but the Prieſts onely that ſtruck to *Ariſtobulus* ſide. Whereupon *Aretas* marſhalled the forces he had, and buſily ſet the army both of Jews and Arabians about the ſiege. Whileſt theſe things were under theſe termes, the feaſt of unleavened bread, which we call the Paſſeover, was at hand, and the Princes of the Iews forſaking their countrey were fled into Egypt. About that time, a certain man called *Onias* (ſuch a one who for his vertue was beloved of God, and in times paſt had by his devout prayers and ſupplications in a time of drought, obtained raine from God) hid himſelf, perceiving that this ſedition would be of ſome continuance. This man therefore being ſurpriſed and brought into the camp of the Iews, they required him that as by his prayers he had obtained Water; ſo at that time likewiſe he would by his imprecations incenſe God againſt *Ariſtobulus*, and his complices. But whereas he contradicted and excuſed himſelf, he was at laſt conſtrained by the people to perform their requeſt;

Aretas maketh War againſt Ariſtobulus, and inforceth him to flie to Jeruſalem.

The Arabian beſiegeth Ariſtobulus in the Temple.

The Iews flie into Egypt.

quest; so that standing up in the midst of them, he spake after this manner: O God, King of the whole world, since they who are at this present here with me are thy people, and those that are besieged are thy Priests, I humbly beseech thee, that when they shall require thee to be incensed against their brethren, thou wilt not heare them: and when as likewise they shall provoke thee against the other, thou wilt not respect them. Hereupon, a certain sort of reprobate Souldiers amongst the Jews, hearing these words of his, stoneth him to death: But God incontinently punished this cruelty in them; and the murther of *Onias* so cursedly perpetrated was revenged by this means which ensueth. At such time as *Aristobulus* and the Priests were besieged, the feast of Easter or the Passeover fell out, during which time it was an usual custome among the Jews to honour God with many sacrifices: Now for that they who were with *Aristobulus* had not any beasts to offer up in sacrifice, they required the other Jews that were without, that they might have some delivered unto them for their money. Whereunto it was answered, that if they would give one thousand drachmes for every head, they should have some delivered unto them. To this demand of theirs *Aristobulus* and the Priests that were with him, willingly condescended, and let down the prefixed price and delivered the same frow the wall: but the others, after they had received the money, delivered them not those beasts which they required them to sell them for sacrifice, but so far were they given over to impiety, that they falsified their oathes not onely toward men, but defrauded God also, in denying that which they had promised toward the furnishing of their sacrifice. For which cause, the Priests (being defrauded in this manner, contrary to the oath and protestations of their adversaries) besought God to shew vengeance on their countrey-men, that had committed this hainous and perjurious impiety: neither did God deferre their punishment any long time, but incontinently after he sent a great and violent winde, that spoiled all the fruits of the countrey; so that a measure of Wheat was sold for eleven drachmes.

The year of the world, 3900 before Christs Nativity 64.

Onias contradicting the Jews petition, is stoned to death.

Breach of faith, and the revenge thereof.

CHAP. IV.

Hircanus *and* Aristobulus *send Embassadors to* Scaurus, *to covenant their peace with him.*

MEan-while *Pompey* sent *Scaurus* into Syria (himself being in person detained in Armenia in pursuit of the War betwixt him and *Tigranes*.) Now when as *Scaurus* came unto Damasco, he found that *Metelius* and *Lollius* had newly taken the City; for which cause he marched onward towards Jewry: Where being arrived, certain Embassadours came unto him in the behalf of *Aristobulus*, and others also in the name of *Hircanus*, requiring alliance and confederacy in the behalf of them both, and offering in eithers respect a tribute of four hundred talents. But *Scaurus* preferred *Aristobulus* promises, both for that he was a man of mightier substance and greater minde, and withall more moderate in his demand; whereas *Hircanus* was poor and covetous, and notwithstanding he demanded greater things then his brother did; yet was his promise of less assurance: For it was a harder matter to subdue a City that was so defenced and strong, then to repulse a troup of runnagate Nabatheans, and they scarcely well animated to prosecute that War. For these causes therefore he (receiving his money) levied the siege, commanding *Aretas* to return; which if he refused, he declared him an enemy to Rome. This done, *Scaurus* returned to Damasco, and *Aristobulus* led forth his army against *Aretas* and *Hircanus*, and fighting with them in a place called Papyron, he obtained the victory, and slew about some seven thousand of his enemies, amongst the number of which was *Cephalius Antipaters* brother.

Hedio & Russinus, chap. 4. Hircanus and Aristobulus send Embassadours unto Scaurus.

Scaurus is presented.

Aristobulus maketh War against Aretas and Hircanus.

CHAP. V.

How Aristobulus *and* Hircanus *debate their titles in the presence of* Pompey.

NOt long time after this, *Pompey* came unto Damasco: and as he travelled thorow Cœlosyria, divers Embassadours resorted unto him from all parts of Syria, Ægypt and Judæa. For *Aristobulus* sent him a present of great value, namely, a golden vine of five hundred talents price. Hereof *Strabo* the Cappadocian maketh mention in these words: There came an Embassadour out of Egypt, bearing a Crown of four thousand pieces of gold; and another from Jewry, with a vine or garden, and

Pompey cometh into Syria, and Aristobulus sendeth a royall present unto him.

and the workmanship was called *Terpole*, that is to say, recreation: And this vine have we beheld at this day in the City of Rome, in the Temple of Jupiter Capitoline, having the inscription of *Alexander* King of the Jews; and it was esteemed and valued at five hundred talents. It is said that *Aristobulus* Prince of the Jews sent the same. Straight after this, there came other fresh Embassadors unto him (*Antipater* from *Hircanus*, and *Nicodemus* from *Aristobulus*) who accused those that had taken money, namely, *Gabinius*, for that he first of all had received three hundred talents beside other presents: and secondly *Scaurus*, who had received four hundred; alleadging that by that means they had incensed them against him. He therefore gave direction, that they should repair unto him about the spring, each of them to justifie and maintain their several rights: as for himself he drew his forces from their wintring places, and marched towards Damasco, destroying in his way a certain fortress which *Antiochus* the Cyzicenian had fortified in Apamæa. He visited also the countrey of *Ptolomey Mennæus* (who was a wicked and perverse man, and no waies differed from *Dionysius Tripolitane*) who was punished with the loss of his head, and was united also with him in friendship and affinity; yet acquitted of the death he deserved, by the means of a thousand talents ransome, which *Ptolomey* distributed among his Souldiers for their pay. He razed likewise the Castle of Lysias (wherein a Iew called *Sylas* tyrannized) and passing by the Cities of Heliopolis and Chalcis, and having likewise ascended the mountain (which is between them) he came to Cœlosyria; and from Pella repaired to Damasco. In which place he gave audience to the Iews, and their Princes *Hircanus* and *Aristobulus*, who were at oddes the one against the other, as touching their particular interests, as all the whole nation against them both: alleadged that they would not be governed by Kings, because their custome was to obey Gods Priests, whom they honoured, affirming that these two brethren (who were descended of the race of Priests) sought to draw their nation under a different form of government, to the intent to reduce them under servitude. *Hircanus* complained, for that being the elder born, he had been deprived of his inheritance by *Aristobulus*, and had onely but a small portion of the countrey allotted him, because *Aristobulus* had seized the rest by force. He complained likewise of those incursions that both by land and sea *Aristobulus* followers had endamaged their frontiers with. For the people had not revolted, if he had not been a violent and turbulent man. To this accusation of his, a thousand of the principallest of the Iews (drawn on by *Antipaters* perswasion) subscribed, who averred and justified the same. But *Aristobulus* answered, that *Hircanus* was dispossessed of the Kingdome, by reason of his incapacity and natural defects; alleadging for himself, that the government was enforced on him by a necessity, for fear it should be transported to others: in effect, he protested that he challenged no other Title then that which his father *Alexander* had had. He brought in also for his witnesses certain arrogant young men, who were hated for their pomp, purple robes, their curiosity in painting and curling their hair, and barb'd horse, and other braveries which they presented, not like men that intended to expect judgement, but as if their pretence had been to make shew of their pomp. After that *Pompey* had heard them, he condemned *Aristobulus* violence, but for that time he dismissed them (after some favourable and gracious conference) promising them that he would come into their countrey, and determine their differences, after he had seen the region of the Nabatheans: commanding them in the mean-while to live in peace. He used *Aristobulus* likewise very kindly, fearing lest he should incense the people, and shut up his passage: which notwithstanding came to pass. For *Aristobulus* came into the City of Delion, and from thence went into Iudæa, without respect of that which *Pompey* had commanded him.

The year of the World, 3900, before Christs Nativity, 64.

Antipatr for Hircanus, and Nicodemus for Aristobulus, come as Embassadours to Pompey.

Hedio & Rufinus, chap. 5.

A Castle destroyed in Apamea.

Prolomey Mennæus fined at a great sum of money.

The year of the World, 3902, before Christs Nativity, 62.

Aristobulus and Hircanus accused by the Jews before Pompey.

Aristobulus apologie before Pompey.

Hedio & Rufinus, chap. 6.

CHAP. VI.

Pompey *maketh himself Lord of the Castles, by a warlike Stratagem.*

Pompey hearing this, was sore displeased herewith; and taking with him his army which he had prepared against the Nabatheans (with the supplies he had in Damasco, and the rest of Syria, besides the other Romane companies that he had) he marched forth against *Aristobulus*: when as therefore he had left Pella and Scythopolis behind him, he came to Coreas (which is the entrance into Iudæa) drawing toward the heart of the countrey. There found he a goodly Castle situate upon the top of a mountain called Alexandrion, whither *Aristobulus* was retired. For which cause he sent Embassadours to invite him to come and parlee with him: who perswaded by the counsel of many

Pompey marcheth out against Aristobulus.

Aristobulus descendeth from his fortress to conferre with Pompey.

The year of the world, 3902. before Christs Nativity, 62.

many of his inward friends, in no sort to commence War against the Romans, came down unto him, and after he had debated his title with his brother, as touching the Kingdome, *Pompey* permitted him to return again into his Castle. And this did he two or three times, alwaies flattering *Pompey* through the hope he had of the Kingdome, and making a shew that he would be obedient unto him in whatsoever he would command. Mean-while he retired himself, and fortified the place, and made preparation for the War, for fear lest *Pompey* should transferre the Kingdome to *Hircanus*. But when as *Pompey* commanded him that he should deliver up the fortresses that he held, and had written with his own hand to the Captains of the garrisons (who otherwise would not have obeyed him) *Aristobulus* submitted, and in discontent repaired to Jerusalem, with full intent to prepare for War. Not long after this, when as *Pompey* marched towards him with his army, certain messengers coming from *Pontus* certified him of *Mithridates* death, who was slain by his son *Pharnaces*.

Aristobulus delivereth the fortresses to Pompey's hands.

Hedio & Rufinus, chap. 7.

Mithridates King of Pontus slain by his son Pharnaces.

CHAP. VII.

They of Jerusalem shut the gates against the Romans.

WHen *Pompey* was encamped near unto Jericho (in which place there was a number of Date-trees, and where also groweth that balm which is the most precious of all other ointments, distilling from a little shrub, which is opened and slit by a sharp cutting stone) the next morning he marched towards Jerusalem. At that time *Aristobulus* (being sorry for his misbehaviour) came unto him, offering him money: and promising him to receive him into Jerusalem, he besought him, that (dismissing publike enmities and quarrels) he would peaceably do what him lifted hereafter. Whereupon *Pompey* pardoned him, and condescended to his request, and sent *Gabinius* with his Souldiers, both to receive the money, as also to enter the City; but his purpose failed him in both: for *Gabinius* returned, because he was excluded out of the City; neither received he any money, for that *Aristobulus* Souldiers would not permit that any promise should be performed. Hereupon *Pompey* waxed wroth; so that after he had committed *Aristobulus* to prison, he went in person against the City, which was strongly fortified on every side, except toward the quarter that extendeth Northward, which was easie to be beaten down: for this side is invironed with a large and deep valley, compassing the Temple, which is inclosed with a marvellous strong wall of stone.

Gabinius coming to receive the money Aristobulus had promised, hath the City gates shut against him.

Hedio & Rufinus, chap. 8.

Pompey besiegeth Jerusalem.

The year of the world, 3903. before the Nativity of Christ, 61.

CHAP. VIII.

Pompey *taketh the Temple, and lower part of the City perforce.*

BUt within the City there grew a division and faction, by reason of the difference and diffident opinions of those that kept the same; for some thought good to yield up the City into *Pompeys* hands; other some (that were of *Aristobulus* faction) counselled that the gates should be kept shut, and preparation for War should be made, for that the Romans detained *Aristobulus* prisoner. These latter prevailing more then the rest, seized the Temple: and breaking down the bridge which was betwixt it and the City, addressed themselves to stand on their defence. But the others not onely delivered the City into *Pompey*'s hands, but the royall palace also: who sent *Piso* his Lieutenant thither with his forces to take possession thereof, and to plant his garrisons therein, and to fortifie the houses near adjoyning the Temple, and whatsoever convenient habitations without the walls. First therefore *Piso* offered the besieged certain conditions of peace: which for that they refused, he fortified and shut them in on every side, being in all these his endeavours assisted by *Hircanus*. On the outside of the City, *Pompey* incamped with his army on the north part of the Temple (which was the easiest and meetest side to be assaulted) on this side also there were certain high Towers, and a huge trench, besides a deep valley that begirt the Temple. For towards the City all waies and passages were so broken up, that no man could either go up or down, and the bridge was taken away on that side where *Pompey* was incampt. Each day did the Romans travel earnestly to raise a mount, and cutting down all the timber round about them, and having fitly applied the same, the trench being fild up (although very hardly, by reason of the incredible depth thereof) the Rammes and Engines that were brought from Tyre were addressed, with which they inforced and darted stones against the Temple: and had not the ordinance of the countrey commanded to keep the Sabbath (which was the seventh day of the week) holy, and to labour in no sort on that day, the Romans had never been able to have raised their bulwark, if they within the temple had

Jerusalem partly betraied, partly besieged by Pompey.

Pompey maketh preparation to besiege the Temple.

A had oppoſed themſelves againſt them. For the law permitteth to defend themſelves againſt their enemies, at ſuch time as they are aſſailed and urged to fight, but not aſſaile them when they intend any other work. Which when the Romans underſtood, they neither gave aſſault, nor proffered skirmiſh on thoſe daies which we call Sabbaths: but they built their fortifications and towers, and planted their engines, ſo that the next day they were ready to put them in uſe againſt the Jews. And hereby it is eaſie to conjecture, how incredible the piety of our nation is, and how ſtudious and induſtrious they be in obſerving the divine laws. For notwithſtanding any preſent or imminent feare, yet deſiſted they never to offer their ſolemne ſacrifices: but twice a day, in the morning, and about the ninth houre, the Prieſts offered upon the altar; and notwithſtanding any difficulty or danger of the ſiege that might happen, they omitted not the courſe of their oblations. For at ſuch time as the Temple was taken in the third moneth, and on a faſting day, in the hundred ſeventy nine Olympiade, in the year wherein *Cajus Antonius*, and *Marcus Tullius Cicero* were conſuls) the enemy entred the temple by force, and ſlew thoſe that withſtood them. Yet notwithſtanding all this, the Prieſts ceaſed not to exerciſe their accuſtomed ſacrifice: and neither the hazard of their lives, nor the great number of thoſe that were dead, could force them to flie; but that they held it more convenient for them to indure all things that might happen in attending upon the Altar, then to tranſgreſs or vary one jot from their ordinances. And that this may ſeem to be no fable, or praiſe of their diſſembled devotion, but the exact and perfect truth, all thoſe that write the Hiſtories concerning *Pompey* and his acts, do witneſs no leſs: amongſt the number of which, are *Strabo*, *Nicholas*, and *Titus Livius* the Roman Hiſtoriographer, the moſt famous among the reſt. The greateſt of theſe Towers was battered by theſe engines, and fell, bearing a great pane of the wall to the earth with it, which was the cauſe that the enemies in multitudes brake in by the breach. The firſt that aſcended the wall was *Cornelius Fauſtus* the ſon of *Sylla*, with his Souldiers. After him mounted the Centurion *Furius*, accompanied with thoſe that followed him, on the other ſide: and thorow the midſt of the breach did the Centurion *Fabius* enter with a ſtrong ſquadron. The whole circuit was filled with murthers; and ſome of the Jews died by the Romans ſwords; other ſome ſlew one another; the reſt caſt themſelves down headlong from the ſteepie places: many likewiſe ſet fire on their houſes, and conſumed themſelves therein, for fear they ſhould behold the executions that were performed by their enemies. There died about twelve thouſand Jews, and very few Romans. *Abſalom* alſo, who was *Ariſtobulus* father in law, and uncle, was taken priſoner. The religion of the Temple likewiſe was not a little prophaned. For whereas before that time no prophane man either entred or beheld that which was in the Temple, *Pompey* and divers others that accompanied him entred the ſame, and ſaw that which was not lawfull to be beheld by any other but the high Prieſts onely. But although he found a table of gold, and a ſacred candleſtick, with divers other veſſels and odoriferous drugs in great quantity; and whereas beſides th, there was about two thouſand talents of ſilver in the ſacred treaſurey in the Temple: yet touched he nothing thereof through the reverence he had of GOD; and herein he behaved himſelf anſwerably to his other vertues. The next day he commanded thoſe that had the charge of the Temple, to purge the ſame, and to offer ſacrifices unto God, according to the law; committing the high Prieſthood to *Hircanus* hands, both for that he had ſtood him in great ſtead in many things, as for that he had hindred the Jews, that were of the countrey, from joyning themſelves with *Ariſtobulus*. After this, he beheaded the authors of this War, and honoured *Fauſtus* and the reſt with condigne gifts, who with great courage had firſt attempted and aſcended the wall. As for Jeruſalem, he made it tributary to the Romans, taking away from the Jews thoſe Cities they had conquered in Cœloſyria, and aſſigning them a proper and peculiar government. After this, he incloſed the nation within certain limits, whereas before time their dominions were of a large extent. Not long after this, he repaired Gadara, that not long before was deſtroyed: all which he performed in favour of *Demetrius* the Gadarenian his late ſervant and bondman. And as touching Hippon, Scythopolis, Dion, Samaria, Mariſſa, Azot, Iamnia, and Arethuſa, he reſtored them to the ancient inhabitants thereof, all which were ſituate in the heart of the land: Beſides, Gaza, Joppa, Dora, and the Tower of Straton (cities ſituate upon the ſea-coaſts, and ruinated beforetimes with divers Warres) he ſet at liberty, and annexed them unto the province. As for the Tower of Straton, it was magnificently builded by *Herod*, and decked with gates and faire Temples, and the name thereof was changed, and called Cæſarea. Thus *Hircanus* & *Ariſtobulus*, through their diſſentions and civil broyles, were the cauſe of that ſervitude and miſery that fell upon the Jews. For we have loſt our liberty, and have been ſubdued by the Romans, Beſides that we have been enforced to ſurrender up thoſe Cities unto the Syrians, which we before;

The year of the World, 3093. before Chriſts Nativity, 61.

The Jews intermitted not their ſacrifice notwithſtanding the ſiege.

The taking of the Temple.

Twelve thouſand Jews ſlain.

Pompey entering the temple, neither toucheth nor taketh away any thing. Alias chap. 9.

Pompey beſtoweth the Prieſthood on Hircanus.

Jeruſalem tributary to Rome.

Gadara reſtored.

Cities taken from the Jews.

The year of the world, 3093. before christs birth, 61.

beforetime by force of arms had conquered and gotten from them. And that which is to be lamented, the Romans in a little time have drawn from us more then 10000. talents: and the royalty which beforetime was an honour reserved for those that were of the race of the high Priests, hath been bestowed on men of obscurity and community; whereof we will speak in place convenient. After that *Pompey* had given Cœlosyria to *Scaurus*, from Euphrates as far as to the frontiers of Egypt, with two legions of the Romans; he went into Cilicia, and from thence drew towards Rome, leading with him *Aristobulus* in bonds, and his children (who were two sons, and two daughters) one of which called *Alexander*, escaped by flight; and as touching *Antigonus* (who was the younger) he was led to Rome with his sisters.

Scaurus president of Cœlosyria.

CHAP. IX.

Scaurus *maketh War against* Aretas.

Hedio & Rufinus, chap. 9.

Scaurus led forth his army against Petra a City in Arabia, and for that the City might very hardly be besieged, he spoiled all the countrey round about. When as therefore his army was pressed with famine, *Antipater* by the commandment of *Hircanus*, furnished him with corn, and all other necessaries out of Jewry. Who being sent Ambassadour to *Aretas* from *Scaurus*, in that he had sometime sojourned with him, perswaded him to contribute a certain sum of silver to warrantize his countrey from pillage; and he himself also became pledge for three hundred talents. This done, *Scaurus* finished the War, according to his desire, and with no less contentment to *Aretas* and his countrey.

CHAP. X.

Alexander *overcome by* Gabinius *retireth himself into a Castle wherein he is shut up and besieged.*

The year of the world, 3064. before christs Nativity, 60.

Not long after this, *Alexander Aristobulus* son, made divers inroads into Iewry: for which cause *Gabinius* came from Rome into Syria, and (besides other things worthy of memory which he atchieved) he led forth his army against *Alexander*, for that *Hircanus* had not as-yet sufficient power to resist him, being otherwise exercised in building the walls of Ierusalem that were beaten down by *Pompey*; notwithstanding the Romans that were in Iewry hindred him from performing the same. This *Alexander* travelling thorow the whole countrey, assembled divers Iews; so that in short time having gotten together 10000. footmen, and fifteen hundred horse with good munition, he fortified the Castle of Alexandrion near unto the City of Coreas. He fortified Machæron also in the mountains of Arabia. *Gabinius* therefore came forth against him, having sent before him *Marcus Antonius* accompanied with other Chieftains of War, who armed the Romans of their train, and the Iews that were under their obedience, whose Captains were *Pitholaus* and *Malichus*. They took also those allies whom *Antipater* had hired, and in this equipage came they to make head against *Alexander*. *Gabinius* also seconded them with his troops. Hereupon *Alexander* drew more near with his army towards Ierusalem, where waging battel with the Romans, he lost about three thousand of his followers, and the like number of his men were led away prisoners. After this, *Gabinius* repaired to Alexandrion, and invited those that held the same to depart, promising them pardon for the Rebellion they had begun. And whereas many of his enemies had encamped themselves before the Fort, the Romans charged them: in which conflict *Marcus Antonius* was adjudged to have behaved himself very valiantly, in that he slew divers of his enemies. *Gabinius* left a part of his army in that place, to the end that during the siege thereof he might go and visit the countrey of Iudæa: he commanded therefore all those Cities which in his journey he found either desolate or destroyed, to be repaired, for that Samaria, Azot, Scythopolis, Anthedon, Raphia, Dora, Marissa and Gaza, with divers others, were new builded: so that through the obedience that was given to *Gabinius* command, it came to pass that the Cities were safely inhabited, which had laine long time before desart.

Hedio & Rufinus, chap. 10. al. 11.

Castles fortified.

Gabinius causeth divers Cities in Jury to be repaired that were desaced.

And after *Gabinius* had behaved himself in this manner in the countrey, he returned to Alexandrion. Whilest therefore he thus insisted about the siege, *Alexander* sent Embassadors unto him demanding pardon at his hand for his offences, and restoring into his hands the Castles of Hircania and Machæron, and finally that of Alexandrion; which *Gabinius* levelled with the ground. And whereas *Alexanders* mother came unto him (who favoured the Ro-

Hedio & Rufinus, chap. 11. al. 12.

Alexandrion and other Castles razed.

man

A man faction, and whose husband and children were kept in prison in Rome) she obtained all that which she requested at his hands: and after he had carefully and friendly disposed of her affairs, he led *Hircanus* to Jerusalem to take charge of the temple and Priesthood. He ordained also five judgement seats and places of session, and divided the province into answerable patts: for the one answered in Jerusalem; the second at Gadara; the third in Amatha; the fourth at Jericho; and the fifth at Saphora; which is a Town of Galilee. By this means the Jews were delivered of their Monarchy, and lived under an Aristocracy, or government of the Nobility.

Year of the world, 3994. before Christs Nativity, 60

Five presidial sieges in Jury.

CHAP. XI.

Aristobulus *escapeth out of prison, and flieth from Rome, and is apprehended again by* Gabinius *in Judæa, and led back prisoner to Rome.*

BUt *Aristobulus* flying from Rome, returneth to Jewry, and determined to re-edifie the Castle of Alexandrion, which not long since was ruinated. Against him *Gabinius* sent out certain men of War with their Captains, namely *Sisenna*, *Antonius* and *Servilius*, both to keep him from the possession of the place, as to apprehend and surprize him likewise. For many Jews resorted unto him, being drawn thereunto by the ancient reputation that he had: who desired likewise to work innovations. *Pitholaus* also (who was established Lieutenant General in Jerusalem) of his own accord came unto him, with a thousand men well armed: but the other that were retired within, for the most part were not sufficiently furnished with arms; for *Aristobulus* making his reckoning to seize Machæron, dismissed those followers of his that were disarmed, and were unapt for any execution, and retaining onely eight thousand well armed men, he took the field and marched thither. But the Romans pursuing and overtaking him, fought desperately with him, and overcame both him and his, notwithstanding their valiant resistance. Being therefore forced by the enemies, they were put to flight, and about five thousand of them were slain; and the rest dispersed, wandring here and there, sought for their own private securities: but *Aristobulus* fled to Machæron with more then a thousand followers, and fortified the place. And though his affairs had very slender success; yet lost he not his hope: but after he had endured the siege some two daies, and received many wounds, he was taken prisoner, and with his son *Antigonus* (who fled from Rome with him) led away captive by *Gabinius*. Such was the adventure of *Aristobulus*, that he was sent prisoner back again to Rome, and there kept in bonds after he had been King and high Priest three years, and sixe moneths. A man in that dignity both magnificent and magnanimous: yet did the Senate send back his children (according to the tenor of *Gabinius* letters) who had promised their delivery to their mother, at such time as she surrendred the Castles into his hands: whereupon they returned into Jewry. But *Gabinius*, intending to make War against the Parthians, and having already past Euphrates, changed his resolution, and determined to return into Egypt, and re-establish *Ptolomey*, as it is declared in another place. In this expedition also he was furnished by *Antipaters* means, with victuals, money and munition; and by his advice, those Jews that inhabit Pelusium (who kept as it were the very entry into Egypt) were drawn into his society. When as therefore *Gabinius* returned back out of Egypt, he found all Syria full of tumult and rebellion. For *Alexander*, *Aristobulus* son, taking once more possession of the kingdome, caused divers Jews from day to day to revolt; and forraging the countrey with a huge army, he slew all those Romans whom he met with all, and besieged all those that fled into the mount Garizim. *Gabinius* seeing the affairs of Syria in that estate, sent *Antipater* before him unto them to appease these commotions, and to heale them of their frenzie, and if it were possible to reduce them to a better minde: for *Antipater* was a man of good discretion. In effect, he repairing unto them, moderated divers of them, and brought them under obedience: but it was impossible for him to reconcile *Alexander*, for he having thirty thousand Souldiers with him, came forth to meet with *Gabinius*, with whom he fought, and was overcome, with the loss of some ten thousand of his men, near unto the mount Itabyt.

Hedio & Rufinus, chap. 13. al. 13.

Aristobulus returning from Rome, seeketh to re-establish Alexandrion.

Aristobulus overcome in battel by the Romans.

Aristobulus sent back again prisoner to Rome, with his son Antigonus.

Aristobulus sonns discharged.

Antipater receiveth Gabinius in his journey to Egypt to install Ptolomey.

Alexander Aristobulus son usurpeth the Monarchy.

Alexander overcome by Gabinius.

After that *Gabinius* had ordered all things in Jerusalem by *Antipaters* advice, he presently set forward against the Nabathæans, whom he overcame in battel. He sent back also *Mithridates* and *Orsanes* (men of good reckoning among the Parthians) who had retired themselves unto him, causing a bruit to be spred, that they were fled with *Gabinius*. Now when *Gabinius* had performed great and magnificent exploits in War, he returned to Rome, surrendring the Government to *Crassus*. *Nicholas Damascene*, and *Strabo* of Cappadocia (who differeth in nothing from *Nicholas*) have written of these expeditions of *Pompey* and *Gabinius* in Iudæa.

The conquest of the Nabatheans.

Mithridates and Orsanes.

CHAP.

The year of the World, 3940. before Christs Nativity, 60.

CHAP. XII.

Craſſus *going againſt the Parthians, paſſeth by Judæa. and robbeth the ſacred treaſure.*

Hedio & Ruffinus, chap. 13. al. 14.

Craſſus intending to make War againſt the Parthians came into Jewry, and took away with him the ſacred money (which *Pompey* had not touched, which amounted to the ſum of two thouſand talents:) He ſpoiled the Temple alſo of all the gold that was in the ſame, to the ſum of eight thouſand talents. Furthermore, he bare away a wedge of ſolid gold, to the weight of three hundred pounds, which pound amongſt the Jews containeth two pounds and a halfe. He that delivered him this ingot was a Prieſt, and the keeper of the ſacred treaſure, called *Eleazar*, who gave him the ſame upon no malicious intent (for he was a virtuous and juſt man) but whereas he had the cuſtody of the tapeſtries of the Temple committed to his hands (which were both admirable to behold, by reaſon of their beauty and eſteem, and withall were in like ſort tied and faſtned to his beame) and perceiving that *Craſſus* ſought all the means that in him lay, to gather all the money he could, he fearing leſt he ſhould have ſeized on all the ornaments of the temple, gave him this beame for a ranſome to redeem all the reſt: binding him upon the delivery thereof by an oath, that he ſhould not take any thing away that was in the temple, but ſhould content himſelf with that onely piece of great eſteem and value, which he gave him. This beam was incloſed in another hollow beam of wood, ſo that no man knew thereof but onely *Eleazar*. *Craſsus* therefore took his beam, as if he determined to leave all other things in the temple; yet notwithſtanding he falſified his oath, and carried away whatſoever was therein. Neither is it to be wondred at, that there was ſo great riches found in our temple, ſith all thoſe Jews that were diſperſed thorow the face of the whole earth, and all thoſe that feared God (both in Aſia and in Europe) for a long time offered their preſents in that place. The greatneſs and multitude whereof wanteth no teſtimony: neither is it fained in way of oſtentation, but divers other Hiſtorians make mention thereof: and amongſt the reſt, *Strabo* of Cappadocia ſpeaketh after this manner: And *Mithridates* ſent men into the Ile of Coos, to fetch from thence the money that Queen *Cleopatra* had laid up there, and 800. talents of the Jews. But we have no publike money, but that which is dedicated unto God. It is therefore a thing moſt manifeſt, that the Jews that inhabit Aſia, tranſported this money into Coos for the fear they had of *Mithridates*: For it is not likely that they who inhabited Judæa, and had a City ſo ſtrong, and a temple ſo well defenced, ſhould ſend their money to Coos. Neither it is credible likewiſe, that the Jews remaining in Alexandria ſhould do it, for that they feared not to fall into danger through this war of *Mithridates*. The ſame *Strabo* alſo ſaith in another place, that at ſuch time as *Sylla* paſſed thorow Greece to make War againſt *Mithridates* and *Lucullus*, he ſent men unto Cyrene, which was troubled by reaſon of the mutinies of our nation, wherewith the whole world was filled, and ſaith thus: "There were "foure ſorts of people in the City of the Cyrenians: One of them were Citizens; the ſecond "were Labourers; the third were Sojourners; and the fourth were Jews, who at this preſent "are intermingled thorow all Cities; neither is there an inhabited place thorowout the world, "neither was there any nation that inhabit the ſame, wherein theſe have not ſet foot and forti"fied. For both Egypt and Cyrene (being under the ſubjection of the ſame Princes, and divers "other regions, conformed themſelves to their cuſtomes, and nouriſhed aſſemblies of Jews, "and advanced them, and more and more uſed the Jewiſh ordinances. It appeareth therefore "that there was a colony of Jews in Egypt. Furthermore, in Alexandria a great part of the city "is aſſigned to this nation. They have likewiſe their peculiar magiſtrate, who governeth the "people, endeth, and decideth their differences, and maintaineth their contracts and ordi"nances, as if he governed in his own common-weale. By this means this nation hath fortified "and eſtabliſhed it ſelf in Egypt, for that the Iews had their original amongſt the Egyptians, "and for that Iudæa is near unto Egypt, from whence the Iews are deſcended: And as touch"ing Cyrene, they have entred it, in that it confineth that countrey which is under the obe"dience of the Egyptians (in like manner as Iudæa doth) or rather for that in times paſt it ap"pertained to the ſame Kingdome. Thus far *Strabo*.

The year of the World, 3941. before Christs Nativity, 59.

Marcus Craſſus in his expedition againſt the Parthians, taketh the treaſure out of the Temple of Jeruſalem.

Craſſus breaketh his oath. Whence the Temple of Jeruſalem grew ſo rich.

Strabo of Cappadocia.

After that *Craſsus* had diſpoſed all things according to his own pleaſure, he diſlodged and marched forward to make War againſt the Parthians, where both he and all his army were deſtroyed (as it is declared in another place.) As for *Caſsius*, he retired himſelf into Syria, and took poſſeſſon thereof, to the end he might affront the Parthians; who being proud of their victory

Craſſus ſlain in Parthia.

Caſſius reſiſteth the Parthians.

A victory lately obtained, made excursions so far: and coming to Tyre, he finally arrived in Judæa, where upon his first entrance he took the City of Tarichæa, and led away from thence thirty thousand prisoners. He put *Pitholaus* also to death, for that he maintained *Aristobulus* faction. All which he did by *Antipaters* procurement and instigation, who was in great credit with him, and who also at that time was highly esteemed amongst the Idumæans: amongst whom he married his wife, who was descended of one of the most famous families of Arabia, her name was *Cypron*, by whom he had these four sons: *Phasælus* and *Herod* (who after was made King) *Joseph* and *Pheroras*, and one daughter called *Salome*. This *Antipater* also made alliance with other Princes, and especially with the Arabian, to whose custody he committed his children, during the time he made War against *Aristobulus*. But *Cassius* gathered another army, and marched towards Euphrates to make head against the Parthians, as it is specified and registred by other Writers.

The year of the world, 3911. before Christs Nativity, 53.

Antipaters wife and children.

CHAP. XIII.

Pompey *retireth himself into Epirus, and* Scipio *cometh into Syria.*

ANon after this, *Cæsar* (being Lord of Rome) after that *Pompey* and the Senate were fled on the other side of the Ionian Sea, set *Aristobulus* at liberty, determining to send him into Syria, with two legions; as being a sufficient man to govern the State affairs in that quarter. Nevertheless, *Aristobulus* failed of his hopes and authority he expected at *Cæsars* hands: For *Pompeys* partakers prevented and poysoned him, where-through he died; so that he was buried by those of *Cæsars* faction. His body was kept embalmed with honey for a long time, untill that *Antonius* sent it into Jury, to be entombed amongst the Kings and Princes.

The year of the World, 3917. before Christs Nativity, 47.

Hedio & Rufinus, chap. 14. al. 15.

Aristobulus delivered out of prison, is poysoned.

Scipio, by *Pompeys* commandement, caused *Alexander Aristobulus* sons head to be cut off, charging him with some misdemeanors which he had committed against the Romans, and after this manner finished he his dayes being executed in Antioch. *Ptolomey* the son of *Mennæus*, who governed in Chalcis (at the foot of the mount Libanus) took his brothers, and sent his son *Philippion* to Ascalon to *Aristobulus* wife, commanding her to send her son *Antigonus* and his daughters; one of which, called *Alexandra*, was beloved by *Philippion*, and married by him: but afterwards he being slain, *Pompey Philippions* father married her, and continued the carefull maintenance of his brethren in law.

Hedio & Rufinus, chap. 15. al. 16.

The slaughter of Aristobulus son.

CHAP. XIV.

Cæsars *voyage into Egypt, wherein he was assisted by the faithfull.*

AFter *Pompeys* death, and that victory which *Cæsar* had obtained against him, *Antipater* (Governour of Judæa by the commandement of *Hircanus*) was very profitable unto *Cæsar*. For whereas *Mithridates* the Pergamenian brought him certain supplies, and could not bring them on, by reason of an arme of *Nilus* passing thorow Pelusium; but was constrained to stay at Ascalon: *Antipater* came unto him, and brought with him three thousand Souldiers, and so dealt with the Princes of Arabia to associate them with *Cæsar*, that by his means, all they of Syria gave him their assistance, and never altered their affection that they bare unto *Cæsar*. These were *Jamblicus* a great Lord, and *Ptolomey* his son; and *Tholomæus* the son of *Sohemus* dwelling on the mount of Libanus, and well nigh all the Cities. *Mithridates* being departed from Syria came to Pelusium, where being repulsed and excluded by the Citizens, he besieged the City. *Antipater* in this war behaved himself valiantly, and after he had beaten down a pane of the wall, he first of all set forward to enter the City. Whilest Pelusium was in this estate, the Jews that inhabited Egypt in the countrey of *Onias*, would neither grant passage to *Antipater*, nor *Mithridates* that marched towards *Cæsar*. But *Antipater*, who was of their nation, perswaded them to take their parts, shewing them the letter of the high Priest *Hircanus*, in which he invited them to be friends unto *Cæsar*, and exhorted them to furnish his army in whatsoever they stood in need of; so that seeing that *Antipater* and the high Priest were accorded together, they submitted themselves. They that dwelt round about Memphis, hearing that they were thus united, sent for *Mithridates* also unto them, who came and received them into his favour.

Hedio & Rufinus, chap. 16. al. 17.

Antipater gathereth souldiers out of Syria for Cæsars service.

Antipater helpeth Mithridates to take Pelusium.

The Jews of Onias countrey, are confederated with Cæsar.

Memphis in Egypt.

CHAP.

CHAP. XV.

The noble actions of Antipater, *and the amity that he had with* Cæsar.

The year of the world, 3917. before christs Nativity, 47.

The conflict of the Egyptians with Mithridates at Delta. Alias cap. 18.

WHen he was come to a place called Delta, he fought with the enemies in a place which is called the campe of the Jews: in which battel *Mithridates* led the right wing, and *Antipater* the left. When as therefore they came to handy blows, *Mithridates* wing retired and fainted, and grew in danger to be wholly discomfited, had not *Antipater* (running with his Souldiers along the bank of the river) obtained the upper hand of his enemies, by putting the Egyptians that were conquerors to flight, and restored *Mithridates*. And so long pursued he them, that he got their camp, and called back *Mithridates*, who chased the Egyptians, to take part of the prey with him, that he had recovered from the fugitive enemy. In this fight there fell 800. on the enemies side, and 50. on *Antipaters*. Afterwards *Mithridates* wrote hereof unto *Cæsar*, and certified him that *Antipater* was cause of the victory, and their preservation: so that *Cæsar* from that time forward highly commended him, and in all his War made he use of *Antipater* in his most dangerous attempts: Whereby it came to pass that *Antipater* was grievously wounded in divers fights.

Mithridates commendeth Antipaters service to Cæsar.

Cæsar confirmeth Hircanus in the Priesthood, and maketh Antipater a Citizen of Rome. Strabo. Asinius. Hypsicrates.

Now after that the war was finished, *Cæsar* sailed into Syria, and bestowed great honours as well on *Hircanus*, to whom he confirmed the high Priesthood, as on *Antipater*, whom he made a free Citizen of Rome, and granted him full exemption of all charges in all places. Divers men report that *Hircanus* himself was an agent in this War, and that he came into Egypt: whereunto accordeth *Strabo* the Cappadocian, speaking after this manner by the authority of *Asinius*; after that *Mithridates* had entred Egypt, with *Hircanus* the high Priest of the Jews. The same *Strabo* in another place speaketh thus by the authority of *Hypsicrates*, that *Mithridates* issued alone; and that *Antipater* was sent for into Ascalon, where he prepared three thousand Souldiers, because he was governour of Judæa, and incouraged the rest of the Governours; and *Hircanus* the high Priest also had a part in this War. Thus far *Strabo*. At that time came *Antigonus*, *Aristobulus* son, to *Cæsar*, lamenting unto him the inconvenience that had befalne his father, and how he was slain by poyson in his service, and how his brother had his head strucken off by *Scipio*, beseeching him to have compassion of him, who was excluded and thrust out of the Kingdome. He accused *Hircanus* and *Antipater* also, for their tyrannical and violent government over their nation, and injuries offered to himself. *Antipater* being at that time present, answered for himself in those points wherein he was accused; declaring that *Antigonus* and his friends were factious and seditious men, protesting for himself how much he had travelled, and how many exploits he had executed in the late War, whereof *Cæsar* himself was a witness. Moreover, he avowed that *Aristobulus* had been justly led twice into captivity to Rome, for that he had been alwaies an enemy, and no waies well affectioned towards the Romans. And as for his brother, who was beheaded by *Scipio*, he averred that he was justly punished by him, for his Latrocinies, and not injuriously and outragiously as he pretended. After that *Antipater* had spoken to this effect, *Cæsar* declared *Hircanus* high Priest, and gave *Antipater* any government whatsoever best him liked: who according to his choice, was appointed præfect in Judæa.

The year of the world, 3919. before Christs Nativity, 45.

Antigonus Aristobulus son accuseth Hircanus and Antipater before Cæsar.

Antipaters answer to his objection.

Antipater made Governour over Judæa.

CHAP. XVI.

Cæsars *Letters, and the Senates Decree, as touching their amity with the Jews.*

Hedio & Rufinus, chap. 17. al. 18.

MOreover *Cæsar* permitted *Hircanus* to repaire the walls of Jerusalem (according to his humble suit.) For after that *Pompey* had beaten them down, they lay levelled with the earth; and he commanded the Consuls at Rome, that his Decree should be registred in the Capitol. The example of which ordinance of the Senate containeth matter to this effect; *Lucius Vaderius* the son of *Lucius* the Pretor, hath related to the Senate (assembled in the temple of Concord the thirteenth day of December) in the presence of *L. Caponius* the son of *Lucius*, and *Caius Papyrius Quirinus*; the requests made by *Alexander* the son of *Jason*, *Numenius* the son of *Antiochus*, and *Alexander* the son of *Dorotheus*, Embassadours in the behalfe of the Jews, men of good regard, and our allies, and proposed by them in renewing the ancient favours they have received from the Romans: and in testimony of the confederation, have brought us a viall and buckler of gold

Hircanus by Cæsars permission repaireth the walls of Jerusalem.

The Senates Decree as touching their league with the Jews.

gold of fifty thouſand Crowns price; requiring our letters might be given them, addreſſed to the free Cities and the Kings our confederates, to grant them paſſage thorow the countries and ports with all ſecurity, and without any offence. And we have thought good to make friendſhip and alliance with them, and to grant them all that which they require, in accepting the buckler brought by them. This hapned in the time that *Hircanus* was high Prieſt and Prince, and in the ninth year of his princedome, in the moneth of July.

The year of the World, 3919. before Chriſts Nativity, 45.

Hircanus was in like ſort honoured by the people of Athens, for many commodities and friendſhips that they received at his hands. They ſent him alſo a decree which they ratified in his behalfe, the tenor whereof enſueth: The year wherein *Dionyſius* the ſon of *Aſclepiades* was Governour, and Prieſt, in the moneth of July, and on the 20. day this arreſt or decree of the Athenians was delivered to the Governours by the Pretor *Agathocles*. *Eucles* the ſon of *Menander* the Alimuſian hath written in the eleventh of March in the aſſembly general; and placed it in the Theater, and the ſuffrages were gathered by *Dorotheus* the high Prieſt, with the chiefe aſſiſtants of the people. *Dionyſius* the ſon of *Dionyſius* publiſhed the ſame: Since that *Hircanus* the ſon of *Alexander*, the high Prieſt and Prince of the Jews, continueth his good affection towards all the people, and in eſpecial towards every Citizen of Athens, and hath ſhewed them many friendſhips, receiving with all humanity thoſe Athenians that come unto him, whether they reſort thither as Embaſſadours, or for any other particular occaſion whatſoever, and ſendeth them back after they have provided them of ſafe conduct, whereof we have heretofore had teſtimony by the report of *Theodoſius*, the ſon of *Theodorus Simeus*; who hath made recitall unto the people of his worthineſs, and of the will he hath to do us all the good that is poſſible: Whe have thought good to honour him by ſending him a crown of gold in teſtimony of his courteſies, according to our cuſtome and law; and by erecting a brazen ſtatue unto him in the Temple of Demus, and the Graces: Our wil is alſo that this be proclaimed by a Herauld in the Theater, during the Bacchanals, and at ſuch time as the new Tragedies are plaid. Likewiſe in the ſolemnities Panathean and Eleuſynian, and at the publike exerciſes: We will alſo that the Governours provide, that all that which we have adviſed for the honour, favour, affection and good will towards this man, as he hath well deſerved, be diligently performed, to the end that thereby it may appeare how our nation reward, and entertain ſuch men as are vertuous; and to the intent, that the honour we impart unto him, may provoke others to be the better affected toward us. It is likewiſe decreed, that amongſt all the Athenians there be certain Embaſſadors choſen, who ſhall beare this Decree unto him, and exhort him to do whatſoever is profitable for our common good, ſeeing himſelf ſo much honoured by us. Let this ſuffice to expreſs the honours beſtowed on *Hircanus* by the people of Rome, and the Citizens of Athens.

Hircanus honoured by the Athenianss.

After that *Cæſar* had given order for the affairs of Syria, he returned back by Sea. And as ſoon as *Antipater* had brought *Cæſar* out of Syria, he returned into Judæa, and ſuddenly builded up the walls which were before-time defaced by *Pompey*; and in riding circuit about the countrey, he pacified the troubles, not onely by menaces; but by counſels alſo which he gave every one to live in peace; certifying them that if they ſubmitted themſelves to *Hircanus* their Prince, they ſhould live happily, and enjoy their poſſeſſions without any trouble: and that if they hoped to advance themſelves by any new commotion (ſuppoſing by that means to profit themſelves ſome way) they ſhould feele that in ſtead of a governour, they had a maſter; and in ſtead of a King, they ſhould finde *Hircanus* a tyrant; and inſtead of the Romans and *Cæſar* to be their Governours, they ſhould feele and finde them to be their moſt hatefull enemies, for that they would not ſuffer, that any thing ſhould be altered that they had eſtabliſhed. By theſe and ſuch like admonitions, he kept and continued all the countrey in peace.

Hedio & Ruffinus, chap. 18. Cæſar departeth out of Syria. Antipater pacifieth all occaſion of commotion in Judæa.

The year of the world, 3921. before chriſts Nativity, 43.

CHAP. XVII.

Antipater *committeth the government of Galilee to his ſon* Herod, *and that of Jeruſalem to* Phaſælus *his other ſon: and how* Sextus Cæſar *advanceth* Herod *to great honours and dignities.*

ANtipater perceiving that *Hircanus* was ſlow and idle, he declared and appointed *Phaſælus* his eldeſt ſon governour over Jeruſalem, and the countrey thereabout. As for *Herod* (who was very young, for he was not at that time above fifteen years old) he committed Galilee unto his charge: who although he were young in years, yet did not his tender age any waies prejudice him, becauſe he was of a noble ſpirit, and found out this

Alias, chap. 20. Antipater maketh Phaſælus governour in Jeruſalem, and Herod in Galilee.

The year of the World, 3921. before Christs birth, 43.

sudden occasion to express that vertue that was in him. For having apprehended *Ezechias*, who was the Prince of those theeves, who ranged over all Syria a long time with a great troupe of outlaws, he put him to death with divers of his complices. Which act of his got him no little estimation and credit among the Syrians: for by that means he rid their countrey of all those robbers, according as they desired. He was therefore praised thorow the villages and Cities for this act, as he that had given them peace, and assured possession of their estates. For this cause he was made known to *Sextus Cæsar*, who was uncle to *Cæsar* the great. Furthermore his brother *Phasælus* was incited to follow his noble actions, and inforced himself to obtain no less reputation then he had; for which cause he strove to get the good will of the common people in Jerusalem, and governed the City with such discretion, that he acted all things to each mans content, and abused not his power to any private mans injury: which was the cause that *Antipater* was honoured by the whole nation, with no less respect then if he had been their onely Lord and Soveraign. Yet did not this eminency of estate so far distract him, that he forgot the love and duty he ought to *Hircanus* (as in such like occasions it oftentimes falleth out) notwithstanding divers of the greatest amongst the Jews (seeing *Antipater* and his sonnes so highly advanced both by the publike favour of the whole nation, as also by the revenues that they drew both out of Jewry, as also by the employment of *Hircanus* money) were grievously incensed against them. For *Antipater* had made friendship with the Emperours of Rome, and having perswaded *Hircanus* to send them money, he had appropriated the same unto himself, sending it not in *Hircanus* name, but in his own, which though *Hircanus* knew, yet was he not moved therewith, but rather well contented. But that which most of all terrified the Princes of the Jews, was, to behold the violent and audacious nature of *Herod*, who governed after a royall and tyrannicall manner: For this cause they addressed themselves to Hircanus, and accused *Antipater* openly. How long (said they) will you dissemble and wink at those things that are daily practised? see you not that *Antipater* and his sonnes possess in effect the royall power and authority of the Kingdome, and that you have onely the name? Assure your self that you are not out of danger in contemning thus both your self and your Kingdome. For *Antipater* and his sons are not now your substitutes, neither intend they your profit, or your countries good (whatsoever your opinion is of them) but they openly are known for Lords and Commanders. For *Herod* (*Antipaters* son) hath already put *Ezechias* & his complies to death, and thereby transgressed our laws, which forbid to take away any mans life (how wicked soever he be) except he be first of all condemned to death by the councel: and notwithstanding this, he hath been so bold, as to do justice without your authority. When *Hircanus* heard this, he grew wroth (for their mothers, whom *Herod* had slain, had incensed him by their continual exclamations in the Temple, exhorting the King and people to call *Herod* to account before the councel of that which he had done.) So that *Hircanus* moved by these women, called *Herod* to answer unto those accusations which were objected against him. Who made his appearance, forewarmed by his father not to present himself after the manner of a private person, but well attended and accompanied to withstand all inconveniences. After therefore he had taken order for the affairs in Galilee (according as he thought meet in his own discretion) and that he himself was sufficiently accompanied to make his voyage, with such a guard as neither might terrifie *Hircanus* with number, nor leave himself unsecured in danger, he resorted to Jerusalem. Furthermore, *Sextus Cæsar* Governour, of Syria wrote unto *Hircanus* to absolve him, adding threats to his perswasions, if so be he should perform the contrary; which gave *Hircanus* occasion to deliver *Herod* in despite of the councell and their intent; the rather also for that he loved him as intirely as his son. When as therefore *Herod* presented himself before the councell with his retinue, all of them were astonished, and none of those that accused him in his absence, durst open their mouthes to speak one word, but all of them kept silence, not knowing what to do. Now whilest they stood upon these termes, a certain man called *Sameas*, who was of upright conversation, and for this cause was not distracted with fear, arose and spake to this effect: Dread King, and you honourable assistants, I could never yet remember, that ever any man which was called in question to defend his cause before us, hath appeared in this equipage; and I suppose that none of you can say, that the like hath ever hapned: but whosoever cometh into this place to receive judgement, he presented himself with humility and fear, with a countenance prepared to implore mercy, having his haire long, and his garment black: but this gallant *Herod* accused of murther (and for this occasion called before us) who could imagine that he should appear before us in a purple robe, having his haires trimmed, and besides that, a guard of armed men about him? with an intent that if we condemne him, according

Herod executeth Ezechias and his followers for robberies.

Sextus Cæsar Governour of Syria.

The forme of Phasælus his government.

Antipater notwithstanding his high authority, was alwaies faithfull to Hircanus.

Antipater winneth the Romans hearts by Hircanus money, and draweth the Jews into hatred.

The Jews accuse Antipater and Herod before Hircanus.

The year of the World, 3922. before Christs Nativity, 42.

Herod called in question, appeareth with a great train.

Sextus Cæsar writeth to Hircanus to discharge Herod.

Sameas one of the Judges foretelleth Hircanus and his counsellers of their imminent death by Herods means.

according to law, he may put us to death without law, that after he hath violated all right, he might escape and save himself. But I blame not *Herod* in this action, for that he hath a more inward regard of his particular profit, then of the law: but I accuse both you and the King, who have given him such assurance. Know therefore, that there is a soveraign God, that will one day punish both you and the King, and him whom you will deliver by the Kings means. And so generally fell it out as he had said: For as soon as *Herod* had obtained the Kingdome, he put all those of the councell to death, and *Hircanus* himself likewise, onely *Sameas* was exempted: for he held him in great estimation, because of his wisedome and justice, and because that at such time as the City was besieged by *Herod* and *Sosius*, *Sameas* perswaded the people to receive *Herod*, telling them that by reason of their sinnes and offences, they might not escape from him; whereof we will speak in place convenient. *Hircanus* perceiving that the Judges were inclined to condemn *Herod*, deferred the sentence till the next day, and sent secretly unto *Herod*, counselling him to flie out of the City, assuring him that there was no other means to save his life. Thus posted he to Damasco (as if he had fled from the Kings presence) and presenting himself before *Sextus Cæsar*, after he had assured his person, he resolved with himself, that if the councel should call him once more to answer, he would not obey them. But after his departure the councel were displeased with *Hircanus*, and laboured to perswade him, that all these things tended to his destruction: which he well perceived, yet knew he not what to do, he was so negligent and void of foresight.

The year of the world, 3922. before Christs Nativity, 48.

Herod honoureth Sameas.

Herod astonished by Hircanus, saveth himself by flight, and appeareth no more in judgment.

When *Sextus* had made *Herod* Governour of Cœlosyria (which estate he sold unto him for ready money) *Hircanus* was afraid lest *Herod* should make War against him: neither passed there long time before the effect grew answerable to his fear. For *Herod* marched forth against him, with a great army, supposing himself to be much wronged by the assignation he had sent him, and in that he was summoned to give a reason of his actions before the councel. But his father *Antipater*, and his brother *Phasalus* came forth against him to hinder his approach towards Jerusalem, striving to appease his fury, and counselling him not to attempt any thing by way of action; but that contenting himself that he had threatned and affrighted *Hircanus*, he should not attempt any further against him, who had raised him to that high degree. They told him also, that it became him not onely to remember that he was cited to answer, but that he was absolved also, and permitted to depart without danger or any violence. Moreover, that he ought to think, that God governeth the ballance of War, and that the issues of battels are uncertain, and for that cause he ought not to expect the victory, if he made War against the King who was his familiar, and from whom he had received far more kindness, and no displeasure: who though he made some appearance and shadow of severity, touching the accusation intended against him, yet notwithstanding it proceeded not so much from him, as from his evill counsellers. *Herod* in some sort pacified by these perswasions, obeyed his father, supposing that it sufficed him, in regard of his future hopes, that he had given the people so large a testimony of his power. This was the estate of the Jews at that time.

Alias, chap. 11. Sextus Cæsar selleth his Presidents place to Herod for ready money.

Herod marcheth against Hircanus with a great army, and is disswaded from war by his father Antipater, and his brother Phasælus.

But *Cæsar* arriving at Rome, prepared himself to set saile towards Affrick, with an intent to make War against *Scipio* and *Cato*. To him *Hircanus* sent Embassadours, beseeching him to confirme the amity and association that he had with him. But now at this present, I think it very convenient to declare all the prerogatives, and associations that the Romans and their Emperours made with those of our nation, to the end that all other people might know, that the Kings of Asia and Europe have been well affected towards us, and have made great account of our valour and fidelity. And although divers men lewdly affected towards us, beleeve not that which the Macedonians and Persians have written of us, because the same matters are not extant in all places, neither set down in publike writings, but onely amongst our selves and some Barbarians; yet is it manifest that they cannot contradict the declarations made by the Romans, which are manifestly affixed in publike places in Cities; as likewise at this present they are written in the Capitol in brazen pillars. *Julius Cæsar* in like manner in a brazen pillar erected by him, hath declared unto the Jews that inhabited *Alexandria*, that they were free Citizens therein. And to the intent that these things may more manifestly appeare, I will propose the decrees of the Senate, and of *Julius Cæsar*, made in the favour of *Hircanus* and our nation. *Caius Julius Cæsar Emperour, high Priest, Dictator the second Time*, to the Governours, Senate and people of the Sidonians, Health: If you are well, we are in health, both our selves and our army. I have sent you the copy of an inscription, registred in favour of *Hircanus Alexanders* son, high Priest and Prince of the Jews, to the

Hedio & Rufinus, chap. 19. Hircanus Embassadours to Cæsar.

The Jews much honoured by the Kings of Europe and Asia.

Julius Cæsar testifieth in a brazen pillar, that the Jews were free citizens of Alexandria.

Iulius Cæsars Decree as touching the honours, immunities and priviledges granted to the Iews.

The year of the world, 3922. before christs birth, 42.

"end it may be placed among publike monuments: and my will is, that it be engraven in a ta-
"ble of brass, both in Greek and Latine letters; the tenour whereof is this that followeth:
"Because *Hircanus Alexanders* son the Jew, both at this present as also heretofore, as well
"in peace as in War, hath expressed his fidelity towards us and our estate, as divers Chief-
"tains of our armies yield testimony of him, and for that in our last Alexandrine War, he
"seconded us in the battel with fifteen hundred men; and having been sent by us to *Mi-*
"*thridates*, hath surmounted all those of his company in valour. For these causes my will is,
"that *Hircanus Alexanders* son and his successours, be Princes of the Jews: and further, that
"they continue alwaies in the high Priesthood, according to the ordinance and custome of
"their countrey: and that both he and his children be our associates; and be inrowled likewise,
"and that our chiefest friends: and all that which appertaineth to the Priesthood, according
"to the ordinances of the Jews, be attributed to him and his. And if there happen any diffe-
"rence as touching the discipline of the Jews, our pleasure is, that it be determined by him.
"And as touching the munitions of War, and the money to be levied for the entertainment
"of Souldiers, we think it not meet that they should be charged. The Decrees made and
"granted by *Caius Cæsar* being Consul, are these:

"That the sonnes of *Hircanus* be Princes over the nation of the Jews, and enjoy the places
"granted unto them. That the high Priest and Prince of the Jews give favour and aid unto
"those that are offended. That Embassadors be sent to *Hircanus* the son of *Alexander* high
"Priest of the Jews, to intreat of amity and association with us. That a brazen table be erected
"in the Capitol: and likewise at Sidon, at Tyre, and at Ascalon in the Temples, wherein shall
"be engraven the contents hereof in Roman and Greek letters, to the end that all the Trea-
"surers that are in the Cities, and all other Magistrates may by this our Decree understand,
"that they are our friends, and that their Embassadours be entertained with kindness and
"presents, and that these Edicts be sent into all places.

"*Caius Cæsar* Emperour, Dictator, Consul, for the good of the Senate and people of Rome,
"hath granted to the honour, vertue, and humanity of *Hircanus* the son of *Alexander*,
"that both he and his children shall be high Priests in Jerusalem, and of the whole Na-
"tion, according to the Rites and Customes whereby their ancestors have enjoyed the
"Priesthood.

"*Caius Cæsar*, Consul the fifth time, hath ordained that they shall inhabit Jerusalem, and
"build again the walls of the City; and that *Hircanus* (*Alexanders* son, the high Priest and
"Prince of the Jews) shall govern as best him liketh, and that every second year of their tri-
"bute, there be a Chore deducted out of the rent they owe, and that they be exempt from
"all other impositions, and tributes.

"*Caius Cæsar*, twice Emperour, hath ordained, that the Jews shall contribute every year for
"their Cities, except Joppe; he acquitteth them also every seventh year (which they call the
"year of the rest) because that therein they neither reape, nor sow, neither gather the fruit of
"trees. His further pleasure is, that every second year, they bring their tributes unto Sidon,
"which shall be the fourth part of that which shall be sown; and besides this, that they pay the
"tenths to *Hircanus* and his sons, which they have paid to their Predecessours unto this day.
"Commanding that no man, whether he be Governour, Captain, or Embassadour, or any o-
"ther whatsoever he be, levy Souldiers within the Countrey of Judæa, or draw any thereout:
"neither exact any money, whether it be for garrisons in winter, or for any other cause, but
"that the Iews be exempt from all troubles in all places, and enjoy all that which sithence they
"have had, bought, and possessed. It is our pleasure also, that the city of Ioppe be under their
"government (which they have ever enjoyed since the beginning of their friendship with the
"Romans.) We further grant, that *Hircanus Alexanders* son and his children, receive the
"tribute of that City (both by them that till the land, as by the gates, entries, and issues of
"merchandizes that are transported unto Sidon) twenty thousand, six hundred, seventy and
"five bushels every year, exempting the seventh year, which is called the year of rest, wherein
"they neither labour nor gather any fruit of the trees. It is the Senates pleasure also, that *Hir-*
"*canus* and the Iews have those villages which are in the great champain, which he and his
"predecessors have possessed and that with the like interests that they held them before this;
"and that the same customes continue therein, whereby they held and governed them. Their
"will is likewise, that the same lawes which have from the beginning been respectively obser-
"ved between the Iews, and their high Priests, be continued; and whatsoever benefits were
"granted them, by the consent of the Senate and people of Rome. Moreover it shall be law-

full

"full for thoſe of Lydda, to uſe the ſame rites and priviledges alſo. And as touching the de- "mains, places, and habitations that have appertained to the Kings of Syria and Phœnicia, by "the gift made unto them at ſuch time as they were allied to the Romans: the Senate (I ſay) "ordaineth, that *Hircanus* the high Prieſt and Prince of the Jews poſſeſs the ſame. It is lawfull "alſo for *Hircanus* and his ſons, and their Embaſſadours ſent by them, to behold the Juſts and "Combates, and to ſit among the Senators, and that at all and every time or times wherein "they ſhall require to be brought into the Senate by the Dictator, or by the Maſter of the "horſe, they may have free entrance; and that within ten daies at the moſt they receive their "anſwer, if there be any decree ratified by the Senate. *The year of the World, 3922. before chriſts birth, 42.*

"*Caius Cæſar*, Emperour, the fourth time Conſull, and the fifth time Dictator for terme of "life, hath ratified theſe things, as touching *Hircanus* the ſon of *Alexander*, the high Prieſt "and Prince of the Jews: Becauſe that the Generals, my predeceſſors, have teſtified as well in "the provinces, as before the Senate and people of Rome, both of the good deſerts of *Hir-* "*canus* high Prieſt and Prince of the Jews, and that nation alſo, towards us and our State; and "whereas both the Senate and people of Rome have gratified them for the ſame: we think it "convenient alſo to have the ſame in memory, and to give order that *Hircanus* and his ſonnes "may be remunerated by the Senate, and people of Rome, according to the meaſure of "their loyalties and good deſerts.

"*Julius Caius Cæſar* Roman Conſul, to the Governours, Senate and people of *Patras*, "Health: The Jews are come unto us to Delos, with ſome of the Colonies of their countrey- "men, in the preſence of your Embaſſadours, and certifie us of a decree made by you, where- "by you forbid them the practice and ancient uſe of their ſacrifices and oblations: I think it "not meet that you make any ſuch decrees againſt our friends, and aſſociates; neither that you "forbid them to live according to their faſhions and cuſtomes; or to imploy their purſes to- "gether in furniſhing their feaſts and ſacrifices; ſince in Rome it ſelf they are not interdicted "or forbidden to performe the ſame. For at ſuch time as *Caius Cæſar* Conſul had prohibited "by Edict, that in celebrating the Bacchanals, no one ſhould dance about the City; yet were "the Jews alone exempted from this inhibition: and neither have they been prohibited to "contribute, neither to banquet together. My ſelf alſo in like caſe, in the defence I have made "to forbid all other ſodalities, have excepted the Jews therein, and have given them leave "and licence to aſſemble and demean themſelves according to the cuſtomes, ceremonies, "and ordinances of their countrey. If therefore you have made any ſuch decrees againſt our "friends and aſſociates, you ſhall do well to diſanul them, by reaſon of the vertue of the "Jews, and the forwardneſs they have proteſted in performance of our ſervice.

"After *Caius Cæſars* death, the Conſuls *Marcus Antonius*, and *Publius Dolobella*, aſſembled "the Senate, and having brought in *Hircanus* Embaſſadours, they declared their requeſt, and "contracted amity with them: The Senate likewiſe ordained, that each thing ſhould be "granted them that they required. And *Dolobella* having received *Hircanus* Letters, ſent them "thorowout all Aſia, to Epheſus (which is the Metropolitane City of Aſia) in theſe termes: "The Generall *Dolobella* to the Princes, Senate, and people of Epheſus, Health: *Alexander* "the ſon of *Theodore*, Embaſſadour to *Hircanus* the high Prieſt and Prince of the Jews, hath "given us to underſtand, that his ſubjects cannot go on warfare, becauſe it is not lawfull for "them to bear arms, nor to travel on the Sabbath day; as alſo for that they may not ſeek for "their victuals and other neceſſaries on that day, according to the cuſtome of their coun- "trey: for this cauſe I grant them exemption from the War, in like manner as my predeceſ- "ſors have done; permitting them to uſe the ceremonies and rites of their countrey, aſſem- "bling themſelves to make their oblations and ſacrifices, as their laws and cuſtomes require, "in contributing to the offering of the ſacrifices in the Temple. And my will is that you write "to this effect to every City of the Province. See here how *Dolobella* honoured *Hircanus* at "ſuch time as he ſent his Embaſſadours unto him.

M. Antonius, and P. Dolobella, bring Hircanus Embaſſadours into the Senate.

Dolobellas Letters to the Epheſians.

Lucius Lentulus Conſull pronounceth that the Jews that are Citizens of Rome, and that obſerve and offer the ſacrifices of the Jews in Epheſus before the tribunall, be exempt from warfare, by reaſon of their religion. Given the nineteenth of October. There are beſides theſe many other Edicts and Ordinances made to the like effect, by the ſame Generals, and by the Roman Senate, in favour of *Hircanus* and our nation, and ſome other Cities. In like ſort there were divers decrees and writs ſent unto the Governours and Rulers of the Provinces touching our priviledges: all which may be eaſily beleeved by thoſe that ſhall reade our Hiſtory, with no prejudicate opinion, if they conſider thoſe that we have here inſerted. For we have ſhewed more expreſs and lively teſtimonies of the friendſhip that we have had with the Romans, and ſuch as at this day are affixed to pillars, and engraven in tables of braſs

Lucius Lucullus in the French, Lentulus in the Latine, being Conſul, maketh an Edict in the behalfe of the Jews. Joſephus concluſion concerning theſe Edicts.

in the Capitoll; and that hereafter ſhall remain affixed for ever: For which cauſe, I have thought it to be a frivolous and unneceſſary matter to inſert all in this place; and I think that there is not any man of ſo ſiniſter judgement, that will not beleeve how much we have been eſteemed by the Romans, as they have given teſtimonies by divers Decrees publiſhed in our behalfe; neither may any man ſuppoſe that we lie, conſidering the truth of that which we publiſh.

The year of the world, 3922. before Chriſts Nativity, 42.

Cæcilius Baſſus murthereth Sextus Cæſar.

Thus have we ſufficiently declared the amity and aſſociation, that in times paſt we have had with the Romans. About this time it came to paſs, that the eſtate of Syria was ſore troubled upon the occaſion that enſueth: *Cæcilius Baſſus*, one of *Pompeys* partakers, laid an ambuſh for *Sextus Cæſar* and ſlew him, and ſeizing upon his army, uſurped the government: whereby there aroſe great War nigh Apamea. For *Cæſars* Captains marched out againſt *Cæcilius*, with great force both of foot and horſemen, to whom *Antipater* ſent his ſonnes with a power to ſecond them (in remembrance of the benefits he had received at *Cæſars* hands) ſuppoſing it to be an act of juſtice, that the murtherer ſhould be puniſhed for his ſo hainous offence. Now whereas this War continued a long time, *Marcus* came and ſucceeded *Sextus*. Mean-whiles *Cæſar* was ſlain by *Caſſius* and *Brutus* in the midſt of the Senate, after he had commanded three years and ſix moneths, as it is expreſſed in another place.

Marcus ſucceedeth Sextus in Syria.

Cæſar ſlain by Caſſius and Brutus.

CHAP. XVIII.

Caſſius *afflicteth the Jews, and exacteth about eight hundred talents at their hands.*

Hedio & Ruffinus, chap. 20.

After *Cæſars* death, the brand of civill War began to flame, and the greateſt men of Rome travelled the one this way, the other that way, to gather men of War. But *Caſſius* came into Syria, with an intent to take the army that was near to Apamea: and having levied the ſiege, he drew both *Baſſus* and *Marcus* to be of his faction, and travelling from City to City, he gathered a number of Souldiers, and much furniture, and impoſed huge tributes: but eſpecially he afflicted Iewry, and exacted of that countrey more then ſeven hundred talents of ſilver. *Antipater* ſeeing the State in ſo great fear and trouble, committing the exaction of the two parts of this money to his ſonnes; the other he commanded to be aſſigned to *Malichus*, who was his enemy, and the other part unto another. *Herod* firſt of all gathered that which was commanded him in the Countrey of Galilee, and for this cauſe was greatly beloved by *Caſſius*: for he being prudent and diſcreet, thought it no ſmall policy at that time to win the Romans good will by other mens expence. Under the other governours the Cities were ſet to ſale, together with their inhabitants: and amongſt them theſe foure were the chiefeſt, namely, Gophna, Emaus, Lydda, and Thamna: for *Caſſius* ſold the people thereof to them that would give moſt. Furthermore, *Caſſius* was ſo much tranſported with choler, that he had ſlain *Malichus* (ſo much was he moved againſt him) if *Hircanus* had not reſtrained his fury, by ſending him one hundred talents of his own money by *Antipater*. But as ſoon as *Caſſius* was departed out of the countrey of Iudæa, he practiſed *Antipaters* death, ſuppoſing that his cutting off would aſſure *Hircanus* ſtate the more ſtrongly. But *Antipater* was not ignorant of this his reſolution; for having an inkling thereof, he got himſelf on the other ſide of Iordan, aud aſſembled an army of Souldiers both Iews and Arabians. Hereupon, *Malichus* (who was a politique and ſubtill fellow) denied ſtoutly that he had intended any Treaſon, purging himſelf with an oath before *Antipater* and his children, that he had never any ſuch intent, eſpecially for that he ſaw that *Phaſelus* held Ieruſalem, and *Herod* had an army at command. And in the end, perceiving the difficulty wherein he was, he reconciled himſelf to *Antipater*, and they agreed at that time that *Marcus* governed Syria: who perceiving that *Malichus* began to raiſe troubles in Iewry, reſorted thither, and there wanted little but that he had ſlain him, had not *Antipater* by earneſt requeſt obtained his life.

Caſſius exacteth of the Iews 700. talents of ſilver.

Herod winneth Caſſius heart by the money he leyieth in Galilee.

The year of the world, 3923. before Chriſts Nativity, 41.

Malichus laieth in wait to murther Antipater, but forſweareth the ſame and is reconciled.

CHAP. XIX.

Malichus *poyſoneth* Antipater.

But imprudent *Antipater* ſaved *Malichus* to his own miſchiefe: For when *Caſſius* and *Marcus* had aſſembled their army, they committed all the charge into *Herods* hands, and made him Governour of Cœloſyria, and delivered him great forces both of foot and horſe, and ſhips by Sea: They promiſed him likewiſe the Kingdome of Iudæa, after they had

Caſſius and Marcus make Herod Governour of Cœloſyria.

had finished the War, that was at that time betwixt them and *Anthony* and *Cæsar* the younger. Whereupon *Malichus* mightily fearing *Antipaters* power, determined to make him away; and having corrupted *Hircanus* butler with money (with whom both of them celebrated a feast) he made him away by poyson, and afterwards assembling many men of War about him, he made himself master of the City. When *Herod* and *Phasælus* understood of the traiterous conspiracy attempted against their father, they were grievously inceased against *Malichus*. But he denied all, and in especiall abjured the intent or practice of the murther. Thus died *Antipater* a just and vertuous man, and such a one as dearly loved his countrey. But *Herod*, who was his younger son, incontinently resolved to revenge his fathers death, and came forth with an army against *Malichus*: But *Phasælus*, who was the elder, determined to circumvent him by policy, for fear lest he should raise a civill War. He therefore accepted of *Malichus* justifications, and made a shew that he supposed that he had in no such sort sought *Antipaters* death, and onely intended his fathers monument and funerals. Mean while, *Herod* resorting to Samaria, and finding it in desperate estate, restored the same, and pacified the dissentions that were amongst the inhabitants. Not long after (by reason of a feast) he came to Jerusalem with his men of War. Whereupon *Malichus* being afraid of this his access, perswaded *Hircanus* that he should not permit him to enter into the City: whereunto *Hircanus* condescended, alleadging for pretext of his defence, that amongst the holy people it was not lawfull to intermix a troop of polluted men. But *Herod* made small reckning of them that brought him this news, and notwithstanding this command, entred the City by night: whereat *Malichus* was much amazed. Whereupon, according to his wonted dissimulations, he openly wept and bewailed the death of *Antipater* as his especiall friend; but under-hand he prepared a guard for his own safety. Notwithstanding it was thought meet by *Herods* friends, to take no notice of this dissimulation; but to make a shew for their parts, that they were well-affected towards *Malichus*.

The year of the world, 3923, before christs Nativity, 41.

Malichus causeth Antipater to be poisoned.

CHAP. XX.

Herod, *at the Command of* Cassius, *killeth* Malichus *by policy.*

HEreupon *Herod* certified *Cassius* of *Antipater* his fathers death, who knowing very well of what conversation *Malichus* was, wrote back unto *Herod* that he should revenge the death of his father: besides, he sent secret letters to the Captains that were in Tyre, commanding them to aid and assist *Herod* in that so just execution which he intended. After therefore that *Cassius* had taken Laodicea, and the inhabitants of the countrey came together, bringing with them crowns and silver to present him, *Herod* expected that *Malichus* in that place should receive his punishment: but the entring into suspition of some practice, at such time as they drew near unto Tyre in Phœnicia, attempted far greater things. For whereas his son was an hostage in Tyre, he entred the City with intent to draw him thence, and afterwards to return into Judæa. After this, usurping upon that opportunity which he had by reason of *Cassius* troubles (who hastily marched forward to meet with *Anthony*) he determined to draw the people to an insurrection, and to make himself Lord of the countrey: but God disappointed his unjust purposes: For *Herod* being a man of a ripe judgement, incontinently discovered his pretence, and sent one of his servants before, as it under purpose to prepare a banquet, because he had told him beforetime that he would entertain all his followers: but in effect, he sent him to the Captains to command them to issue out with their daggers, and to meet *Malichus*; who marching forth and meeting him near unto the shore of the City upon the Sea-coast, stabbed him in that place with their daggers. Which act did so much astonish *Hircanus*, that through amaze he waxed speechless: and finally being much moved, he demanded of *Herods* men, what accident had happened, and who it was that had slain *Malichus*? Whereof when they certified him, and how nothing was done without *Cassius* command: he answered that all things were well done, for that *Malichus* was a wretched man and a traitour to his countrey. See here how *Malichus* was justly punished for the wickedness he committed against *Antipater*.

When *Cassius* was departed out of Syria, there arose a new tumult in Iudæa: for *Felix*, who was left in Jerusalem with an army, marched forth against *Phasælus*, and all the people were in arms. For which cause *Herod* speedily repaired to *Fabius*, Governour of Damasco, and intending to succour his brother, was prevented by a sickness: so that *Phasælus* obtaining the victory by his own forces against *Felix*, enclosed him up in a tower, whence afterwards he

The year of the world, 3924. before christs Nativity, 40.

The year of the world, 3924. before Christs Nativity, 40.

he dismissed him under composition. Whereupon he presently and grievously rebuked *Hircanus*, for that being forgetfull of divers benefits which he had received by him, he had given aid unto his enemies. For *Malichus* brother being at that time revolted, planted garrisons in divers fortresses, and namely in Masada, which was the strongest of them all. As soon as *Herod* therefore had recovered his health, he drew forth his forces against him, and dispossessed him of divers places that he held, and after suffered him to depart with his life and goods.

Felix assaileth Phasælus in Jerusalem, and is overcome by him.

CHAP. XXI.

Herod *discomfiteth* Antigonus *the son of* Aristobulus, *and driveth him out of Judæa, seeking to recover his fathers Kingdome by aid of the Prince of Tyre.*

Ptolomey Mennæus adopteth Antigonus, Aristobulus son.

Ptolomey Mennæus drew unto him by force of his money *Aristobulus* son the young *Antigonus*, who had gathered a power, and hired *Fabius*, and was likewise drawn by *Ptolomey*, under titles of consanguinity and adoption. With him joyned *Marion* (whom *Cassius* had made Governour in Tyre:) For this man having occupied Syria by tyranny, kept garrison therein: *Marion* also invaded Galilee, which confined his countrey; and having seized three strong fortresses therein, he kept garrisons in the same. *Herod* also marching forth against him, dispossessed him of them all; and graciously dismissed those Tyrians that had the keeping thereof, bestowing benefits on some of them, for the love he bare unto their City. And that done, he came and encountred with *Antigonus*, and fought with him, and overcame him before he had scarcely entred on the marches of Judæa, and drave him from thence. When he was come to Jerusalem, *Hircanus* and all the people honoured him with crowns: for already was he inserted into *Hircanus* family, for that by promise he was his son in law; by which means, he had more willingly undertaken his defence, for that he was to marry *Alexanders* the son of *Aristobulus* daughter, who was *Hircanus* neece: on whom he begat three sonnes and two daughters. Before her also had he married a wife of his own nation, who was called *Doris*, on whom he begat *Antipater* his eldest son.

Herod expelleth Antigonus out of Jewry.

Herod marrieth Mariamne Hircanus neece by his daughter. Doris Herods wife.

CHAP. XXII.

Herod *meeting with* Antonius *in Bithynia, giveth him a great sum of money, to the end he should not give eare to those that would accuse him.*

Antonius and *Cæsar* having overcome *Cassius* near unto the City of Philippi; *Cæsar* went from thence into France, and *Antonius* into Asia. And being in Bithynia, Embassadours resorted unto him from all parts: Thither also repaired certain principall men among the Jews to accuse *Phasælus* and *Herod*; saying that *Hircanus* had onely the name, but he the authority of the Kingdome. But *Antonius* greatly honoured *Herod*, who came unto him to answer those accusations that they had imposed on him: for which cause they that were his opposites could obtain no audience: for *Herod* had bought that priviledge from them with his money. As soon as *Antonius* was arrived in Ephesus, *Hircanus* the high Priest and all our nation presently sent an Embassadour unto him, with a crown of gold; requiring him that he would write unto the Provinces, that the Jews whom *Cassius* had taken prisoners (contrary to the law of arms) might be set at liberty, and that their countrey which was taken from them in *Cassius* time) might be restored. *Antonius* supposing that the demands which the Jews had proposed, were reasonable, wrote back presently to the high Priest *Hircanus* and the Jews; and sent an Edict also to the Tyrians, to this effect:

The Judge corrupted with money. Hircanus Embassadours present Antonius with a crown of gold, and require the captive Jews liberty sold by Cassius.

Marcus Antonius Emperour, to *Hircanus* high Priest and Prince of the Jews, Health: If you are well, all goeth well. I and mine army are in perfect estate. *Lysimachus* the son of *Pausanias*, and *Joseph* the son of *Mennæus*, and *Alexander* the son of *Theodore*, your Embassadours, came unto me to Ephesus, and have renued the same Embassage which they heretofore brought to Rome, and at this present likewise they have duely and faithfully acquitted themselves of the Embassage which they present in the behalf of you, and your Nation, by giving us to understand what affection you bear towards us: so that I esteeme you for our friend, sith I am given to understand how friendly you have behaved your self towards us both in words and deeds, since we have had any knowledge of your good and honest conversation

Antonius writeth to Hircanus as touching Brutus and Cassius actions and death.

The year of the world, 3924. before christs Nativity, 40.

A "versation and piety. For at such time as our adversaries and enemies of the Romane nation "spoiled all the countrey of Asia, and without regard of their oaths spared neither Cities nor "Temples; we have opposed our selves against them, not onely for our private respect, but in "the quarrel of the common-weal, to the intent to punish the authors of such offences com- "mitted against men, and of such impieties perpetrated against God: for which we suppose "that the Sun hath in a manner obscured himself, by beholding with unwilling eyes what an "hainous offence was committed against *Cæsar*. But we have gotten the upper hand of their "impious enterprizes, which are fallen upon Macedonia, as on the countrey and aire, from "whence proceed such detestable and ungracions designes: and we have likewise cut off "the course of their desperate resolution, which made them encounter us near to Philippi a B "City of Macedonia, where we seized their places fortified by nature, and enclosed with "mountains as if it were with walls, as far as the Sea, in such manner as the passage was barred "up, as it were with a gate, had not the gods given us way by resisting their unjust exploits, "and furthering ours. *Brutus* is likewise compelled to flie to Philippi, where being inclosed "by us, he suffered the like ruine with his consort *Cassius*; and since they have been punished "as they deserved, me seemeth that we are seized of peace, and that Asia hath had repose "from War, and all the body thereof is relieved from a grievous maladie, by the means of "our victory. For which cause remembring us of you and your Nation, to the end to increase "your good fortunes, we will bethink us of that which shall be commodious for you: and we "have already sent letters from City to City, to the intent that if any one among you, either C "captive or free-man, have been sold to the utmost by *Caius Cassius*, or any of that army, they "may be set at liberty. And our will is, that you make use of the bounty which we bestow upon "you, both in our self as in *Dolabellas* right, forbidding the Tyrians to molest you, and com- "manding them to restore all that which they have taken from the Jews in goods or possessi- "ons. As for the crown which you sent me, I accept the same.

Marcus Antonius writeth to the Magistrates of Tyre to restore Hircanus and the Jews their lands, goods, and liberty.

"*Marcus Antonius* Emperour, to the Governours, Senate and people of Tyre, Health: I "have been informed in Ephesus by *Hircanus* Embassadours (who is high Priest and Prince of "the Jews) that you have seized their countrey, and spoiled the same, at such time as our ad- "versaries held that Province. But in as much as we have undertaken the War for the Em- "pire, and that in defence of right and piety, we have punished these ingratefull, disloyall and D "perfidious persons; our will is, that you suffer our allies to live in peace: and as touching "that which you have obtained by our adversaries, our pleasure is, that you restore the same "to those that are dispossessed. For no one of them hath obtained either Province or Army "by the consent of the Senate; but have ravished them by force, and afterwards bestowed "them on those who have been ministers of their impieties and injustice. But since they have "been punished according to their deserts, we require that our allies may enjoy their own, "without any impeachment: and if you hold any places at this present, which belong to *Hir-* "*canus* Prince of the Jews (that were seized since the time that *Caius Cassius* by injust War "invaded our Provinces) restore them unto him, without offer of any violence, to hinder him "from the possession of his own. And if you have, or pretend to have any right in them; at such E "time as I shall repair to those places, it shall be lawfull for you to debate your right, and we "will so judge, as that our allies shall receive no wrong.

"*Marcus Antonius* Emperour, to the Governors, Senate, and people of Tyre, Health: I have "sent you my edict, which my pleasure is that you carefully look unto, and that you register "it amongst your publicke records in Roman and Greek letters, and set it up in writing in an "open place, to the end that it may be read by all men.

"*Marcus Antonius* Emperour and Triumvir, in the presence of the Tyrians assembled for "their publike affairs, hath declared, that *Caius Cassius* during the troubles, by the assistance "of his Souldiers, hath ravished another mans Province; and hath in like sort spoiled our "allies, and hath ransackt the nation of the Jews, who are friends to the people of Rome: and F "for that by our valour we have represt his insolence, by our edicts and judgements we will "correct his offences, to the end that all things may be restored to our allies, and that all "whatsoever hath been sold, and appertained to the Jews (whether they be prisoners or pos- "sessions) be restored to their masters; to the end that each man be at liberty as he was be- "fore, and that each mans possession may be restored to his first owner. And my pleasure is, "that whosoever disobeyeth this ordinance, he may be punished. And he that shall be con- "victed to have disobeyed the same, he shall be punished according to his demerit. He wrote "to the like effect to the Sidonians, Antiochians, and Arabians; all which we will insert in "a convenient place, to testifie what account the Romans made of our nation.

CHAP.

CHAP. XXIII.

Antonius *arriving in the Province of Syria, maketh* Herod *and* Phasælus *Tetrarchs.*

The year of the World, 3924. before Christs Nativity, 40.

Hedio & Ruffinus, chap. 11. Cleopatra cometh into Cilicia to Antonius. Herod accused by one hundred Jews before Antonius.

AFter this, *Antonius* retired himself into Syria, and *Cleopatra* came forth to meet him near unto Silicia, and entangled him in her love. At that time also hundred of the chiefest reckning among the Jews one came once again in Embassage to him to accuse *Herod*, and his adherents: who to this end had chosen out the most esteemed Orator that might be found. *Messala* likewise undertook the defence of the young men that were accused, and made them answer. *Hircanus* also was there in person, who was already by marriage allied unto them. After that *Antonius* had heard both the one and the other in the City of Daphen, he demanded of *Hircanus*, which of both the parties governed the common-weal best? who returned him answer, that they who were on *Herods* side, were most studious of the weal publike. *Antonius* (who long since had born good affection towards them, by reason of the ancient hospitality that he had received with their father during the time that *Gabinius* was in Judæa) established them both for *Tetrarchs*, committing to their hands the affairs in Judæa: And to this effect wrote he his letters, and committed fourteen of their enemies to prison; whom had not *Herod* besought for their lives, he had condemned them to death. This notwithstanding, as soon as they returned from their Embassage, they could not contain themselves in quiet, but resorted once more unto *Antonius*, to the number of ten thousand, to the City of Tyre where *Antonius* sojourned. But *Antonius* (already corrupted by store of money by *Herod* and his brother, who commanded in that place) ordained that the Embassadours of the Jews should be punished, for that they had attempted and affected some innovation; where contrariwise he confirmed *Herods* government. At that time *Herod*, who walked by the Sea side, came unto them, advising both them and *Hircanus* (who at that present was with them) to give over their appeal, for fear lest some grievous mistortune should befall them. Whereunto since they gave no regard, certain Jews and inhabitants of that City, all at once ranne upon them, who slew some of them, and hurt other some, and the rest taking their flight towards their countrey, ever afterwards contained themselves and lived in quiet, through the fear they had conceived. But when the people ceased not to exclaim and protest against *Herod*, *Antonius* was in such sort displeased, that he commanded all those whom he held prisoners should be slain.

Antonius maketh Phasælus and Herod Tetrarchs.

A thousand Jews repair to Tyre to accuse Herod, who are partly slain, partly wounded, and partly put to flight.

The year of the World, 3925. before Christs Nativity, 39.

The year after, *Pacorus* the Kings son, and *Barzapharnes* a Prince among the Parthians, invaded and seized Syria. And about this time died *Ptolomey* the son of *Mennæus*; and his son *Lysias* reigned in his stead, who plighted friendship with *Antigonus* the son of *Aristobulus*, who obtained his favour at his hands by the councel and sollicitation of a certain Prince of great authority and credit with him.

CHAP. XXIV.

The Parthians make War in Syria, to restore Antigonus *the son of* Aristobulus *to his Kingdome.*

Hedio & Ruffinus, chap. 22. Antigonus promiseth the Parthians a great sum of money to install him in the Kingdome. Pacorus sendeth horsemen to Antigonus in Judæa. The Jews inhabiting about mount Carmel, joyn themselves with Antigonus.

AFter this, *Antigonus* promised the Parthians to give them one thousand talents of silver, and five hundred women, if so be they would deprive *Hircanus* of the Kingdome, and restore it unto him, and withall put *Herod* and his friends to death. Yet did he not deliver them that he promised, notwithstanding the Parthians head their army into Jewry to restore *Antigonus*, to wit, *Pacorus* by the Sea-coast, and *Barzapharnes* to the landward. The Tyrians locked their gates against *Pacorus*, but the Sidonians and Ptolomaidans received them into their City. He sent a troop of horsemen into Jewry to discover the estate of the countrey, and to give succours to *Antigonus*. The chiefstain of these horsemen was the Kings butler; who in like sort was called *Pacorus*. But for that certain Jews (inhabiting about the mount Carmel) joyned themselves with *Antigonus*, and were prepared with him to invade his enemies, he conceived some hope that he might by their means reduce a certain part of the region under his government, which is called Drymæ: and certain of his wel-willers meeting him in the way, perswaded him to press forward as far as Jerusalem; where being seconded by others (and his followers already much increased in number) they address themselves to assault the Kings palace. And whereas those of the faction of the brethren brought present supplies, and the skirmish was maintained in the market place,

place, the young men repulsed the enemy, and drave him into the Temple. Which done, they sent certain armed men into the houses near adjoyning, to guard them: but the people rushing in upon them, and seeing they were destitute of aid, burned both them and the houses wherein they were. But this iniquity of theirs was presently revenged by *Herod*, who in a skirmish that he had with them, slew a great number of them. And whereas there were daily assaults between both parties, the enemies expected untill such time as the people (assembled from all parts of the Countrey) should repair to Jerusalem to celebrate the feast of Pentecost. Which being come, many thousands of men assembled about the Temple, both armed and unarmed, who seized both the Temple and the City; except the Kings house onely, which *Herod* made good with a few men of War. The wall thereof did *Phasælus* his brother keep. But *Herod* with a company of his followers sallied out upon the enemy, who were planted in the suburbs, and fighting valiantly against them, he put divers thousands of them to flight, whereof some retired themselves into the City; other some into the Temple; the rest into a certain bulwark near at hand. In this battel also *Phasælus* shewed no little valour.

The year of the world, 3625, before christs Nativity, 39.

Pentecost.

Herod fighteth with his enemies in the suburbs.

Pacorus chieftain of the Parthians entring the city, perswadeth Phasælus to go Embassadour to Barzapharnes.

But *Pacorus* conductor of the Parthians, came into the City with some few horsemen at *Antigonus* request, making shew that he came to appease the sedition; but the effect and scope of his coming was, to obtaine the soveraignty for *Antigonus*. Furthermore, after that *Phasælus* was come out to meet with him, and had courteously entertained him in his house, *Pacorus* perswaded him to go Embassadour with him to *Barzapharnes*, laying a baite under this pretence to surprize him. He suspecting no treacheries, was easily perswaded, notwithstanding that *Herod* misliked the course, who knowing the perfidious manner of the Barbarians, exhorted him rather to assaile *Pacorus*, and to assault and oppress his forces, when they were come unto him. Nevertheless *Hircanus* and *Phasælus* undertook this Embassage, and *Pacorus* (leaving with *Herod* two hundred horsemen, and ten of those whom they call free-men) conducted the Embassadours. Now as soon as they came into Galilee, the governours of the Cities in that countrey, came forth armed to meet them: *Barzapharnes* also at the first gave them friendly entertainment, and honoured them with presents; but anon after he began to practise treachery. For *Phasælus* and his attendants were conducted to a lodging that adjoyned the sea; where hearing tidings that *Antigonus* had promised one thousand talents, and five hundred virgins to the Parthians, he began already to supect the Barbarians. For a certain friend of his had given him an inkling that there were treasons intended against him that very night, and that his lodging was privily beset with a guard. And surely they had been surprised, had they not expected that the Parthians (who were round about Jerusalem) should be seized of *Herod*, fearing lest he having an inkling of their disaster, should betake himself to flight. And that this was true, they incontinently gathered by the guard that was set about them: For which cause there were certain of *Phasælus* friends, who counselled him, that without any more delay, he should betake him to his horse, and fly from thence: and amongst the rest, *Ofilius* was most earnest, who had wrought out of *Saramalla* a rich Syrian (who offered them his ships that road hard by to further their flight) all that which they pretended. But *Phasælus* would neither forsake *Hircanus*, nor leave his brother *Herod* in danger, but repairing to *Barzapharnes*, he told him, that he did him wrong to use these sinister practices against them. For that if he had need of money, he was more likely to receive it at his hands, then from *Antigonus*; and howsoever he wrought, it was an intolerable injury to put Embassadours to death, who came unto him under pledge of his honour, and had no waies offended him. But the Barbarian hearing these things, protested by an oath, that no one point of that which he had suspected was true; but that he was onely troubled with false surmize: whereupon he presently departed to *Pacorus*.

The Parthians complot treacheries against Phasælus.

CHAP. XXV.

The Parthians lead away Hircanus *and* Phasælus *into captivitie.*

AS soon as he was departed, certain of the Parthians took *Hircanus* and *Phasælus* prisoners, who mightily detested their perjuries. But the Eunuch that was sent unto *Herod*, had commandment given him to entice and train him without the city walls, and afterwards to aprehend him. But *Herod* was forewarned of this treachery, by certain messengers (who were sent by *Phasælus* to give him notice thereof) who being intercepted by the enemy in the way, and *Herod* getting notice thereof, he addressed himself to *Pacorus* (and

Hircanus and Phasælus surprised by the Parthians.

The year of the World, 3925. before Christs Nativity, 39.

(and those in greatest authority among the Parthians) as to them that were the masters: who subtilly dissembled, notwithstanding they knew how all things went, telling him that he should do well to repair with them without the wall to go and meet those messengers, who brought him letters; who had not as yet been seized by their adversaries, but came to certifie him of *Phasælus* good estate. But *Herod* gave them no credit, because he was already otherwaies advertised of his brothers surprisall, and had also far greater suspition of the Parthians by the sollicitation of *Hircanus* daughter, whom he had married. And although the rest made no account of her advertisements, yet *Herod* gave credit unto her, for that she was a most wise woman. Now whilest the Parthians were in deliberation what were best to be done (in that it was held no policy to make open assault upon such a man) they deferred the whole matter untill the next morning. Whilest thus they were debating of their differences, *Herod* came unto them, who rather giving credit to that which he had heard as concerning his brother (and touching the treasons intended against him by the Parthians) then to his adversaries, as soon as it was night, concluded to make use of the time, and to make away, without staying any longer amongst those uncertain dangers, which his enemies intended against him. For which cause he fled with those men of War which he had with him: and mounting his mother, his sister and his betrothed, whom he was to marry (who was *Alexanders* daughter, the neece of *Aristobulus*) and her mother (who was *Hircanus* daughter) and her younger brother, with all their family and train, he departed into Idumæa without espiall or suspition of the enemy. Amongst whom there was not one so hard or iron-hearted, who seeing such a pitifull spectacle, could not be moved to compassion, beholding the mothers drag away their little children, and abandon their countrey with tears and complaints: and that which was worse, to leave their friends in bondage, without any hope of comfort or redress.

The Parthians lay a plot to surprise Herod: he discovereth it, and preventeth them by flight.

Herod comforteth his friends in their flight.

But *Herod* mastered these misfortunes by his invincible courage, and for that he was a constant man in all fortunes, he exhorted every one of them whom he met in the way, to be of good courage; and not abandon themselves to immeasurable sorrow, for that by such means they might hinder his retreat, on which their sole and securest conservation depended: whereupon they for their part indeavoured themselves to digest their griefs, according to *Herods* exhortation. Mean-while he hardly refrained from laying violent hands on himself, by reason of the chariot wherein his mother rode, which overturned and had almost slain her; yea so much did this casualty terrifie him (for fear lest the enemy in pursuit should surprize him during these delaies) as that he drew and prepared his sword to kill himself, had not some assistants and followers stept in to him and staied the stroke, beseeching him instantly not to forsake them, and leave them subject to the enemies violence: assuring him that it was not the part of a valiant man to respect his own private interest, and neglect his friends perill. By these perswasions he was induced to hold his hands, both by reason of the apprehension of these words, which were spoken unto him, as also for that he was overruled by the multitude of those who would not permit his hand to execute his will: so that taking up his mother, and doing her all the service that the time permitted, he followed on his way, and with the speediest and neareſt means he could, he retired toward the Castle of Massada; where in the way, he oftentimes fought against the Parthians that charged and pursued him, and returned alwaies with victory from them. The Jews also were not in peace with him during this his flight; for scarcely had he travelled sixty stounds out of the City, but that they assailed him in the high way: but he put them to flight and obtained the victory, not like a desperate man enforced thereunto through necessity, but like a discreet, well furnished and valiant Souldier. So that in the very place where he obtained the victory against the Jews (after such time as he was made King) he builded a most sumptuous palace, and near unto the same a City which he called Herodium. Whilest he remained at Ressa (a borough of Idumæa) *Joseph* his brother came forth to meet him, and to consult with him as touching their whole estate, and to know of him what should become of that great multitude that followed them, considering that they had no Souldiers in pay, and the castle of Massada (whither he intended to flie) was too little to hold all the people: for which cause he sent away many to the number of nine thousand, willing them to disperse themselves here and there in the countrey of Idumæa; and for the better dispatch of their journey, he furnished them with victuals. As for himself, he took with him his most able Souldiers and inward friends, and repaired to the castle of Massada, in which place he left the women and their train, to the number of eight hundred or thereabouts: and furnishing the place with corn, water, and other provisions necessary, he went unto Petra the chiefest City of Arabia. As soon as it was day, the Parthians sacked all that which appertained to the Citizens of Jerusalem; and among other

Herod seeing his mothers chariot overturned, is ready to murther himself.

Herod retiring towards Massada, is assailed by the Parthians.

The Parthians spoil the Citizens of Jerusalem, and destroy Matissa.

other things they ſpoiled the palace; notwithſtanding they medled not with *Hircanus* money, which amounted to ſome three hundred talents. They left divers other things behind them alſo that appertained to *Herod*, and eſpecially that which had been tranſported into Idumæa by his mature providence. Neither were the Parthians content with the ſpoil of the City, but they forraged all the countrey round about, and razed Mariſſa a very rich City. Thus *Antigonus*, brought back into his countrey by the King of the Parthians, received *Hircanus* and *Phaſælus* that were priſoners: yet was he vehemently diſpleaſed, becauſe the women had eſcaped, whom according to his promiſe he intended to have delivered with the money: and fearing leſt *Hircanus* through the favour of the people ſhould be re-eſtabliſhed in his Kingdome (who then was priſoner in the cuſtody of the Parthians) he cut off both his ears, depriving him by that means from enjoying the Prieſthood any more, by reaſon of that maim, becauſe the law commandeth that they who are in that dignity ſhould be ſound in all their members. But *Phaſælus* is to be admired for his great courage at that time: for underſtanding that he muſt needs die, he was no waies diſmaied with death, but that which he held moſt miſerable and diſhonourable was, that he muſt needs die by the hands of his enemy. Seeing therefore that he could not diſpatch himſelf by other means, (becauſe he was bound and chained) he knockt out his own brains againſt a ſtone, and ſo ended his life (with as great honour as may be imagined in ſuch a deſperate eſtate) depriving his enemy of that power which he intended to practiſe in tyrannizing over him at his pleaſure. It is ſaid that the wound being very deep, *Antigonus* ſent privily Chirurgeons to cure him; and that under colour of healing him, they ſhould put poyſon into the ſame, where through he might die. But before *Phaſælus* gave up the ghoſt, he underſtood by a certain woman, that his brother *Herod* had eſcaped from his enemies: for which cauſe he endured his death with far greater cheerfulneſs and conſtancy, ſeeing that he left behind him ſuch a man as would revenge his death, and puniſh his enemies. But *Herod* was no ways diſcomforted with the greatneſs of thoſe adverſities which environed him round about, but was the more whetted on to finde out new inventions, and to adventure dangerous attempts. For he went unto *Malchus* King of the Arabians (to whom beforetime he had ſhewed much courteſie) hoping to receive the like of him in this time of his great neceſſity, and to draw ſome money from him either by loan or gift, according as he had often and very bountifully pleaſured him. For being ignorant of his brothers death, he endeavoured himſelf to ranſome him ſpeedily from his enemies, by paying his ranſome (which amounted to three hundred talents) and for that cauſe he led with him the ſon of *Phaſælus*, who was only ſeven years old, to leave him in pleadg amongſt the Arabians for the ſum that was demanded. But certain meſſengers came to him from *Malchus*, who charged him in the Kings behalf to retire back again, for that the Parthians had enjoyned him that he ſhould neither receive nor retain *Herod*. And this colourable pretence uſed he, becauſe he would not pay his debts: and hereunto was he perſwaded by the advice of the greateſt in authority among the Arabians, who pretended thereby to make themſelves maſters of that treaſure that *Antipater* had committed to their cuſtody. *Herod* anſwered them, that he repaired not into their countrey to give them cauſe of any trouble, but onely to conſult with them about certain matters of great importance touching his own eſtate, and that afterwards he was reſolved to depart, and withdraw himſelf into Egypt as ſecretly as might be poſſible. He returned therefore to a certain Temple, where he had left divers of his followers; and the next day he came to Rhinocura, in which place he heard tidings of his brothers death. But afterwards *Malchus* repented himſelf of his ingratitude, and ſpeedily ſent after *Herod*, but he could not overtake him: for he had gotten far onward on his way, and was already arrived in poſt near to Peluſium: where being denied his paſſage to Alexandria in thoſe ſhips that were there, he addreſſed himſelf to the Magiſtrates of the place, who highly reſpected and honoured him, and ſent him to the City where *Cleopatra* was; who entertained him kindly: yet notwithſtanding could ſhe not perſwade him to remain with her. Whereupon he repaired towards Rome (notwithſtanding the winter and thoſe grievous troubles that at the very ſame time afflicted Italy, as it was reported.) Embarking himſelf therefore to ſail into Pamphilia, he was toſt with a moſt cruel ſtorme; ſo that with great danger at laſt he arrived in Rhodes, having been inforced in the tempeſt to caſt into the Sea a good part of his ſubſtance. There met he with *Sappinas* and *Ptolomey*, two of his endeared friends. He found alſo that the City of Rhodes had ſuffered much miſery by *Caſsius* Wars: and although his means were very ſcant, yet profited he them in what he might, and cauſed their walls to be repaired, notwithſtanding that by ſo doing he greatly hindred himſelf. After that, he cauſed a little frigot to be built, and embarked himſelf with

The year of the world, 3925. before Chriſts Nativity, 39.

Antigonus reſtored to the kingdome by the Parthians, cutteth off Hircanus ears, to prevent his reinſtallment in the Prieſthood.

Phaſælus daſheth out his own brains.

Antigonus putteth poiſon into Phaſælus wounds inſtead of curing him.

Herod flieth to Malchus King of Arabia to borrow money.

Herod is commanded out of Arabia, and flieth into Egypt: from thence after ſome ſtormes he repaireth to Rome, where he certifieth Antonius of that which had befallen him.

The year of the world, 3925 before Christs Nativity, 39

his friends to repair into Italy, and arrived at Brundusium, and from thence went to Rome. The first to whom he discovered his misfortunes, was *Marcus Antonius*: to whom he reported all the occurrences in Judæa: and how his brother *Phaælus* was taken by the Parthians and slain; and how *Hircanus* was imprisoned with him. The manner also how they had established *Antigonus* King, under promise to give them one thousand talents, and five hundred of the fairest women, whom he intended to chuse out of his own race. Lastly, how he stole away by night, and rescued them; and escaping his enemies hands had afterwards endured many pains and miseries. Furthermore, that his friends were in great danger, and lest besieged; for which cause he had sailed by winter, and despised all dangers, onely to seek for assistance at his hands, on whom depended his hope, and last refuge.

CHAP. XXVI.

Herod *is made King of Jewry by the Romane Senate.*

Hedio & Rufinus, chap. 23. al. 25.

Antonius loved Herod, and hated Antigonus.

Cæsar Augustus Herods friend.

Antonius hearing all those alterations that had befallen *Herod* had compassion of his misery (bethinking himself of the estate and condition of great men, who are likewise subject to no less casualties) and the rather was he induced to do him good, both in remembrance of the friendship he had with *Antipater* his father, as also by reason of *Herods* promises of certain summes of money, if so be he were made King by his means, as he had been beforetime declared Tetrarch. But that which most moved him hereunto, was the hatred which he bare unto *Antigonus*, whom he accounted to be a mutinous man, and an enemy to the Romans fortune. On the other side, *Cæsar* was well inclined to succour him, both in regard of those armies which *Antipater* had brought into Egypt in his fathers service, as also becaus of the good hospitality and kindness that he had shewed him in all things; as in especial to gratifie *Antonius*, who was well affected towards *Herod*.

Herod admitted into the Senate, and declared King.

Whereupon the Senate being assembled, *Messala* and *Atratinus* brought forth *Herod*, and after they had praised him, and recited the benefits which the Romans had received by his father, and the great affection and good will which he bare to the people of Rome; they accused and declared *Antigonus* for the Romans enemy, not onely for his ancient crimes, but also for that in contempt of the Romans he had received the kingdome from the Parthians. Whilest the Senate was sore displeased at the report of these things, *Antonius* arose, and declared openly before them all, that in furtherance of the Parthian War, it were not amiss that *Herod* should be made King: which opinion of his was generally allowed, and finally ratified. The principall demonstration of the love and affection which *Antonius* bare unto *Herod*, was, that he not onely obtained him the kingdome, beyond all hope: for never thought he that the Romans would grant that dignity unto him, who were wont to reserve that honour to those of the Kings blood; and therefore he intended to have demanded it for his wives brother *Alexander*, and nephew to *Aristobulus* by the fathers side, and to *Hircanus* by the mother (which *Alexander* *Herod* afterwards put to death, as it shall be declared in place convenient) but also for that, within the term of seven daies, he sent him out of Italy with the unexpected titles of his felicity.

Herod intending the kingdome for his wives brother, enjoyeth the same himself

Herod ascendeth the Capitoll with Antonius and Cæsar.

As soon as the Senate was risen, *Antonius* and *Cæsar* issued forth, leading *Herod* between them, and being accompanied by the Consuls and other magistrates, went up into the Capitol to do sacrifice, and to place there this decree the Senate had made as touching this matter. The first day of *Herods* reign *Antonius* feasted him; and after this sort was he established King in the hundred eighty and fourth Olympiade, in the year wherein *C. Domitius Calvinus* twice Consul, and *Caius Asinius Pollio* were Consuls. Mean while *Antigonus* besieged those that were in the Castle of Massada, who were plentifully furnished with all things necessary (except it were water) for which cause *Joseph*, *Herods* brother, that was within, and two hundred of his friends, had concluded to flie unto the Arabians: for that they understood that *Malchus* had repented himself of the fault he had committed against *Herod*. But whilest they stood upon these terms, God poured down a huge rain on a certain night, that in short time filled their cisterns in such sort as that they had no more necessity to flie; and from that time forward they waxed confident: and for that this abundance of water befell them by Gods providence, they made a sally upon their enemies, in which they charged *Antigonus* Souldiers after such a manner, sometimes in open field, sometimes by covert assault, that they slew a great number of them. At that time *Ventidius*, a Roman Captain, was sent into Syria to drive the Parthians from thence, and after their departure he arrived in Jewry, making shew that he would assist *Joseph*: but in effect all his pretence was to draw money from *Antigonus*.

Herods family besieged by Antigonus in Massada.

Ventidius under pretext to help Joseph, fisheth to get money of Antigonus.

A *Antigonus*. Being therefore encamped near unto Jeruſalem, and having drawn ſufficient money from *Antigonus*, he retired himſelf with the greater part of his forces: and to the intent his deceitfull dealing might not be diſcovered, he left *Silo* with a company of his Souldiers: who likewiſe was honoured by *Antigonus*, for fear leſt he ſhould be cauſe of ſome new trouble, before ſuch time as the Parthians, whoſe coming he expected ſhould yield him aid.

The year of the world, 3926. before Chriſts Nativity, 38.

CHAP. XXVII.

Herod *returneth from Rome by ſea, and fighteth againſt* Antigonus.

B

AFter that *Herod* was come from Italy by ſea to Ptolomais, and that he had aſſembled no ſmall number of Souldiers both ſtrangers and his own countrey-men, he marched forward againſt *Antigonus*, and paſſed thorow Galilee. *Silo* and *Nentidius* alſo gave him aſſiſtance in this action, having received direction by *Gellius* from *Antonius*, that they ſhould aſſiſt *Herod* to recover his Countrey. But *Ventidius* was employed in appeaſing the troubles that were taiſed in the Cities by the Parthians: and as touching *Silo* he kept in Judæa, having been corrupted by *Antigonus*. But the further that *Herod* daily marched into the countrey, the more and more increaſed his forces; and all Galilee (except a very few) ſubmitted themſelves unto him. Whileſt therefore he C marched forward towards Maſſada, (being urged thereunto in that he was to relieve his parents that were beſieged therein) the City of Joppe would not grant him paſſage: for the Citizens thereof were his enemies: ſo that it behoved him firſt of all to ruinate the ſame, to the end he might leave no retreat or place of reſcous for his enemy on his back, if ſo be he made toward Jeruſalem. Upon which occaſion *Silo* laying hold, diſlodged his army and made thitherward: whom when the Jews did purſue, *Herod* ſallieth out with a ſmall company, and put them to flight, and ſaved *Silo*, notwithſtanding he fought very coldly and cowardly. Afterwards being ſeized of Joppe, he haſted onwards to deliver his friends that were beſieged in Maſſada; but part of the inhabitants ſubmitted themſelves unto him for the friendſhip they had born unto his father: another ſort of them, for the honour that they bare unto D him: the reſt admitted his government, in acknowledgement of thoſe benefits they had received from them both. But the greateſt part was thereunto moved by the hope they had conceived of their new elected King, and the confirmation of his government. Thus by theſe means was his army mightily increaſed.

Hedio & Ruffinus, chap. 24. al. 16.

Herod returning back out of Italy, leadeth forth his army againſt Antigonus.

Herod aſſaulteth Joppe, and taketh it.

Many ſubmit themſelves to Herod.

Whileſt thus he marched forward, *Antigonus* ſeized thoſe places that were fitteſt to lay ambuſhes in, or to fight at advantages by the way (notwithſtanding that by thoſe means and ſtratagems he did but ſmall or no hurt at all to his enemy;) ſo that *Herod* raiſed the ſiege, and diſcharged his friends out of the Caſtle of Maſſada: and after he had taken the fort of Reſſa, he approached Jeruſalem, being attended to *Silo*'s army, and by divers Citizens of the City, who were afraid of his power. And when as he had pitched his camp to the weſt- E ward of the City, thoſe that kept the watch and guard on that ſide, ſhot their arrows and caſt ſome ſtones againſt him: divers likewiſe trouped forth, and fought, hand to hand againſt thoſe that were planted there: For which cauſe firſt of all *Herod* cauſed proclamation to be made round about the walls, ſignifying unto them that he reſorted thither for the common profit of the people, and for the conſervation of the City, without intent of revenge or memory of any wrongs that his private enemies had offered him, promiſing his moſt free pardon to all thoſe whoſoever had hainouſly offended him. Hereunto *Antigonus* made this anſwer (turning his ſpeech to *Silo* and the Romane Souldiers) that contrary to all juſtice they gave the kingdome to *Herod*, who was a private man, and an Idumæan (that is to ſay, a half Jew) whereas it hath been a cuſtome to beſtow the ſame on them that are of the line of the F Prieſts. For albeit at that preſent they were diſpleaſed with him, for that he was ſeized of the Kingdome by the means of the Parthians, and had reſolved with themſelves to diſpoſſeſs him; yet that there were divers others of that royall race, who might be made Kings according to the law, who have no wayes miſdemeaned themſelves towards the Romanes; and moreover there are Prieſts, who ſhould not be juſtly and uprightly dealt withall, if they ſhould be deprived of that honour which appertaineth unto them. Whileſt they debated the matter after this manner between them, and grew to hot and injurious taunts the one againſt the other, *Antigonus* commanded his men to aſſail thoſe that were near unto the wall: who ſhooting many arrows with great courage againſt them, drave them eaſily from the Tower they kept.

Reſſa taken, & Maſſada delivered from the ſiege, after which Herod marcheth towards Jeruſalem.

Herod proclaimeth about the walls of Jeruſalem, that he repaireth thither for the good of the people, and the common weal.

Antigonus upbraideth Herod that he is but half a Jew, and of no kingly race.

The enemy repulſeth Herods power from the wall.

The year of the world, 3927. before Christs Nativity, 37.

At that time *Silon* gave manifest proof that he had been corrupted by money: for he suborned divers of his souldiers, who cried out that they had want of victuals, and demanded greater pay for their maintenance, and requested that they might be placed in some convenient garrisons to winter in, for that the places round about the City were desolate; because all necessaries for maintenance of life had been taken away and wasted by *Antigonus* Souldiers. Thus was the whole army troubled; so that each of them prepared themselves to dislodge. But *Herod* importuned and cried out upon the Captains and Souldiers that were under *Silons* charge, telling them that it concerned them not to abandon him whom *Cæsar*, *Antony* and the Senate of Rome, had sent thither: That for his own part he would give order that they should have abundance and foison of whatsoever they demanded; and incontinently departing from them (after he had presented them with this request) he deprived *Silon* of all colour and pretext of flight, for he caused an incredible quantity of victuals to be brought them; and commanded his friends that inhabited the confines of Samaria, to bring them corn, wine, oyl, cattel, and all other such provision from Jericho, to the end that from that time forward the Souldiers might want nothing. *Antigonus* was not ignorant thereof, so that he incontinently sent men thorowout the countrey, who might intercept and surprize the purveiours and victuallers. Who folllowing *Antigonus* commandment, assembled a great number of Souldiers near unto Jericho, and encamping in the mountains, espied and watched those that brought the victuals. Mean-while *Herod* lay not still, but took with him ten companies, five of Romane Souldiers, and five of Jews, with whom he intermixed some forrain Souldiers, with some few horsemen, and came to Jericho; where being arrived, he seized the Town, which was abandoned by the inhabitants, of whom five hundred with their wives and children were retired into the top of the mountains, whom he took, and afterwards set at liberty: but the Romane Souldiers, entring into their houses, and finding them full of all sorts of moveables, they spoiled the same. And the King having left a garrison in Jericho, returned to his own place, dismissing the Romane army to go and winter in the conntries lately surrendred unto him; namely, in Idumæa, Galilee, and Samaria. *Antigonus* also purchased this favour at *Silons* hands by store of bribes, that part of his army was lodged in Lydda, all which he did to currie favour with *Antony*.

Silon suborneth some of his Souldiers, to take an occasion to depart from Jerusalem.

Herod procured & furnished the army with victuals and abundant munition.

Antigonus sendeth out Souldiers to surprize Herods victualers.

The Romans sent to their garrisons to winter.

Whilest thus the Romans lived in all abundance and bare no arms; *Herod* would not be still, but sent his brother *Joseph* into Idumæa, with one thousand footmen, and four hundred horse; and himself resorted to Samaria, where his mother and his other parents kept, who beforetime were departed out of Massada. After this he went into Galilee to surprize certain castles which were held by *Antigonus* garrisons, and being arrived at Sephoris (during a great snow) after that *Antigonus* garrisons were departed out of the foresaid castles, he found a great abundance of all sorts of necessary munition. And there having notice of certain theeves, who inhabited in caves, he sent a troop of horsemen, with three companies of footmen, against them: whom he commanded to do justice on those robbers (now the place where they kept, was not far from a borough called Arbela:) and fourty daies after, he himself with all his army resorted thither. Now whereas the enemies issued out against him with a hardy resolution, the left wing of his squadron retired and fainted; but he coming on with his main battel, put them to flight, who were already almost masters of the field, and made those of his followers that fled, to turn their faces, and to pursue their enemies as far as the floud Jordan: who fled some of them by one way, some by another; so that he drew all Galilee under his subjection, except those that inhabited and held the caves. He distributed money also amongst his Souldiers, and gave each Souldier an hundred and fifty drachmes, and far more unto their chieftains, and afterwards sent them to winter in garrisons near at hand.

Robbers.

Herod fighteth with his enemies in Galilee, and overcometh them, and bringeth all Galilee under his subjection.

About this time *Silon* and his Captains, who had passed the Winter in the said garrisons, came unto him (for that *Antigonus* would no more furnish them with victuals:) for he gave them maintenance for no more time then a moneth, commanding those that dwelt round about them, to spoil the countrey, and afterwards to retire themselves into the mountains, to the end that the Romans might be destitute of necessary maintenance, and by that means might be consumed with famine. *Herod* gave *Pheroras* his youngest brother the charge of that provision, commanding him to inclose the fort of Alexandrion with a wall; who speedily brought to pass that the Souldiers had all sorts of necessaries at commandment: he re-edified also the fort of Alexandrion which had been laid desolate. About that time *Antony* sojourned in Athens, and *Ventidius* was in Syria, who having sent for *Silon* to accompany him against the Parthians, did first of all charge him to assist *Herod* in that War: and afterwards

Antigonus refuseth to victuall the Romane army.

Ventidius sendeth for Silon to War against the Parthians.

A afterwards to excite the provincial confederates to further his War. But *Herod* diſmiſſing *Silon* and his company to follow their deſtinated Wars with *Ventidius*, did in his own perſon lead out his Souldiers againſt thoſe theeves that lived in dens. Now theſe caves were ſcituate in the moſt higheſt and inacceſſible mountains, impregnable through narrow paths enviroined with ſharp rocks, wherein the robbers inhabited ſecretly, with all their families. King *Herod* cauſed a certain number of coffers to be made, faſtned to iron chains, which he cauſed to be let down by an engine from the top of the mountain (becauſe it was neither poſſible by reaſon of the ſteepineſs of the hill to aſcend the ſame from beneath, neither from above to creep downward againſt them.) Theſe cheſts were filled with Souldiers, armed B with great hooks to draw theſe theeves unto them, and to break their necks headlong from the height to the bottome. But the uſe of theſe coffers was dangerous, for it was neceſſary to let them down an infinite depth into the caves, eſpecially for that the theeves had neceſſary munition among them: notwithſtanding when they had gotten down, none of the theeves durſt peep out of the mouthes of their caves, but fear conſtrained them to hold themſelves quiet; but a certain Souldier having girt his ſword by his ſide, and taken hold of the chain with both his hands whereto the coffer was faſtned, ſlid down as far as the entry of the cave: and being diſpleaſed that no one iſſued out, he ſhot divers arrows at thoſe that were within, and wounded them; and after that, with his hook he drew thoſe unto him who reſiſted him, and tumbled them down headlong from the ſteepy rock: which done, he ruſhed in upon thoſe that were within the cave, and ſlew many of them, and afterwards C returned and reſted himſelf in his coffer. Divers hearing the groans of thoſe that were wounded, were ſurpriſed with fear and deſpair of their life, but the nights approach was the cauſe that the matter was not fully atchieved, and many of them (receiving notice of the Kings free pardon by a Herauld) ſubmitted themſelves. The next day they renewed and continued the ſame manner of fight, and divers iſſued out of their coffers to fight upon the outward entrances of the caves, into which they caſt fire, which (for that there was great quantity of wood in the caves) did quickly burn. Within theſe caves there was a certain old man apprehended, with his wife and ſeven ſonnes: who being required by them that he would ſuffer them to go and ſubmit themſelves to their enemies, took up the entry of the cave, and as his ſonnes advanced themſelves to iſſue out he ſlew them, untill ſuch time as D he had maſſacred them all, and after them his wife; and finally, when he had caſt their dead bodies down the rocks, he threw himſelf down headlong after them, preferring death before ſervitude. Yet before his death he reviled *Herod* in bitter words, and upbraided him of his obſcurity and ignoble race: and although *Herod* (who ſaw all that which had happened) ſtretched out his hand unto him and promiſed him pardon, yet would he not reſpect him; and by this means were all theſe caves entred, and the theeves therein taken.

The year of the world, 3927. before Chriſts Nativity, 37.

Hedio & Ruffinus, chap. 25.

Herod leadeth his Souldiers againſt thoſe theeves that held the caves.

Herod letteth down his Souldiers from the top of the mountain in coffers.

A certain old man killeth his wife and ſeven of his ſonnes, and at laſt caſteth himſelf headlong from the rock.

Now when the King had eſtabliſhed *Ptolomey* captain over the ſouldiers in that region, he retired himſelf into Samaria, with ſix hundred horſemen, and three thouſand footmen, with a reſolution to fight with *Antigonus*, and to end their quarrel. But *Ptolomey* had but E very ſlender ſucceſs in his government: for they that before-time had troubled the countrey of Galilee, ſallied out upon him, and overthrew him. After which execution they fled into the Mariſhes and unacceſſible places, where they robbed and ſpoiled all the countrey. But *Herod* returning and ſetting upon them, puniſhed them: for he ſlew ſome of them, and the reſt were conſtrained to flie into ſtrong places, where he beſieged them and entring their fortreſſes perforce, ſlew the men, and deſtroyed their fortifications: and having brought this rebellion to an end, he condemned the Cities to pay him the ſum of one hundred talents. Mean while, *Pacorus* was ſlain in the War, and the Parthians were diſcomfited with him; which was the cauſe that *Ventidius* ſent *Machæras* to ſuccour *Herod* with two legions and 1000, horſe, and that by the commandment of *Antonius*. But *Machæras* was drawn F by *Antigonus*, who corrupted him with money: and notwithſtanding *Herods* contradiction & diſſwaſion, yet reſorted he unto him, alleadging that he did it to look into his actions. But *Antigonus* ſuſpecting his ſudden approach, entertained him not, but cauſed him to be darted at and driven thence, giving him to underſtand by his entertainment, what opinion he had of him, and how he was affected towards him: who at that time perceived plainly that *Herod* had given him good counſel, and that himſelf had miſdone in misbeleeving his advice: for which cauſe he returned to the City Emaus, and ſlew all thoſe Jews whom he met withall in the way, whether friends or enemies: ſo highly diſpleaſed was he at that which had happened. *Herod* ſore moved hereat, came to Samaria, reſolving with himſelf to poſte unto *Antonius* to complain of theſe aggrievances; conſidering that he had no need of ſuch

Herod retireth toward Samaria, to fight with Antigonus.

Herod puniſheth the rebels in Galilee.

Ventidius overcometh Pacorus and the Parthians in battel.

Machæras killeth many Jews.

Herod reſolving to exert to Antonius, and to accuſe Machæras, is reconciled by him, and leaveth his brother Joſeph with an army behind him.

The year of the world, 3927 before Christs Nativity, 37.

Herod repaireth to Antonius at the siege of Samasata, and in the way killeth many Barbarians.

associates, who did him more harm then his enemies; whereas of himself he was able to make good his War against *Antigonus*. But *Macheras* hasted after him, requiring him to stay, and to travel no further on that journey, of if he might not be delivered, he prayed him to leave his brother *Joseph* behind him, who might with them make War against *Antigonus*. By these perswasions and instant intreaties of *Macheras*, he was somewhat appeased: so that he left his brother *Joseph* behind him, with an army; charging him no way to hazzard his fortune, or to fall at oddes with *Macheras*. As for himself he hasted toward *Antony*, who at that time besieged Samosata (a City scituate near unto Euphrates) having with him an army of his associates, both horsemen and footmen. When *Herod* was arrived in Antioch, he found divers men assembled there, who were desirous to go and seek out *Antony*: but they durst not set forward on the way, for fear lest certain Barbarians should set upon them, and kill them in their journey: these did *Herod* assure, and offered himself to be their guide upon the way. Now when they came to their second bait, some two daies journey off Samosita, the Barbarians laid an ambush for them, and had barred up the way with hurdles, and had likewise hidden certain horsemen thereabouts, who should lie in covert untill such time as the passengers had recovered the Plain. Now when the foremost were past, the ambush consisting of about some five hundred horsemen, suddenly charged *Herod* who was in his rereward; when as therefore they had broken the former ranks whom they had met, *Herod* with his troop that was about him, incontinently repulsed them; and after he had encouraged his followers, and whetted them on to the fight, he wrought so much, that he made those that fled to turn their faces, and to fight, so that the Barbarians were put to the sword on all sides. The King also pursued them so long, untill at last he recovered that which had been taken by them, which was a certain number of sumpter-horses and slaves. But being charged afresh by others, and they in greater number then those who encountred him at first, he likewise (rallying his forces together) charged and overcame them; and killing divers of them, he secured the way to those that followed after, who all of them acknowledged him for their preserver and guide.

Herod was honourably entertained by Antonius and his host.

When he drew near unto Samosata, *Antony* sent out his army in goodly array to meet and honour him, and withall to succour him, in that he had heard that the Barbarians had assailed him. As soon as he came to *Antony*'s presence, he entertained him kindly; and after he had heard that which had befaln him in the way, he embraced him in admiration of his vertue, and did him great honour, as to him whom a little before he had raised to a royal dignity. Not long after this, *Antiochus* surrendred the sort of Samosata to *Antony*, and upon this occasion the War was ended. Whereupon *Antony* committed the Province with the army to *Sosius*: and after he had commanded him to succour *Herod*, he departed into Egypt. *Sosius* therefore sent two legions of Souldiers before into Judæa to succour *Herod*, and afterwards he followed with the rest of his army.

The year of the World, 3928. before Christs Nativity, 36.

Sosius hath the army committed to his charge by Antonius, who departeth into Egypt.

Joseph Herods brother is slain by Antigonus.

The Galileans revolt from Herod.

Macheras fortifieth Gath.

Herod departeth from Daphne a suburbe of Antioch, into Galilee.

Herod fighteth with the Galileans, and overcometh them, and driveth them in to a Castle.

In the mean while *Joseph* died in Jewry, on this occasion that ensueth: For forgetting his brother *Herods* commandment which he gave him at such time as he repaired to *Antony*, he took to him five companies of Souldiers which *Macheras* had left him, and marching towards Jericho to gather in the fruits of the field, he pitched his tents upon the mountains: And for that the Roman troops were but newly levied, and consisted of those men who were untrained in the Warres, and for the most part were gathered out of the countrey of Cœlosyria: the enemies having advertisement hereof, assailed and surprized him in certain places of disadvantage, where there was a hot skirmish between them, in which *Joseph* died fighting valiantly; and all his army was discomfited: for six companies of them were slain. After that the dead bodies were at *Antigonus* command, he cut off *Josephs* head, which *Pheroras* his brother ransomed for the price of fifty talents. Which done, the Galileans revolting from their Governours, drowned *Herods* partakers in the lake; so that divers commotions and troubles were raised in Jewry. *Macheras* he fortified the castle of Gath. This misfortune of *Josephs* was reported to the King, in a certain suburb of Antioch called Daphne, who before the tidings, had already conceived some suspition and fear, grounded upon certain dreams, which gave him certain intelligence of his brothers death. Departing therefore from thence with all expedition, he arrived near to the mount Libanus, where he took about eight hundred men with him, and the Roman legion which he had, and from thence came to Ptolomais; from whence he departed with his army by night, and crossed Galilee with them. Whereupon the enemies came forth against him, and were overcome by him, and shut up in a fort from whence they were departed but the day before; where *Herod* assailed them by break of day: But being unable to offer them any prejudice, by reason of the indisposition of the weather, he led his men into the villages near adjoyning. But when *Antonius*

second

A second legion was come, and annexed to his forces; they that were within the fort were dismayed, and forsook the same by night. So that *Herod* marched with all diligence to Jericho, with an intent to revenge his brothers death; and being encamped near unto the same, he banquetted and entertained the Chieftains of his army; and after the feast was ended, and he had dismissed his company, he withdrew himself into his lodging. In which place it appeared, how much God loved the King: for the roof of the house where he had solemnized his feast fell down without hurt to any one whomsoever: for no one was left within it. Whence it came to pass, that each one perswaded himself that *Herod* was beloved by God; considering he had avoided so great and unexpected a peril.

The year of the world, 3928. before Christs Nativity, 36.

The house wherein Herod solemnized his feast, fell down when the guests were gone, without any mans detriment.

The next day, six thousand of enemies came down from the top of the mountains to fight with him, who affrighted the Romans, and their forlorn hope chased *Herods* Souldiers
B with darts, and stones, who was himself also hurt in the thigh with an arrow. *Antigonus* sent a Captain to Samaria, whose name was *Pappus*, with some Souldiers, intending thereby to signifie unto his enemies, that he had more men of War then he needed. *Pappus* drew near to *Macharas* the Roman Captain: and as touching *Herod*, he took five Cities by force, and put some two thousand of them that were in garrison to the sword; and afterwards (having set the houses on fire) he went out to encounter *Pappus*; who was encamped in a borough called *Isanas*. Divers that came from Jericho and Jewry submitted themselves to *Herod*, who drawing near the enemy (who marched forward with great hardiness, fought with him and overcame him, and being inflamed with a great desire he had to revenge his brothers death, he pursued them that fled, and slew them even within their borough. These houses were
C incontinently filled with men of war, and divers fled and hid themselves upon the tops thereof, who were at last taken; for the roofs of the houses were beaten down, and he saw that all were filled with Souldiers, whereby divers were slain by stones that were darted at them from above, and afterwards cast and killed them by heaps; which was the most grievous spectacle of all those that had hapned in those Wars, to see an infinite number of bodies hidden one under another amidst the rooms of the houses.

Herod wounded by his enemies.

Antigonus sendeth Pappus to Samaria.

Fight in the houses.

This exploit of *Herod* did very much abate the courage of his enemy, who hereafter expected far more worse fortunes at his hands: For a man might have seen them flie away in heaps: and had not a sudden and forcible tempest faln upon them, the triumphant army of *Herod* had incontinently entred Jerusalem with assurance of victory, which had made a final
D end of all that War. For *Antigonus* each day bethought him how to flie away, and to forsake the City. But for that it was already grown dark, *Herod* commanded his souldiers to refresh themselves; and for that he himself was weary, he entred into his lodging to bathe himself, in which place he overwent a mighty misfortune, from which he escaped by Gods providence. For (whereas he was naked and accompanied with one only servant to attend him) at such time as he bathed, there were a certain number of armed enemies hidden in that lodging, who were fled thither for the fear they had: and during the time that *Herod* bathed, the first amongst them issued with his naked sword and got the door; and after him the second; and the third no less armed, without offending the King, for the fear that they had of his
E presence: and content to escape in their own persons, without the prejudice of other men. The next day he sent *Pappus* head to his brother *Pheroras*, who was slain by his own sword in revenge of the injury offered to *Joseph*. When the tempest was done, he departed from thence, and approached near to Jerusalem, and encamped near unto the City. This was about the third year since he was created King at Rome; and encamping himself in the places which were (as he thought) fittest for battery; he addressed himself towards the Temple side, resolving to batter and make breach in that place in like manner as *Pompey* had done before him. Having therefore erected three bulwarks in three places, he builded Towers thereon by the assistance of many workmen: and by means of a great quantity of wood, which he caused to be cut down round about the place: and having appointed such men as
F were of ripe judgement to oversee these works, he left his army well provided, and resorted to Samaria, to marry with the daughter of *Alexander*, who was *Aristobulus* son, to whom he was betrothed, according as I have heretofore declared.

The year of the World, 3929. before Christs Nativity, 35.

Herod being alone and naked in his house, escaped unhurt amongst many armed enemies.

Herod sendeth Pappus head to his brother Phæroras.

Herod besiegeth Jerusalem.

Herod repaireth to Samaria to marry Alexanders daughter.

CHAP.

The year of the World, 3929. before Christs Nativity, 35.

CHAP. XXVIII.

Antigonus *is discomfited by* Sosius *and* Herod.

Hedio & Rufinus, chap. 26. al. 27.

After this marriage was solemnized, *Sosius* repaireth thither through the countrey of Phœnicia, and having first of all sent his army thorow the continent, he himself also resorted thither with many as well footmen as horsemen: thither also repaired the King from Samaria, with no small army, to annex himself with the old bands: for he had about thirty thousand men. All these assembled themselves together near unto the walls of Jerusalem, and planted their siege nigh unto the wall of the City that extendeth towards the Northward. The army contained eleven legions of footmen, with six thousand horsemen: besides the succours that came from Syria. Of this army there were two Generals: namely, *Sosibius* who was sent by *Antonius* to succour *Herod*: and *Herod* himself, who made War for himself, with an intent that having dispossessed *Antigonus* (whom he had proclaimed enemy to Rome) he himself might be King in his place, according to the Senates decree. Those Jews that were within the enclosure of the walls (that is to say, almost all the nation) resisted the Herodians with great courage and affection, vaunting and boasting much of the Temple of the Lord, and wishing all good hap and success to the people; namely, that God would deliver them from all dangers: and spoiling all provision without the City, that was either behoveful for the use of man and beast, by their secret thefts and excursions also they made the very besiegers destitute of relief and victuals. Which inconvenience *Herod* so well prevented, that he forestalled their means of theft, and laid ambushes in place convenient to cut them off. As for victuals, he sent his footmen to fetch his provision from far; so that within a very little space they had abundance of all that which was necessary in the campe. He erected also with no less carefulness three bulwarks, by the diligent labour of a great number of workmen: for it was summer time, and neither was the air incommodious, or negligence of the workmen such, but that they presently furnished and finished them. Afterwards having raised their engines upon them, they battered the wall, with as much violence and diligence as was possible: notwithstanding all this, they did no waies amate those that were within; who for their parts used all the cunning that might possible be to defend themselves, and by divers sallies set fire upon the enemies engines; and burnt not onely those that were half made, but those that were wholly perfected: and when necessity drave them to handy-strokes, they shewed no less valour then the Romanes courage; but they were inferiour unto them in skill and martial discipline. And when as the first wall was beaten down, they builded up a new, and countermined against those mines that were made by the enemy; so that they fought under ground hand to hand. Thus using despaire rather then courage, they sustained the War to the uttermost; yea, notwithstanding they were besieged by a great army, and pressed by famine and want of victuals: for the year wherein the siege was continued was the seventh, in which the earth was unmanured, which by us is called the year of rest. But finally, twenty chosen Souldiers first of all mounted upon the wall; and after them one of *Sosius* Centurions: for the first wall was taken in the fourtieth day after the siege, and the second on the fiftieth, and some galleries were burned, which were near unto the Temple: which (as *Herod* said) were burned by *Antigonus*, to bring him into more hatred among the Jews. When the outward part of the Temple, and the lower part of the City were taken, the Jews fled into the Temple, and into the higher Town, for fear they had, lest the Romans should hinder them from offering their daily and ordinary sacrifices unto God: and they sent Embassadours to their enemies, to require that it might be lawfull for them onely to bring in certain beasts to offer them for sacrifices. Which *Herod* their King granted them, hoping by this means that they would submit themselves and yield up the places. But perceiving that his opinion failed him herein, and that they obstinately resisted him, to continue the soveraignty in *Antigonus*, he gave the assault, and took the City by force: where all things were incontinently filled with murthers, in that the Romans were displeased, because they had so long time continued the siege; and the Jews that were on *Herods* side enforced them utterly to exterminate all those that were of the contrary party, so that continual slaughters ranged and raigned every where, both in porches, and in the houses whereinto they entred: Neither did the religious reverence of the Temple save those suppliants that resorted thither for safety, but that without all compassion both old and young were slaughtered: Neither did their murthering hand spare or refrain from women; nay not so much as from young infants. And although the

Sosius and Herod lead a mighty army against Jerusalem.

Herod prevents the dearth.

The Jews without fear resist those that besieged them.

The outward part of the Temple, and the lower City taken.

The Jews flie to the upper City, and the Temple Jerusalem taken.

A the King beſought and requeſted them to forbear them, yet no man gave over, but all ſorts of perſons were murthered by them, without reſpect either of ſex or age. *Antigonus* inconſiderate of that eſtate wherein he had been, or the fortune and diſaſter that at that preſent attended him, came down from the Tower and humbled himſelf on his knees before *Soſius* feet; who having no compaſſion of the change of that eſtate wherein he ſaw him, outragiouſly ſcorned him, calling him *Madam Antigona*: yet left he him not without guard after the manner of a Woman, but faſt bound for his further aſſurance. But *Herod* was buſied in deviſing how he might moderate his aſſociates and ſtrangers, after he had the upper hand over his enemies: For the ſtrangers ſwarmed into the City by heapes, and not onely into the Temple, but alſo into the Sanctuary. He therefore exhorted ſome, and threatned other ſome, and reſtrained the reſt by force of arms; and he was more troubled at that preſent in B being a Conquerour, then if he had been conquered: for that thoſe things that were not lawfull to be ſeen, were beheld by prophane men. He prevented likewiſe the ſpoile of the City, as much as in him lay: Beſeeching *Soſius* moſt inſtantly, to preſerve it to the utmoſt, asking him if the Romans would leave him King of a deſart, after they had voided the City of men and goods? Alleadging furthermore, that he eſteemed the government of the whole World of no value, in regard of the life of one of his Citizens. *Soſius* anſwered, that it was reaſon that the pillage ſhould be given to the Souldier, who had borne the hazard of the ſiege: whereunto *Herod* anſwered, that he would ſatisfie every man out of his own treaſury; and by this means, he ranſomed the reſt of the City by fulfilling thoſe promiſes: For he gave many mighty gifts unto every one of the Souldiers, and by proportion unto the C Captains: but above all, he royally rewarded *Soſius*; ſo that every one of them departed very rich in ſilver.

The year of the World, 3929. before Chriſts Nativity, 35.

Antigonus ſubmitteth himſelf to Soſius.

Herod ſore trobbled in Pacifying the ſtrangers.

The ſpoile of the City hindred.

These calamities hapned in the City of Jeruſalem, in the year wherein *Marcus Agrippa* and *Canidius Gallus* were Conſuls, which was in the hundred, foureſcore and fifth Olympiade, in the third moneth, on the daies wherein the ſolemn faſt was celebrated; as if this affliction had jumpt together in one iſſue and inſtant with that of *Pompeys*; for on the ſame day had the ſame City been taken twenty and ſeven years before. *Soſius* offered a crown of gold unto God, and afterwards departed from Jeruſalem, leading *Antigonus* priſoner with him unto *Antony*. But *Herod* fearing leſt if *Antigonus* ſhould be kept by *Antony*, and ſent to Rome, he ſhould debate his title with him before the Senate by proteſt that he was deſcended of the royall Line; whereas *Herod* was but a Plebeian and common perſon; and that although he had offended the Romans, and thereby might not deſerve to be King; yet at leaſt his children, who were of the Princely Line, were not to be denied their title: *Herod*, I ſay, fearing theſe things, wrought ſo much by force of his money with *Antony*, that he cauſed him to put *Antigonus* to death, ſo that at that time *Herod* was truly delivered from all his fear. Thus ended the eſtate of the Aſmoneans, after one hundred twenty and ſix years. This family was famous both for their nobility, and alſo by reaſon of their Sacerdotal dignity, and for the noble actions and exploits which their anceſtors had atchieved for our nation; but they loſt their authority through their mutual factions; which ſoveraignty was derived to *Herod* E *Antipaters* ſon, who was ignoble by birth, and of mean friends; who were ſubjects and vaſſals to Kings. See here what we have received from our anceſtors, as touching the end of the race of the Aſmoneans.

When Jeruſalem was taken.

Herod bribeth Antonius with money to make away Antigonus.

The end of the Aſmonean family, and the extinction of their Prieſthood.

The

The *Fifteenth Book* of the *Antiquities* of the Jews;

Written by *Flavius Josephus*.

The contents of the Chapters of the Fifteenth Book.

1. *Jeruſalem being overcome by* Soſius *and* Herod, Antigonus *is healed by* Antony's *commandement.* Herod *maketh away the chiefe friends of* Antigonus.
2. *How* Hircanus *being diſmiſſed by the Parthians, returneth to* Herod.
3. Herod, *after he had made* Ariſtobulus (*his wife* Mariamnes *brother*) *high Prieſt, practiſeth and worketh his death.*
4. Cleopatra *thirſting after the Kingdomes of Jewry and Arabia, laboureth to beg a part of them at* Antonies *hands.*
5. *The arrival of Queen* Cleopatra *in Judaa.*
6. Herod *maketh War againſt* Aretas, *at ſuch time as* Antony *was overthrown by* Cæſar *in the Actiac War.*
7. *Of the earthquake in Jewry.*
8. Herods *Oration to his army.*
9. Herod *intending to repaire unto* Cæſar, *doth of neceſſity kill* Hircanus.
10. *How* Herod *obtained the continuance of his Kingdome of Judaa at* Cæſars *hands.*
11. Herod *maketh away* Mariamne *through falſe calumniations of her enemies.*
12. *Of the famine that afflicted the land of Jewry.*
13. *The building of Cæſarea.*
14. Herod *buildeth a new Temple in Jeruſalem.*

CHAP. I.

Jeruſalem being taken by Soſius *and* Herod, Antigonus *is healed by* Antony's *command*: Herod *maketh away all his chiefeſt friends.*

The year of the world, 3930. before Chriſts Nativity, 34.

IN the former book I have declared how *Soſius* and *Herod* took the City of Jeruſalem by force, and with it *Antigonus* priſoner: now will we alſo declare that which hath ſubſequently followed: for after that *Herod* had obtained the abſolute government over the whole land of Judæa, he advanced all thoſe among the common people, who favoured his proceedings: as for thoſe who were oppoſed againſt him, there paſſed not a day wherein ſome one or other of them ſuffered not puniſhment. But amongſt the reſt, *Pollio* the Phariſee, and *Sameas* his Diſciple, were highly honoured by him: For during the time of the ſiege of Jeruſalem, they counſelled the inhabitants to receive and entertain *Herod*: for which cauſe he reſpected them accordingly. This *Pollio* in times paſt (when *Herod* was found guilty of death) foretold *Hircanus* and the reſt of the Judges in way of exprobration, that being abſolved by them, he ſhould one day inflict puniſhment on them all. Which prediction God in proceſs of time approved by the event: no ſooner therefore became he maſter of Jeruſalem, but he gathered together all the rich houſhold ſtuffe that was in the Palace; and furthermore having ſpoiled the rich men of their goods, and by this means levied a great ſum of gold and ſilver, he ſent great preſents to *Antony* and his friends. Moreover, he condemned five and fourty of *Antigonus* principal and nobleſt favourites to death, ſetting ſtraight watch about their doors, that none of them might be carried out under colour of being dead. The dead bodies likewiſe were trodden under foot: and all the gold, ſilver, or jewels that was to be found amongſt them, was carried to the King, and converted to his uſe, ſo that there was no end of theſe miſeries. For the covetouſneſs of the Conquerour (whoſe greedy and thirſty deſire could hardly be quenched) laid hold on whatſoever was theirs. And for that it was the ſeventh year, it neceſſarily came to paſs that the land was left

Herod preferreth his favorites, and killeth his enemies

The Phariſees honoured by him.

Pollio foreprophecied Herods tyranny.

The ſlaughter of them that were of Antigonus faction.

left unmanured; for we are forbidden to sow in this year. *Antony* having taken *Antigonus* prisoner, resolved to keep him in prison untill the time of his triumph: But after he had received tidings that the nation of the Jews were ready to innovate and rebell, and continued their good affection towards *Antigonus*, in regard of the hatred they conceived against Herod; he concluded with himself to take his head from him at Antioch: for the Jews could scarcely contain themselves. *Strabo* of Cappadocia testifieth no less in these words: Antony *having brought* Antigonus *the Jew to Antioch, caused his head to be cut off; and was the first among the Romanes that hath caused a King to be beheaded in this manner: supposing that the Jews might never otherwise be induced to change their opinions, and receive* Herod: *yet this opinion of his was not answerable to equity. For notwithstanding whatsoever impulsion he might devise, yet could they not be induced to call him King: in so high estimate and account held they their former King.* But Antony *supposed that that infamy would obscure his renown, and lessen the general hate that they bare to* Herod. *See here what* Strabo *writeth.*

The year of the world, 3930. before Christs Nativity, 34.

Antigonus beheaded. Strabo of Antigonus.

Hedio & Rufinus, chap. 2.

As soon as the high Priest Hircanus (*who was prisoner among the Parthians*) *heard that* Herod *had taken possession of the Kingdome, he returned back unto him, being delivered after this manner following;* Barzapharnes, *and* Pacorus, *Princes of the Parthians, had taken* Hircanus, *who was first high Priest, and afterwards King, and with him* Phasælus, Herods *brother, and led them away prisoners with them into their own countrey:* Phasælus *not able to endure the dishonour of imprisonment, and preferring an honourable death before a reproachfull and ignominious life, murthered himself, as I have heretofore declared.*

Hircanus hearing tydings that Herod had obtained the Kingdome, returneth unto him.

CHAP. II.

How Hircanus *dismissed by the Parthians, returned unto* Herod.

Phraates King of Parthia, understanding how nobly *Hircanus* was descended, who was brought prisoner unto him, entertained him graciously: and for this cause drew him out of prison, permitting him to converse in Babylon, in which place there were a great number of Jews, who honoured *Hircanus* very much; and no less then their high Priest and King. The like also did all they of that nation inhabiting as far as Euphrates, which did not a little content *Hircanus*. But after that he was advertised that *Herod* was possessed of the Kingdome; he transferred his hopes another way, being of his own nature tenderly affected towards his friends, expecting that one day *Herod* would requite him, for that he had delivered him from death whereunto he was condemned, and in danger likewise of the penalty and punishment. He began therefore to consult with the Jews as touching his journey, who in way of duty and love came to visit him, and who besought him, and importuned him to abide with them, offering him all service and honour; assuring him that he should in no less manner be respected among them then their high Priest and King; yea, in far higher regard then he might any waies be in his own countrey, by reason of the maime he had in his body through *Antigonus* tyranny: alleadging that Kings do not ordinarily call to their remembrance those pleasures that they have received in their infant fortunes, because that with their estates they change both their manners and inclinations. But notwithstanding all these or such like allegations, yet could not *Hircanus* be withdrawn from the desire he had to repair homeward. *Herod* also wrote unto him, that he should require *Phraates* and the Jews that inhabited his Kingdome, in no sort to envy his felicity, in that he should partake with him both in dignity and royalty, alleadging that the time was now come wherein he might acknowledge the benefits he had received, by being heretofore nourished and preserved by him. With these letters he sent *Samaralla* likewise on an Embassage to *Phraates* furnished with great and rich presents, endeavouring by that means to win him, that he in no sort should hinder his gratulation and good intent towards one that had so highly deserved at his hands: yet were not his protestations answerable to his pretence. For in so much as he governed not with that uprightnes which became a just King, he feared lest some alteration might befall him, according to his demerits: for which cause he sought to get *Hircanus* under his power, or at leastwise to dispatch him out of his life, which he afterwards performed. When as therefore *Herod* had perswaded the Parthian to dismis *Hircanus*, and the Jews to furnish him with money sufficient to bear his expence in his journey, he received him with all honour. In common assemblies he gave him alwaies the highest place, and in the time of festivals, he made him alwaies sit down before him; and the more closely to deceive him, he called him brother, endeavouring himself by all means wholly

Hircanus highly honoured in Babylon by the Jews.

Hircanus leaving his countrey expecteth favour at Herods hands.

Samaralla Herods Embassadour to Phraates.

Herod highly honoureth Hircanus.

The year of the world, 3930. before the Nativity of Christ, 34

Herod giveth the high Priesthood to Ananel.

wholly to extinguish in him all colour and cause of suspition of treachery: neither intermitted he any other stratagems, whereby in his opinion he might any wayes further or promote his cause; and yet by these means occasioned he no small sedition in his own family. For carefully providing lest any one among the nobility should be established high Priest, he sent to Babylon for a certain man of base condition, called *Ananel*, and gave him the Priesthood. For which cause *Alexandra* grew suddenly displeased, not being able to endure that outrage. This woman was *Hircanus* daughter, and *Alexanders* wife, who was King *Aristobulus* son, who had two children by her husband, the one wondrous beautifull, who was called *Aristobulus*: the other was *Mariamne*, who was likewise fair, and married to *Herod*. She was sore moved and highly displeased to see her son so much indignified, for that during his life another was called to the honour of high Priesthood: for which cause she wrote unto *Cleopatra* by the means of a certain Musitian, beseeching her to beg the high Priesthood at *Antonius* hands for her son. But for that *Antonius* made little reckoning of those suits, a certain friend of his called *Gellius*, who was come into Jewry about certain of his affais, and who had seen *Aristobulus*, fell in love with him by reason of his beauty: and being abashed likewise at his great and goodly stature, and allured by *Mariamnes* admirable beauty, he openly protested, that he accounted *Alexandra* a happy mother in her children: and devising to this effect with her, he perswaded her to send the pictures of her two children to *Antonius*; for that if he should but behold them, he would refuse him in nothing wherein he should request his friendship. *Alexandra* perswaded by these words, sent their pictures unto *Antonius*. *Gellius* also made the matter more wonderfull, telling him that the children seemed rather to be ingendred of no mortal strain, but by some divine power, labouring as much as in him lay, that *Antonius* might be allured to affection them. Who supposing it to be a matter ill beseeming him to send for *Mariamne*, who was married to *Herod*, and desirous likewise to avoid *Cleopatras* suspitions, wrote unto *Herod*, that under some honest pretext he should send *Alexandras* son unto him (with this addition, if it might not seem troublesome unto him.) Which matter when *Herod* understood, he thought it no waies incident to his security to send *Aristobulus*, (who was a fair young man, and little more at that time then sixteen years old, and so nobly born: considering that *Antonius* was at that present in such authority, that no one in Rome was in greater credit then he; and who besides that, was very much addicted to his pleasures, which he openly hunted after without fear of punishment in regard of his greatness and power. He therefore wrote him this answer, that if the young man should but onely depart out of the countrey, all the land would incontinently be filled with War and Troubles, for that the Jews pretended alteration in government, and sought to innovate by preferring a new King. When as therefore he had in this sort excused himself unto *Antonius*, he resolved to entertain both the younger *Aristobulus* and his mother *Alexandra*, with more respect. Moreover his wife *Mariamne* did continually importune him to give the Priesthood to her brother, alleadging that by that honour he might prevent the occasion of his travel. For which cause assembling his friends together in councel, he grievously accused *Alexandra* before them, protesting that she secretly conspired against the Kingdome, and that by the mediation of *Cleopatra* she laboured to dispossess him of the soveraignty, to the intent that her son by *Antonius* meanes might govern in his stend. Which practice of hers was so much the more unjust, because she deprived her own daughter of that honour wherein she was instated, and raised up troubles likewise in that Kingdome which he had conquered with great travel, and extreme danger: Yet notwithstanding that he willingly forgat that which was past, and forgave those wrongs she had urged against him, and was ready notwithstanding to shew all kindness and courtesie both to her and hers. Furthermore he gave the high Priesthood to young *Aristobulus*, alleadging that heretofore he had established *Ananel* in that place for no other respect, then for that *Aristobulus* was under years.

Alexandra sol liciteth Antonius by Cleopatras mediation for the high Priesthood for her son.

Antonius requireth Aristobulus at Herods hands.

The causes why Aristobulus was not sent.

Herod inveigheth against Alexandra for pretending to usurp the kingdom.

Alexandra excuseth her self, and having promise of the Priesthood for her son, is reconciled to Herod.

After that he had thus seriously and considerately discoursed in the presence of the Ladies, and consistory of his friends, *Alexandra* almost beside her self, not onely through the joy she had conceived by this unexpected good fortune, but also for the feat she had to be suspected, began to defend her self with tears and protestations, saying, that all whatsoever she had either practised or done, was to prefer her son unto the Priesthood whom she saw dishonoured: but as touching the Kingdom, that she had never pretended, neither would (if so be she should be presented therewith) receive the same, thinking her self for the present sufficiently honoured, both for that she saw *Aristobulus* in that estate, for the assurance that all her progeny should receive, in that he was lifted up in dignity above the rest. Being therefore overcome by those merits, she accepted willingly the honour for her son,

and

A and ſhewed her ſelf obedient in all things, requeſting him that if ſhe had committed any thing raſhly and through inconſideration or paſſion, either in reſpect of her children, or in unbridled courage of her tongue, he would be pleaſed to pardon her. After theſe debates and interchangeable diſcourſes on either ſide, they ſhook hands the one with the other, in token of a more fixed and unfained friendſhip then was before, burying (as they pretended) all evill ſuſpicion or cauſe of unkindneſs.

The year of the world, 3930. before Chriſts Nativity, 34.

CHAP. III.

B

Herod *preferreth* Ariſtobulus, *his wife* Mariamnes *brother, to the Prieſthood; and afterwards putteth him to death.*

HEreupon *Herod* took away the Prieſthood inſtantly from *Ananel*, who was not that countrey-man born (as we have heretofore declared) but was born amongſt thoſe Iews that inhabit and were planted beyond Euphrates by the Aſſyrians. For divers thouſand Iews inhabit the countrey of Babylon, and from thence took he his Original alſo, being otherwiſe of the race of the Prieſts, and intirely affected toward *Herod* for a long time before, with wh om he had familiar acquaintance. He had preferred him to this honour at ſuch time as he was made King, and degraded him likewiſe, to appeaſe the troubles C of his family; demeaning himſelf herein contrary to the law of the Countrey: for whereas any one hath once been inſtalled in that degree, he is never to be diſplaced. The firſt that tranſgreſſed this Ordinance, was *Antiochus Epiphanes*, who diſpoſſeſſed *Joſuah*, and preferred his brother *Onias* to his place. The ſecond was *Ariſtobulus*, who took it away from his brother *Hircanus*, and uſurped it himſelf. *Herod* was the third, who gave the Prieſthood to *Ariſtobulus*, eſtabliſhing him in *Ananels* place before he was dead: and by this means ſuppoſing that he had found out a remedy to appeaſe the diſcords of his family, he notwithſtanding all this, lived not without ſuſpition what event would follow after this reconciliation: for he feared *Alexandra*, leſt demeaning her ſelf in ſuch ſort as before-time ſhe had done, ſhe ſhould ſeek occaſion hereafter to raiſe new troubles. He commanded her D therefore to contain her ſelf within the royal Palace, and to do nothing of her own authority. Beſides that he had appointed certain intelligencers, who ſhould diligently obſerve that nothing ſhould be done without his knowledge, no not concerning her particular expences and table. All which things exaſperated her hate, and increaſed the ſame againſt *Herod*, for being full of feminie pride, ſhe diſdained to ſee her ſelf thus wrongfully ſuſpected, deſiring rather to ſuffer any thing, then to be deprived of the liberty of free ſpeech; and under colour to be honoured, to live continually in ſervitude and fear. Whereupon ſhe ſent certain of her truſty friends to *Cleopatra* to complain and lament unto her the importable miſeries of her preſent eſtate, requiring her according to her power, to give ready and ſpeedy relief. Whereupon *Cleopatra* ſent her word, that both ſhe and her ſon ſhould reſort unto her E into Egypt with as great ſecrecie as might be poſſible. Upon which advice and the allowance thereof, ſhe practiſed this policy. She cauſed two coffins to be made, ſuch as men were wont to bury their dead in, in which ſhe hid her ſelf and her ſon, commanding thoſe ſervants of hers that were privy to her deliberation to carry them out in the night time, and to bend their courſe directly towards the ſea, where there was a Bark in readineſs prepared to ſhape their courſe and convoy them into Egypt. But *Eſop* one of her houſhold ſervants declared this enterprize of hers to *Sabbion* one of *Alexandras* friends, ſuppoſing that he had been made privy thereunto: who had no ſooner inkling thereof, but (for that beforetimes he was *Herods* enemy, by reaſon he was ſuſpected to have been one of thoſe that ſought to poyſon *Antipater*) he determined by diſcovery of this ſecret flight to convert F *Herods* hate into aſſured friendſhip: and preſently diſcovered *Alexandras* ſecret enterprize to the King. Who diſſembling the matter untill it was upon the point of execution, ſurprized her at ſuch time as ſhe thought to fly, and yet notwithſtanding, he pardoned her that fault (in that he durſt not decree any puniſhment againſt her, though he could have found in his heart to have uſed ſeverity) for that *Cleopatra* would not have contained her ſelf, had ſhe but had ſuch an occaſion offered her to expreſs her hatred againſt *Herod*. For which cauſe, under the colour of a high and magnanimous ſpirit, he made ſhew to pardon her of his meere clemency: yet inwardly reſolved he to make young *Ariſtobulus* away; yet not raſhly upon the inſtant, leſt the act ſhould grow apparent and palpable.

Hedio & Ruffinus, chap. 3. Herod taketh the Prieſthood from Ananel.

The Prieſthood taken from three.

Alexandra ſuſpected by Herod, is ſpied and watched, and her actions obſerved.

Alexandra pretending to flie into Egypt is betrayed by her ſervant.

Herod contriveth Ariſtobulus death.

Now the feaſt of Tabernacles was at hand, which was one of thoſe that was ceremoniouſly and ſolemnly celebrated among us; for which cauſe he concealed his intents during the

The year of the world, 3911. before Christ Nativity 33

festival dayes, intending both in himself, and in the presence and company of the people, to follow all kind of pleasure and delight; yet did his envie incite him to hasten the execution of his will. *Aristobulus* was at that time some seventeen years old, who at such time as he approached the Altar to offer sacrifices, according to the law, apparelled in the high Priests ornaments to perform the ceremonies, he (who for amiable countenance and goodly stature, surpassed the youngness and tenderness of his years) expressing in his countenance the dignity and nobility of his Race, drew the eyes and good affection of all the people unto him; so that they openly called to remembrance the noble actions of *Aristobulus* his grandfather. All the people being therefore surmounted by those their affections, and at that present time being all of them troubled with the joy they conceived, they brake out by little and little into happy acclamations, mixed with wishes and prayers: so that the good will the people bare to *Aristobulus* discovered it self openly, and they manifestly (although too hastily in such a kingdome) declared what evils they generally endured: For all which causes *Herod* concluded to execute that which he had heretofore complotted and conceited against *Aristobulus*. As soon therefore as the feast was over-passed, he sojourned in Iericho, where *Alexandra* entertained him. In that place he used *Aristobulus* with all kindness, to the end to draw him to some place where he feared nothing, playing also with him, and counterfeiting to sport, after the fashion of the young men, to gratifie him. Now for that the place where they disported themselves was by nature too hot, they quickly wearied left their sport, and went out together to take fresh aire, and recovering a pleasant shade under certain Arbours, and near certain fish-pools, which were largely spread round about, they beheld certain of their servants and friends that swom therein, with whom not long after *Aristobulus* began to swim, being perswaded thereunto by *Herod*. Whereupon *Herods* confederates (who were deputed to execute the murther) laid hands on him and thrust him under the water pretending to duck him in sport, and never gave him over untill such time as they had stifled him in the water. This happened about the evening, and after this manner died *Aristobulus* after he had lived in all for the space of eighteen years, and administred the Priesthood one whole year: and after this, *Ananel* presently recovered his former dignity.

Aristobulus is drowned by Herod direction

Ananel restored to the Priesthood.

Now when this accident was reported to the women, all of them were suddenly devoured in tears, and transported with strange lamentations, which they spent over the dead body. All the City also was marvellously amated, neither was there any private family that thought not it self touched by this inconvenience, but imagined the losse in particular to concern himself and no other. But above all, when *Alexandra* had notice of this wicked deed, she was more passionate and perplexed then any other, being so much the more discomforted, for that she knew how all things had hapned. But the fear of a far greater mischief constrained her to repress her passion, in such sort, that divers times she was ready to bereave her of her own life, and dispatch her self out of misery with her own hands. But she contained her self, to the end, that surviving (and living after her son, who was so traiterously and fraudulently slain, and prolonging her own life, without giving any suspition or shadow, that she supposed her son to be thus cursedly murthered) she might with more opportunity expect the occasion to revenge herself: For which cause she dissembled all things, governed her grief, and made shew that she knew nothing of that which was either intended, or had hapned. As for *Herod*, he laboured by all means to perswade the strangers, that this death had befallen *Aristobulus* without his knowledge; and did not onely prepare that which was requisite for the funerall, but vext himself likewise, and made shew of a man truely devoured in this sorrow: and it may be, that in remembrance of *Aristobulus* beauty and flourishing young years, he was truly touched with compassion, notwithstanding, that he imagined that this death of his should be a means of his intire security, demeaning himself in all things very circumspectly, with intent to purge himself of that crime. But especially, he shewed his great magnificence in the interring of his body, both in the furnishing and preparation of the Herse, as in the perfumes and other things thereunto belonging, in such sort, as the grief which the Ladies had conceived was pacified after this manner of consolation.

The lamentation for Aristobulus death.

Herods counterfeit sorrow.

CHAP.

CHAP. IV.

The year of the World, 3931. before Christs Nativity, 165.

Cleopatra *thirsting after the Kingdome of Arabia and Jewry, laboureth to beg a part of them at* Antonies *hands.*

BUt none of all these things could either move or mollifie *Alexandra*, but that daily more and more she increased her sorrow, and in the height of her tears kindled her wrath and heat with a desire of revenge. She therefore certified *Cleopatra* by her private letters of *Herods* Treasons, and her sons most miserable and untimely death: *Cleopatra* long before that time desirous to assist her, and having compassion of her misery, undertook the matter, and ceased not to incite *Antony* to revenge *Aristobulus* death, telling him that it was an unpardonable errour, that *Herod* being created King in such a state, whereunto he had no right, should be suffered to practise such conspiracies against the true and lawfull Kings. *Antony* perswaded by these her words (as soon as he came to Laodicea) sent for *Herod*, to the end, that making his appearance he might answer that which might be objected against him, as touching *Aristobulus* death: for he disliked the act, notwithstanding, that *Herod* himself had attempted it. But although *Herod* was affraid of this accusation, and did not a little suspect *Cleopatras* displeasure (for that she ceased not continually to provoke *Antony* against him) yet obeyed he this commandement, and transported himself thither (the rather for that he durst not otherwise do;) notwithstanding, he left his Uncle *Joseph* behind him, committing the government both of the Kingdome and his private estate unto him, giving him secret instructions to kill *Mariamne*, if so be that *Antony* should happen to do him any mischief. For he loved her so extreamly by reason of her beauty, that he supposed himself injuried, if after his decease she should be beloved by any other; and he openly declared that all that misery which befel him proceeded from *Antonies* passion, and intire affection, and admiration of her beauty, whereof he had beforetime heard some report. As soon therefore as he had in this sort disposed his affairs, notwithstanding he had little hope of good hap, yet repaired he to *Antony*.

Alexandra certifieth Cleopatra of Herods treasons and her sons traiterous murther.

Herod ready to repair unto Antony, commandeth Joseph, to whose charge he committed the kingdome, to kill his wife.

But *Joseph* governing that Kingdome that was committed to his hands, conversed divers times upon this occasion with *Mariamne*, and communicated oftentimes with her, not onely for publike profit sake, but also to do her that honour which so great a Princess deserved. At such time therefore as he secretly devised with her, as touching the friendship and ardent affection which *Herod* bare unto her, his speeches were jeasted at after the manner of Ladies, but especially flouted at by *Alexandra*. For which cause *Joseph*, being over-forward to express the Kings good will towards her, proceeded so far, that he discovered the commandment that was given him; thereby to make manifest, that it was not possible for *Herod* to live without her, and that if any inconvenience should happen unto him, he would not in death also be dis-joyned from her. This discourse of *Josephs* was not interpreted by the Ladies, as a demonstration of his good will, but rather as a manifestation of *Herods* maligNity; who dying, desired also that they should perish, and interpreted, that which he had spoken, as the testimony of his tyrannous and malicious heart. At that time there was a rumour spread in the City of Jerusalem by *Herods* maligners, that *Antony* had in such sort tormented him, that he was dead. Whereupon all those of the Kings house were troubled, and in especial the Ladies; so that *Alexandra* incited *Joseph* to forsake the Palace, and take the Ladies, and to retire himself under the Ensignes of the Roman legion, who at that time were about the City for the security of the Kingdome, under the conduct of the Tribune *Julius*, to the end first of all, that if any trouble should happen in the Kings house, they might be by this means in safety, having the Romans to friend; and afterwards, for that they hoped that if *Antony* should see *Mariamne*, she might obtain all things at his hands whatsoever she desired, assuring him that he would restore the Kingdome unto her, and deprive her of nothing that concerned, or was answerable to her royal estate.

A fooliſh rumour of Herods death.

But whilest they were distracted with these deliberations, there came letters from *Herod*, contrary to some few mens report, and all mens expectation. For as soon as he came unto *Antony* he compassed his favour by his many presents, which he had brought with him to that intent from Jerusalem, and suddenly debating the matter with him, he appeased him in such sort, as he was no more displeased against him: and from that time forward, *Cleopatras* speeches were but coldly conceited of in regard of his so ample satisfaction. For *Antony* said, that there was no reason that a King should be answerable for that which he had done in his Kingdome; for that in so doing, he should no more be King: but that when the honour is

Herod appeaseth Antony by presents, and certifieth his friends by letters of his health.

The year of the world, 3950 before Christs Nativity, 32.

once given him, he hath the authority likewise left him to use his regall power. Urging further, that it concerned *Cleopatra* likewise her self, not to search too curiously into the affairs and government of Kingdomes. *Herod* certified all this by his letters, and signified further what other honours he had received at *Antonies* hands in assemblies and feasts to which he invited him allwayes; notwirhstanding that *Cleopatra* seemed to be displeased therewith, detracting him; and being desirous to get the Kingdome of Jewry into her hands, strove with all means possible to put him to death: but that he had found *Antony* alwayes an upright man, and feared not henceforward that any evil should befall him: and returning presently upon this, he brought with him a more ample testimony of *Antonies* most assured affection, both in respect of his own Kingdome, as of his particular affairs. And as touching *Cleopatra*, she pretended not to seek any further then that which she had; because that *Antony* had given her Cœlosyria in stead of that which she had demanded, forbearing thence-forward to metion Jewry any more, becausе that *Antony* wholly rejected those suites.

After these letters came unto their hands, the trouble and disturbance wherein they were and the desire to retire unto the Romanes, as if *Herod* had been dead, was wholly extinguished. Yet was not this their resolution hidden from the King; but that *Herod* after he had brought *Antony* on his way (who at that time set forward in his Wars against the Parthians) he returned into Jewry. Upon his arrival, his sister *Salome*, and his mother certified him exactly of *Alexandras* intent, and the determination of her friends. *Salome* likewise spake against *Joseph* her husband, and slandred him, objecting against him that he had *Mariamnes* company. All which she spake through the malice she had long time conceived against him, for that in a certain debate *Mariamne* had in her rage despightfully hit them in the teeth with their obscure birth. *Herod* (who was alwaies inflamed with the earnest affection which he bare unto his wife *Mariamne*) was suddenly troubled hereat: and although jealousie pressed him forward, yet love restrained him and kept him from doing any thing rashly, through passion or affection: for which cause he called *Mariamne* aside, and demanded of her in secret, what familiar company she had kept with *Joseph*? She by solemn oaths, and by all possible allegations in her own defence appeased the King by little and little, and pacified his choler. For in such sort was he transported with the love that he bare unto his wife, that he believed she had sufficiently purged her self of those slanders, that had been inforced against her; yielding her most hearty thanks for her honest affection towards him, and declaring unto her openly the great esteem and love that he bar unto her. Finally, (as it often falleth out amongst lovers) they fell to tears, and embraced each other with great affection: for that she gave him no credit, he endeavoured the more to draw her to belief. Whereupon *Mariamne* said unto him: It is not the act of a Lover to have given commandment, that if any thing should befall thee otherwaies then well with *Antony*, I should presently be done to death with thee; notwithstanding I have no wayes offended thee. No sooner were these words out of her mouth, but the King entred in a strange passion, and giving over his embraces, he cried out with a loud voice, and tore his haire, saying, that he had a most evident proof that *Joseph* had committed adultery with her: for that he would not have discovered those things which had been spoken to him in secret, except they had greatly trusted the one the other: and in this emotion or rage of jealousie hardly contained he himself from killing his wife. But the force of love overcame him so much, that he bridled his rage, notwithstanding it were irksome and grievous unto him. Yet gave he order that *Joseph* should be slain, without either audience or justification of his innocency: and as touching *Alexandra*, who was these cause of all these troubles, he kept her prisoner.

Joseph and Mariamne accused before Herod.

Mariamne excuseth and purgeth her self before the King, and is reconciled.

Herod commandeth that Joseph should be slain, and imprisoneth Alexandra.

Hedio & Rufsinus, chap. 9.

About the same time there grew certain troubles and alterations in Syria: for that *Cleopatra* continually sollicited and importunrd *Antony*, and whetted on his displeasure against all, perswading him to remove all from their governments, and to bestow the same on her self. And for that *Antony* loved her extreamly, she was in great estimation and credit with him: and being in her own nature inclined to covetousnes, she abstained from no kind of corrupt dealing and wickedness. For knowing that the kingdome should descend unto her brother, she caused him to be poysoned, when as he was but fifteen years old: as for her sister *Arsinoe*, she caused her to be slain by *Antonies* means, at such time as she made her prayers in the Temple of Diana in Ephesus. Moreover, in what place soever she understood that there was any hope to get money, whether it were in robbing of Temples, or in breaking open Sepulchres, she would be possessed thereof: neither was there any religious place so sacred, from whence she took not away the Ornaments. Furthermore, there was not any thing so prophane and interdicted, which she laid not hands on to satisfie her unbridled avarice. Neither

Cleopatra very covetous.

Cleopatra murthered her brother and sister.

ther was the whole world sufficient enough to content this magnificent Lady, who was made slave to her own desires; and her disordinate appetite was such, that all the riches in the world were not able to satisfie and fill the same. For this cause she incessantly importuned *Antonius* to take from others, to be liberal towards her: and therefore entring into Syria with him, she presently bethought her self how she might get it into her possession. For she caused *Lysanias*, *Ptolomeys* son, to be put to death, objecting against him that he had private intelligence with the Parthians. She begged Jewry also at *Antonius* hands, and required him besides that, to dispossess the Kings of Arabia. He was in such sort possessed by this woman, that he seemed not onely to be bewitched with her words, but also inchanted by her poysons, to obey her in whatsoever she thought meet: yet was he ashamed to commit so manifest an iniquity, for fear lest being so far over-ruled by her, he should happen to offend in matters of more consequence. Lest therefore either by denying her he should draw her to discontent; or by condescending to her demands he should seem to be the wickedest man alive, he deducted a several portion of both their Dominions, and presented her with the same. He gave her likewise those Cities that are scituate between the floud Elutherius and Egypt, except Tyre and Sidon, which he knew to be free Cities of long continuance: although by earnest sollicitation she thought to be seized of these also.

The year of the world, 3932. before Christs Nativity, 32.

Cleopatra contriveth Lysanias death.

Antonius giveth Cleopatra a portion deducted out of Jewry and Arabia.

CHAP. V.

Cleopatras *progress in Judæa.*

After that *Cleopatra* had obtained all these things, and had accompanied *Antonius* as far as Euphrates, who at that time went to make War in Armenia: she returned back again, and by the way visited Apamea and Damasco, and at last took her progress into Jewry: where King *Herod* met with her, and assured that portion which had been given unto her in Arabia, with all the revenues of Jericho, unto her. This Countrey bringeth forth that balm which of all other ointments is the most precious, and onely groweth in that place, and no other, to the bigness of great Dates. Being arrived in that place, and grown inwardly familiar with *Herod*, she sought to allure and draw him to her lust, being of her self naturally addicted to such pleasures and intemperance; and haply also being somewhat touched with love, or rather (as it seemeth most likely) she in this sort laid the foundation to intrap him, under colour to revenge her self of some outrage by that means. But in effect she generally manifested, that she was overcome by her desire and sensual lust. But *Herod* was not over-kindly bent towards *Cleopatra*; knowing of long time how badly she was inclined towards all men; and at that time he conceived the greater hatred against her, because by that intemperance of hers she pretended to destroy him: and although that from the beginning he had rejected her sollicitations; yet determined he to revenge himself on her, if so be by these her subtill underminings she should prosecute and continue her subtil policies to betray him. He asked counsel also of his friends, whether having her in his possession, he should put her to death. For in so doing, all those should be delivered from divers evils, whom either in time past she had molested, or hereafter should bring in trouble. Moreover, that it should be profitable for *Antonius* also, whom without all doubt she would forsake, if any occasion or necessity should enforce him to make trial of her friendship. But whilest he debated and discoursed upon this resolution, his friends restrained and disswaded him; assuring him that it was a great indignity for him, who was a Prince of high thoughts and haughty resolutions, to cast himself into manifest perill, beseeching him to attempt nothing rashly: For that *Antonius* would not endure the same, notwithstanding, it might be approved that it stood with his profit: nay, rather that by this means he should encrease his desire, for that by force and subtilty he might seem to have lost her. Further, that no one colour of excuse should be left him, in that she was the woman of greatest note and nobility of that time; and that whatsoever profit might redound unto him by her death, should be annexed with *Antonius* injury. Whereby it most evidently appeared, how great and remedilesse damages would befall both to the Kingdome and the Kings family also; whereas nothing letted him by repulsing her unlawfull demand, to dispose all things for the present State with great discretion. By these and such like reasons and probable conjectures, they deterred and disswaded him from adventuring upon his apparent danger, and attempting so hainous an act: so that contrariwise they induced him to offer *Cleopatra* many rich presents, and to conduct her onward on her way towards Egypt.

Cleopatra cometh to Herod, who instateth her in that part of Arabia, and these revenues of Jericho that were given her.

An intemperate woman given to lust.

Herod goeth about to put Cleopatra to death, and is disswaded by his friends.

Antonius conquereth Armenia.

Herod bringeth Cleopatra onward on her way towards Egypt.

As soon therefore as *Antonius* was seized of Armenia, he sent *Artabazes*, *Tigranes* son, with all his children, who were great Princes, prisoners into Egypt, and presented them to

Cleopatra, with all those precious Jewels likewise, which were taken by him, or found in the Kingdom. But *Artaxias* his elder son (who at that time had saved himself by flight) reigned in Armenia: whom *Archelaus* and *Nero* the Emperour drove out of his Kingdome, and placed his younger brother *Tigranes* in his room, as it shall be declared hereafter. As for the tributes of the countries which *Herod* was bound to pay unto *Cleopatra*, for the lands bestowed on her by *Antonius*, he without deceit justly paid them, supposing it to be very incident to his security, to continue himself in her good favour. As for the Arabians, they seeing that *Herod* had the levying of such a tribute, paied him for some little time two hundred talents a year; but afterwards they grew slow and negligent in their payments, and scarcely satisfied the half, and that also very negligently.

The year of the world, 3933. before Christs Nativity, 31.

Hedio & Rufinus, chap. 5.

CHAP. VI.

Herod *maketh War with* Aretas *at the same time that* Antonius *is overthrown by* Augustus Cæsar *in the Actian War.*

Aretas demeaning himself thus ungratefully, and refusing to do that which in right he ought to perform; *Herod* made a shew to take arms against him, but deferred his revenge in regard of the contentions amongst the Romans. For at that time nought else was expected then the Actian War (which fell in the hundred, eighty and seventh Olympiade) in which *Augustus Cæsar* determined to trie his Title with *Antonius* for the Monarchy. In the mean while *Herod*, who had already for many years been Master of a peaceable and fruitfull Countrey, from whence he drew rich revenues and many forces, gathered divers companies of men with the greatest expedition that he might, to succour *Antonius*. But he by letters signified unto him, that he had no need of his assistance: notwithstanding, he commanded him to make a road upon the Arabian, whose perfidious dealing *Antonius* had not onely understood by *Herod* himself, but also by *Cleopatras* advertisements. For she very cunningly conceived, that it would redound unto her profit, if one of these two should overthrow the other. *Herod* according to these instructions from *Antonius*, returned back into his Countrey, and retained his Army alwayes ready about him, and incontinently with the same invaded Arabia, and with his forces both horsemen and footmen came directly to Diospolis, where the Arabians (having notice of his intended War against them) came out to meet him. In this place fought they a most cruel battel, wherein at last the Jews had the upper hand. After this, a great Army of Arabians assembled themselves at Cana, a certain place in Cœlosyria. Whereof when *Herod* was foreadvertised, he marched forth against them, accompanied with the greater part of his forces. As soon as he drew near to Cana, he determined to incamp in that place, and after he had well fortified and entrenched his forces, to set on the enemy upon the first opportunity: but whilest he imployed himself in the execution hereof, all the Army of the Jews cried out, requiring him without delay to leade them forward against the Arabians. And thus highly were they encouraged, both in respect of the confidence they had in the good administration and ordering of their army, as in regard of their forwardness, who had been actors in the former War, and partakers of the victory; so that they scarce gave their enemies leisure to settle themselves to their weapons. When as therefore *Herod* perceived that the heat and forwardness of the Souldiers could hardly be appeased; he thought good to make use of the readiness of his army, and arming himself, he marched formost; being seconded by his Souldiers in battel array, with a souldier-like march. This sudden approach of his wonderfully abashed the Arabians: For although for a while they made head against them; yet perceiving their enemies full of heart, and themselves unable to resist them, divers of them retreated, and betook themselves to flight: so that all of them had been utterly defeated, had not *Athenio* endamaged *Herod* and the Jews. For he having the command of that army which *Cleopatra* had in that place; and besides that, bearing a privy grudge towards *Herod*, disposed his army in a readiness, and expecting the event of the battel, resolved with himself to contain his forces if the Arabians overcame the Jews; and so if they had the worst (as indeed it came to pass) to set upon the Jews, who should be spent by that time; and surprizing them at unawares even in the height of their hope of good hap, to massacre and slaughter them with his fresh supplies. When as therefore the Jews had spent all their strength against their professed enemies, and expected nothing less then the assurance of the victory, he charged and overcame them who had retreated into certain rough & difficult places (whereunto their enemies were better accustomed then themselves) where being grievously wounded and ill intreated by the Arabians, who returned back and set upon them, divers of

Herod levieth an army, to assist Antonius against Octavian.

Herod is incited by letters to the Arabian war.

Herods battels and conquests.

The year of the world, 3934. before Christs Nativity, 30.

Cleopatras Chieftain overthroweth Herod.

The Arabians returning to the battel, kill those that fly, and take the camp.

A of them that fled were slain, and died sundry kindes of death; and of those that escaped, few of them recovered the campe. *Herod* losing the hope of this battel, posted on horseback as fast as he might, to bring on fresh supplies: but notwithstanding all his expedition and diligence; yet could he not recover the place in due time, but that the campe of the Jews was taken and sacked, and the Arabians obtained no small good hap beyond their expectation, becoming Lords of that victory which was wholly unexpected by them, and wherein they slew a great number of their enemies. From that time forward, *Herod* began to make certain incursions and roades into Arabia, preying on the Countrey, and doing them much mischief: He incamped himself likewise upon the mountains, forbearing to draw his whole forces into the field; notwithstanding by his diligence and industry in travel, his labours were not fruit-
B less; but that prevailing in some exploits, he sought out all means to abolish and put away the ignominy of his former discomfiture.

The year of the world, 3935. before Christs Nativity, 19.

CHAP. VII.

Of the Earthquake that hapned in Jewry.

AT such time as *Cæsar* and *Antony* made triall of their titles in the Actian War, and in the seventh year of the reign of King *Herod*, there hapned such an earthquake in the Countrey of Judæa, that never the like was seen in any other place: so that
C divers beasts were slain thereby, and many men were overwhelmed with the ruines of their houses, and perished to the number of ten thousand. Onely the men of War received no damage, because they encamped in the open field. The Arabians hearing tidings hereof (which were far greater by report, then they were in effect, by such, who in favour of the Arabians, and hate of the Jews, reported the same) waxed proud: yea, so much was their courage increased hereby, as if all the Cities of Jewry had been already overthrown, and the men thereof extinguished; and as if they had no adversaries remaining alive to contradict them. For which cause laying hold of those Embassadours of the Jews, who came unto them to intreat of peace in their desperate estates, they slew them, and afterwards in the heat of their spleen, set upon their enemies camp. But the Jews not daring to expect or prevent their
D assault, for their present miseries had dejected their mindes, seemed to neglect their Common-weale, and in a manner to despaire of their safety. These thus affected did the King encourage, and called unto him their Captains, and (as much as in him lay) awaking and reviving their drooping spirits; and when he had restored those of better hope, to more successfull good hap, at length he attempted to speak unto all the army, who in the former overthrows would yield no respect or allowance to perswasion. These did he both comfort and exhort in such manner as followeth.

Hedio & Rufinus, chap. 6. An Earthquake in Judæa killeth ten thousand men.

The Arabians kill the Embassadours of the Jews.

Herod comforteth the Jews that were out of heart for their former losses.

CHAP. VIII.

Herods *Oration to his army.*

FRiends and fellow Souldiers, there is not one of you but knoweth, at this time, there are so many present and impendent misfortunes attending our estates, as are able to wearie and amaze those men that are of the greatest resolution. But sith we must needs fight, and that all those things that have befallen us unto this present, are of that kinde, that by your own vertue and magnanimity they may be recovered; I have resolved to inform, and confirm you in those means, whereby you may retain and continue your accustomed valour and noble courage.

Herod comforteth and exhorteth his Souldiers.

First of all therefore I will approve unto you (as touching our War) that it consisteth on just
F *grounds, for that we are inforced thereunto through the outrage of our enemies: the knowledge whereof should chiefly make you recover your courage. Secondly, I will apparently approve unto you, that our estates are not so desperate, but that we have great and assured hopes to obtain the victory. First of all therefore, I will discourse of that which formerly I proposed, and will make your selves judges of those things which I will discourse upon. For your selves are privy to the Arabians injustice, and how perfidious they are to their friends, & impious and barbarous towards all men; but in especial, they have alwaies troubled us, provoking us through their extreme avarice and malignant envie, with perpetual injuries. And yet to let slip all other our benefits to that nation, who is he that delivered them from their imminent perill and thraldome, that was hazarded by* Cleopatras *means, but our selves? For the friendship I had with* Antony, *and his benevolence towards me, was the cause that their bur-*
then

The cause of War against the Arabians.

The year of the World, 3935. before Christs Nativity, 29.

then of miseries was so lightned; for that Antony forbore to commit any thing that might draw us to suspition. G

Besides, after she had wrought him by her sollicitation to cut off certain portions of the two Kingdomes to be given unto her, the matter was so handled by me, that by divers presents particularly bestowed upon him by my hands, I have obtained security for us both, and by disbursing two hundred talents of mine own, and giving my word for two hundred more for others, for the revenues of that very land which in times past was ours, and these now possess and enjoy. Notwithstanding, reason it were in my opinion, that we that are Jews should not be tributaries, or give any portion of our Countrey to any man; and if we must needs do it, it ill becometh us to pay it for these, who enjoy their lives by our means. It should not be reasonable for the Arabians, who after they had confessed with many plausible protestations and thanksgivings, that H they enjoy their liberty by our benefit, to have deprived and thrust us from our own, and to have unjustly dealt with us; yea even with us, I say, who were not their enemies, but rather on the contrary side their chiefest friends in the time of peace. And if fidelity should be respected even amongst those that are our most hated enemies, much more necessarily ought it to be observed by those that are friends. But these men set light thereby, who think nothing honest, but that which is annexed with lucre; and think no wrong unexcusable, nor impunity injury, that hath but a shew of profit. Is there any question then, whether we should chastise these unjust men by a just War? sith both God commandeth no less, and enjoyneth us alwaies to hate outrage, and revenge injustice, especially in that War which is not onely just, but necessary? For that which both in the confession of the Grecians, and opinion of the Barbarians is most hatefull and hainous, this have they perpetrated in murthering our Embassadours. I

Legates inviolable.

For the Greeks say, that Embassadours are sacred and inviolable, and we our selves have received our wholsome and holiest precepts of the Law of God by Angels, that is, from his Heraulds and messengers: for this name can both bring God to mans knowledge, and reconcile enmy to enemy.

What impietie therefore is more unpardonable, then to put those Embassadours to death, who bring tidings of right and justice? or what prosperitie can they expect either in their Warrs or felicity in their whole lives, after so hainous a crime? Truely I cannot imagine any: But perhaps some man will say, that right and equitie is on our side; but that the greater number of men and meanes are with them: but this their speech is unworthy of my followers. For K

With whomsoever justice is, there is God also.

with those with whom justice is, with those also is God; and where God is, there neither wanteth multitude nor fortitude. But let us wade further, and weigh our own forces by themselves. In the first battel we had the victory, in the second, upon the first charge we put them to flight, and found them unable to make their party good against us. Afterwards, when the victory was ours, behold, Athenio, not by lawfull war, but by subtill treachery assaulted us. But shall this be called their fortitude, or rather their fraud and second iniquitie? why therefore should we have less courage, who ought to have the greater confidence? or why should we fear them who are alwaies inferiours, if they fight openly, and without fraud; and when they seem to overcome, they do it by unjustice?

Moreover, if any man suppose them to be valiant, this should the rather incite them more and L more unto vertue; for it is no honour for a generous and noble minde to overcome his inferiour, but to have means and might to conquer his superiour. And if any one be terrified by our domestick and homebred miseries, and by our late earthquake, first of all let him think with himself, that he erreth in that which deceiveth the Arabians, by supposing the same to be more grievous and terrible then indeed it was. And afterwards let him think, that it becometh them not to draw matter of fear from thence, whence the other took occasion of courage. For as touching themselves, they conceive not any hope thorow any good that is in themselves, but onely in the trust they have that we are already dejected by our calamities. But when they shall see us march forth against them, their courage will be weakned, and our confidence by this means shall be awakened, M for that we are not at this time to encounter with desperate men: For neither are we overmuch afflicted; neither (as some think) hath this misery befallen us thorow Gods displeasure, but these are the casualties of fortune. And if by the will of God these things are come to pass, it is marvel if by the same will our calamity cease not; and that our punishment should not satisfie his displeasure. But that this present War is approved by him for just, he himself hath evidently declared. For whereas divers thorow the whole region have been oppressed by the earthquake, none of you that bear arms have incurred any mischief; but all of you have been preserved, which is a manifest taken of the will of God; and if your children and wives had generally followed the Warres as you do, none of you should have been wanting. When as therefore you shall have

bethought

A *bethought your ſelves of theſe things, and moreover in regard that God hath at all times an eſpeciall care over you, fail not to purſue this injurious Nation with a juſt war that neither reſpecteth the laws of friendſhip nor keepeth the league of covenant; valiant in murthering ſacred Embaſſadours; and abject and villanous, where things are to be attempted by valour.* The year of the World 3935. before Chriſts Nativity 29.

Theſe perſwaſions of his did not a little encourage the Jews to the battell, and made them more forward then before. As for *Herod*, after he had offered ſacrifice, according to the cuſtome, he drew his army forth, and led them with great confidence againſt the Arabians, and paſſing Jordan, he encamped near unto the enemy, with an intent to ſurpriſe a fort ſcituate between them both: making this account that it would further him much, either if upon the preſent he ſhould be drawn forth to fight, or if it concerned him to march onward, for that this place ſhould ſerve him to encamp in with more ſecurity. The ſame reſolution alſo had the Arabians, for which cauſe they fell to skirmiſh in that place, wherein the firſt on both ſides that gave the charge, and afterwards ſome other followers were ſlain: ſo that thoſe of the Arabians ſide being overcome betook them to retreat. This ſucceſs of theirs bred no little hope in the Jews, who ſeeing the enemies army addreſſed to attempt any thing rather then to fight, waxed the more hardy to aſſail the Arabian in his trenches, and beat him from his camp. They being forced by theſe aſſaults, drew forward to their defence in great diſorder, bringing neither courage nor hope of victory with them: yet notwithſtanding they defended themſelves, both in regard of their great number, as alſo in reſpect of that neceſſity whereunto they were inforced by the Jews. The skirmiſh on both ſides was hot, and divers on either party were put to the ſword: but in the end, the Arabians being put to the worſt, turned their backs. The ſlaughter was ſo great, that they not onely periſhed by their enemies ſwords, but they themſelves alſo murthered one another in the preſs, and diſorderly flight, in which they were trodden under foot, and lay ſlaughtered in a manner by their own weapons. So that in that diſcomfiture there died ſome five thouſand: the reſt haſtily fled on the other ſide of the rampire: but being overpreſſed with want of victuals, and in eſpecial with lack of water, they had not any ground or aſſurance to eſcape. After them poſted the Jews, and being unable to recover the fortreſs with them, they begirt the camp with a ſiege, and ſhut up all the paſſages that no ſuccour could come unto them, and took from them all opportunity to eſcape, although they ſhould affect flight.

B The Arabians are overcome by Herod.

When as therefore they ſaw themſelves reduced into ſuch extremity, they ſent Embaſſadours unto *Herod*, firſt of all to demand a truce: and afterwards for that they were oppreſſed with thirſt, to crave ſome remedy for their preſent neceſſities. But he neither reſpected the Embaſſadours, neither the proffered ranſome for the captives, nor any other whatſoever reaſonable demand, deſiring earneſtly to revenge himſelf of thoſe injurious treacheries they had practiſed againſt his Embaſſadours. Being therefore inforced by thirſt (which amongſt other plagues moſt grievouſly afflicted them) many of them forſook their trenches, and offerred themſelves to bonds and to be led away captives; ſo that within five dayes ſpace four thouſand of them yielded themſelves priſoners. On the ſixth day, all the reſt determined to ſally out, and aſſail the enemy; rather making choice of aſſured death, then thus lingeringly and ignominiouſly to pine away. When as therefore they had all concluded hereupon, they incontinently brake out of their trenches, but like unapt ſouldiers for a skirmiſh, decayed not onely in body, but in minde; reputing their death for advantage, to eſcape thereby their extream misfortunes. For which cauſe upon the firſt onſet, about ſome ſeven thouſand of them were ſlain: and thus the fierceneſs of this Nation being allaied by this overthrow, they ſubmitted themſelves to *Herod*, whom to their own ſorrow they had approved to be a valiant Souldier.

The Arabians enforced by thirſt, require truce at Herods hands.

CHAP. IX.

Herod *conſtrained to repair unto* Auguſtus Cæſar, *putteth* Hircanus *to death.*

Hedio & Ruſſinus, chap. 7.

Herod puffed up with his ſucceſsfull good fortune, returned back into his own Countrey, having obtained great eſtimation and reputation by his valour and vertue. But at ſuch time as he ſuppoſed his ſtate to be moſt aſſured, he grew in danger both to loſe his dignity and life, by reaſon of that victory that *Cæſar* obtained againſt *Antony* in the Actian War. For at that time he not only ſuppoſed himſelf to be utterly overthrown, but both his friends and enemies that were round about

Herod diſmaied at Antonies overthrow.

about him loſt their hopes, for that it was unlikely that he ſhould eſcape unpuniſhed, who had been ſo inwardly united in friendſhip with *Antony*. Whereby it came to paſs, that his friends in no ſort concealing their deſpair, and his enemies under their colourable and diſſembled griefs, covered their joy, promiſing themſelves thereafter a better and more pleaſing adminiſtration of the common-weal. Hereupon *Herod* perceiving that, except *Hircanus*, there was not any one of the blood royal alive, determined to cut him off, reſolving with himſelf, that if he hapned to eſcape the danger, that a man who at that time was more worthier the Kingdome then himſelf, ſhould not entermeddle amongſt his affairs: and if any misfortune ſhould befall him in regard of *Cæſar*, he deſired to diſpoſſeſs *Hircanus* of the Kingdom, in regard of the envy which he bare him, for that he was the onely man who deſerved to be advanced to that dignity. Whileſt thus he was tormented and travelled in his thoughts, he had an occaſion offered him by *Hircanus* own followers to execute his intention. For *Hircanus* being of a milde and gentle nature, during all his life-time forbare to entermeddle with ſtate affairs, committing all things to fortune, and contenting himſelf with whatſoever condition it pleaſed her to allot him.

The year of the World, 3935. before Chriſts Nativity, 29.

Herod determineth to make away Hircanus.

But *Alexandra* being an ambitious woman, and unable to conceal with modeſty the hope ſhe conceived of change, ſollicited her father that he ſhould not any longer endure the ſubjection of *Herod*, who was the very ſcourge of their family, but rather that he ſhould ſtand upon his own guard, and reſerve himſelf to his better hoped fortunes. She furthermore gave him counſel to write unto *Malchus*, who had the government of Arabia, requeſting him to grant him both protection and entertainment; for that if *Herod* ſhould chance to be cut off by *Cæſars* diſpleaſure, doubtleſs the Kingdome would return unto him, both in regard of his nobility, as alſo of the peoples favour. Theſe perſwaſions of hers *Hircanus* at the firſt repulſed, but afterwards being overcome by the importunity of the woman, who ceaſed not day and night to ſing the ſame ſong of future hope, and of *Herods* treaſons, he gave certain letters to a friend of his, written to the Arabian, wherein he required him to ſend him certain horſemen, who might conduct him to the Aſphaltite lake, which lieth diſtant from the confines of Jeruſalem ſome three hundred furlongs. And therefore eſpecially committed he theſe letters to *Doſitheus* truſt, both for that he favoured *Hircanus* and his daughter, and ſeemed likely for divers cauſes to hate *Herod*: for he was *Joſephs* kinſman, who was ſlain by *Herod*; and not long before, certain of his brothers were ſlain amongſt others at Tyre by *Antonies* command: yet for none of thoſe occaſions continued he faithfull to *Hircanus*. For he ſetting more by the preſent favour of the King that then reigned, then the reſt, diſcovered the letter unto the King; who firſt of all giving him thanks, required one office of friendſhip more at his hands; which was, that folding up the letter, and ſealing it, he ſhould conveigh and deliver the ſame to *Malchus*, and return his anſwer, for that it neerly concerned him, if he knew his reſolution alſo. Which when *Doſitheus* had diligently performed, the Arabian returned this anſwer, that he was ready to entertain both himſelf and his whole family, and all thoſe Iews likewiſe which were of his faction, promiſing to ſend him a band of Souldiers, who ſhould be able to conduct him ſafely thither, and ſhould be obedient to his command in all things. Now as ſoon as *Herod* was ſeized of theſe letters, he called for *Hircanus*, and demanded of him whether he had any confederacy with *Malchus*: who denied the ſame. But *Herod* proteſting and bringing forth his letter in an open aſſembly, commanded him afterwards to be put to death. Thus are theſe matters regiſtred in *Herods* commentaries: for by ſome are they delivered otherwiſe, namely, that he was executed, not for this crime which he had committed, but for ſome treaſons againſt the King. For they write to this effect, that *Herod* at a certain banquet (diſſembling his ſuſpition) demanded of *Hircanus*, whether he had received any letters from *Malchus*: and that he anſwered, that he had received letters, but ſuch as contained nothing elſe but officious ſalutations. Further, that another asked him, whether he had received any preſent therewithall: and when he had anſwered, that he had received nothing but four courſers for his ſaddle: the King wreſted this to a capitall offence of corruption and treaſon, and commanded him preſently to be led to death. Now that he died guiltleſs, they alledge this for a moſt approved argument; namely, his gentle diſpoſition, who even in his youthfull years never gave ſigne or appearance of raſhneſs, or pride, or ſignification of audaciouſneſs, no not even then when he had the royall government in his hands, but in that freedome of authority diſpoſed the moſt things by *Antipaters* advice. But at that time he was more then foureſcore years old, and knew that *Herods* eſtate was ſecured: and paſſing Euphrates alſo, and living on the other ſide of the river, he left ſuch as held him in great honour, and returned home into his own countrey, to the end he might live under *Herods* government. Whereby it is leſs likely, that he would attempt any alteration ſo

Alexandra ſollciteth *Hircanus* her father to require aſſiſtance at Malchus hands.

Three hundred furlongs contain nine Germane miles.

Hircanus by Herods commands is put to death.

Hircanus dieth guiltleſs.

Hircanus life.

A so far different from his nature; so that all these things seem to be fained by *Herod*.

The year of the world, 3975. before Christs Nativity, 29.

Thus ended *Hircanus* life, after his variable and adverse fortunes, wherewith during all his life time he was afflicted. For at such time as his mother *Alexandra* lived, he was created high Priest of the Jews, and obtained that honour for the space of nine years: and after his mothers death, he had scarcely governed the Kingdome for the space of three moneths, but that he was expulsed by his brother *Aristobulus*; and afterwards restored by *Pompeys* assistance, and receiving all his former honours, he lived in full possession of them for the space of fourty years. After this he was once more distasted by *Antigonus*; and being maimed in his body, lived certain years in captivity among the Parthians: from whence not long after he returned home; and though he had many things promised him by *Herod*, yet after so many
B alterations of fortune, he obtained nothing at his hands; and that which amongst all the rest is most of all to be lamented, as we have said, he was unjustly put to death, an innocent, and in his old age. For he was a lover of justice, and an observer of perpetual modesty, and governed his Kingdome for the most part by other mens direction, being onely guilty in himself of ignorance and the love of idleness. Truly, *Antipater* and *Herod* by this mans goodness obtained their so great riches: For which deserts of his, against all law and right, he was cruelly put to death.

But *Herod*, after *Hircanus* death, addressed himself to perform his journey towards *Cæsar*: and having little hope of any good fortune, in regard of his friendship with *Antonius*, he grew desperately jealous of *Alexandra*, for fear lest she taking opportunity of the time, should
C incite the people to rebell, and fill the Kingdome with domestical sedition: for which cause, committing the government or the estate to his brother *Pheroras*, he left his mother *Cypros*, his sister, and all his Kindred in the castle of Massada, and commanded his brother, that if any misfortune should befall him, he should retain the Kingdome in his own hands and maintain it. As for his wife *Mariamne*, for that by reason of certain dislikes betwixt her, his mother, and sister, they might not live together, he left her with her mother in the castle of Alexandrion, and committed them to the custody of his Treasurer *Joseph*, and *Sohemus* the Itu.ean, and with her the keeping of his Castles, both which had alwayes been his faithfull friends, and to whom, in way of honour, he committed the custody of these princely Ladies. But he gave them also this commandment, that if they should be certi-
D fied that any sinister mishap had befallen him, they should presently kill them both, and to the utmost of their power continue the Kingdome in his children, and his brother *Pheroras*.

Herods disposition of his affairs before he repaired to Cæsar.

CHAP. X.

How Herod *obtaineth the Kingdome of Judæa at* Cæsars *hands.*

E AFter he had in this sort given order for all his affairs, he withdrew himself unto Rhodes, intending there to meet with *Cæsar*. And as soon as he arrived in that City, he took the Diadem from his head, and laid it apart, but as for his other princely ornaments, he changed them in no sort; and being admitted to *Cæsars* presence, he at that time gave a more ample testimony of the greatness of his magnanimity and courage: for neither addressed he his speech to intreat his favour (according to the custome of suppliants) neither presented he any request, as if he had in any sort offended him, but gave account of all that which he had done, without concealing or mistrusting any thing.

Herod cometh to Cæsar, and declareth unto him what pleasures he had done Antony, promising him no less duty and love, if so be he might be received into his favour.

F *For he freely confessed before* Cæsar, *that he had intirely loved* Antonius, *and that to the utmost of his power he had done him service, to the end that he might obtain the soveraignty and monarchy; not by annexing his forces unto his, in that he was otherwise imployed in the Arabian War, but in furnishing him both with wheat and money, and that this was the least office which it behoved him to perform towards* Antonius; *for that being once his professed friends, it behoved him not onely to imploy his best endeavours on his so princely benefactor, but also to hazard both his head and happiness to deliver him from perils. All which (said he) I have not performed according as I ought to have done; yet notwithstanding I know, that at such time as he was overcome in the Actian battel, I did not alter my affection with his fortune: neither did I restrain my self; for although I befriended not* Antonius *with my presence and assistance in the Actian War, yet at leastwise I assisted him with my counsel, certifying him that he had but one onely means left him for his security, and prevention of his utter ruine, which was, to put* Cleopatra *to death,*

for

The year of the worl'd 3935 before Christs Nativity 29.

for that by cutting her off, he might enjoy her estate, and might more easily obtain his peace, and G
pacifie thy displeasure against him. And for that he gave but slender regard to these mine admoni-
tions by his own sottishness and indiscretion, he hath hurt himself, and profited you, because, as I
said, he did not follow my counsell. Now therefore (O Cæsar) in regard of the hate which you bear
unto Antony, *you condemne my friendship also. I will not deny that which I have done; neither am*
I afraid freely and publikely to protest how much I have loved him: but if without regard of per-
sons, you consider how kindly I am affected toward my benefactors, and how resolute and constant
a friend I am, and how mindfull of kindness the effect of that which I have done may make me
known unto thee. For if the name be onely changed, the friendship notwithstanding may remain,
and deserve a due praise.

Hedio & Ruffinus, chap. 8. Cæsar confirmeth Herods authority.

By these words (which were manifest testimonies of his resolute and noble courage) he so H
inwardly indeared himself unto *Cæsar*, who was a magnificent and worthy Monarch, that he converted this his accusation into an occasion to winne and work him to be his friend: for which cause *Cæsar*, setting the Diademe upon his head, exhorted him that he should no less respect his friendship, then he had in former time *Antonies:* and withall did him much honour; certifying him moreover, that *Capidius* had written unto him, how much *Herod* had assisted him in his Warres that he had with the Monarchs of Syria. *Herod* seeing that he was thus entertained, and that contrary to his expectation, the Kingdome was more surely confirmed unto him, then beforetime, both by *Cæsars* bounty, and also by the decree of the Senate, which he had practised to obtain for his greater assurance, accompanied *Cæsar* as far I as Ægypt, presenting both himself and his friends with many rich gifts, beyond the proportion of his estate: endeavouring by these means both to winne their favour, and to shew also the greatness of his courage, requiring moreover at *Cæsars* hands, that *Alexander*, who was one of *Antonies* dearest friends, might not be sought out to be punished: yet notwithstanding he could not obtain the same, by reason of an oath that *Cæsar* had past before he sollicited him. That done, he returned back again unto Iewry, with more greater honour and assurance, then before; whereby he struck them with wonderfull amazement, who expected his contrary success, as if by Gods especial providence he alwayes over-went his dangers, to his great honour. Incontinently therefore he prepared himself to entertain *Cæsar*, who returned out of Syria to take his journey into Ægypt, and received him at Ptolemais, with all royall honour, and gave his army presents with all abundance of munition: so K
that he was accounted for one of *Cæsars* most affectionate friends, and rode about with him, at such time as he took the view of his army: he entertained him also and his friends with one hundred and fifty men, adorned with most rich and sumptuous apparel. And for that they were to pass thorow a countrey, wherein there was great scarcity of water, he furnished them both with water and wine; so that they needed neither of them. He gave *Cæsar* also eight hundred talents, and so royally satisfied he all men, that they confessed themselves to have had far greater entertainment, then the revenues and profits of his Kingdome could affoord them. By which means he gave the more ample testimony of his forward friendship, and free affection to deserve well: and making use of the opportunity of the time, he obtained the reputation of a Prince of an heroick and noble spirit; so that he was held in- L
ferior unto no man, for the good entertainment that he gave to the chiefest Romans in their return out to Egypt.

Herod conducteth Cæsar toward Egypt, and presenteth him with many sumptuous gifts.

Herod entertaineth both Cæsar and his army very heroically.

Herod giveth Cæsar eight hundred talents.

CHAP. IX.

Herod *being incensed by false accusations, putteth his wife* Mariamne *to death.*

Mariamne and Alexandra displeased with Herod.

But as soon as he returned into his Kingdome, he found all his houshold troubled, M
and both his wife *Mariamne* and her mother *Alexandra* grievously displeased with him. For they supposed (and not without cause) that they were not shut up in that Castle for their securities sake, but as it were in a prison; so that, in as much as they neither might make use of other mens, nor enjoy their own goods, they were highly discontented. *Mariamne* also supposed that her husband did but dissemble his love, rather for his own profit and commodity, then for any intire affection he bare towards her. But nothing more grieved her, then that she had not any hope to live after him, if so be he should happen to die, especially for the order he had left concerning her: neither could she ever forget what commandment before that time he had left with *Joseph*; so that by all means possible, she laboured to win the affections of those that had the charge of her, and especially

especially *Sohemus*, knowing very well that her safety depended wholly on his hands. Who in the beginning behaved himself very wisely and faithfully, containing himself very circumspectly within the bounds of his commission; but after these Ladies had with pretty presents and feminine flatteries mollified and wrought him by little and little, at last he blabbed out all that which the King had commanded him; especially, for that he hoped not that he should return with the same power and authority, which before he had: and for that cause he thought thus in himself, that without incurring any danger in regard of *Herod*, he might greatly gratifie the Ladies; who in all likelihood should not be deprived of that dignity wherein they were at that time; but would return them the like kindness when *Mariamne* should be Queen, or next unto the King. Furthermore, he hoped, that if *Herod* also should return with all things answerable to his desires, that he would perform nothing without his wifes consent; or upbraid him with the act, if she contradicted: for he knew too well that the King loved her in such sort, as it was impossible to equal or express his affections; and for these causes he disclosed the trust that was committed unto him. But *Mariamne* was very sore displeased to hear that there was no end of her miseries, but they were altogether united and tied to the dangers of *Herod*; and she oftentimes wished that he might never more return again in safety, supposing that her life with him should be very intolerable: all which she afterwards dissembled not, but openly confessed that which afflicted her with discontent. For when as *Herod* beyond all expectation arrived in his countrey, being adorned with mighty fortune, he first of all, as it became him, certified his wife of his good tidings and happy success, whom onely amongst all other his friends and wives, he embraced and saluted, for the pleasing conversation and affection that was in her. But she, whilest he repeated unto her these fortunate events of his affairs, rather entertained the same with a displeasant attention, then applauding joy: and these affections of hers likewise she could not conceale. For at such time as he folded his armes about her neck, she unfolded her sorrow in her sighes; so simple and unfeigned were her affections; and seemed rather to be displeased then appeased by his narrations. Whereupon *Herod* was sore troubled, perceiving these things not onely suspected, but also fully manifest: but above all things he was distracted, when he considered the incredible and apparent hatred that his wife had conceived against him, which in such sort incensed him, that he could not resist the love that had attainted him, so that he neither could continue in wrath, nor listen long to peace, and being unresolved in himself, he now was attempted by this; straight distracted by a contrary affection: so much was his mind travelled between love and hatred, that when as oftentimes he desired to punish the womans pride, his heart by loves mediation failed him in the enterprize. For nothing did more torment him then this fear, left executing his displeasure against her, he should by this means more grievously wound himself, through the desire he bare unto his deceased delight. Whilest thus he was sweltered and devoured in his passions, and conceived sinister opinions against *Mariamne* his wife, *Salome* his sister, and his mother, having an inkling of his discontents, thought that they had gotten a fit opportunity to express and execute their hatred towards *Mariamne*: for which cause they conferred with *Herod*, and whetted his spleen and displeasure with variety of slanders, sufficient at one assault to engender hatred, and kindle his jealousie against her. To these reproaches of theirs he lent no unwilling ears; yet had he not the heart to attempt any thing against his wife, or to give free credit to their report; notwithstanding his displeasure increased and was inflamed more and more against her, for that neither she could colour her cares and discontents, nor he contain himself from exchanging his love into hatred: and perhaps at that time he had published some fatal doom against her, had not a happy messenger brought him word, that *Anthony* and *Cleopatra* being dead, *Cæsar* was become Lord of Egypt: for which cause hasting forward to meet and entertain him, he left his family in that present estate. Upon his departure, he recommended *Mariamne* to *Sohemus*, giving him great thanks for the care he had had of her, and granted him in way of gratuity a part of Jewry to govern.

When *Herod* was arrived in Egypt, and had friendly and familiarly conferred with *Cæsar*, he was highly honoured by him: for *Cæsar* gave him those four hundred Frenchmen that were of *Cleopatra*'s guard; and restored that part of his Countrey unto him again, which was taken away and spoiled by her. He annexed also unto his kingdome Gadara, Hippon, and Samaria, and on the Sea coasts the Cities of Gaza, Anthedon, Joppe, with the tower of Straton: which when he had obtained, he grew more mighty then before: and after he had accompanied *Cæsar* as far as Antioch, he returned into his own Countrey. Upon his arrival, he found that fortune which was favourable unto him abroad, too froward at home, especially in regard of his wife, in whose affection beforetime he seemed to be most happy.

The year of the world, 3935. before the Nativity of Christ, 29.

Sohemus discovereth the Kings secrets.

Herod but coldly entertained by his wife Mariamne.

Herod sorrowes to see his wifes affections distracted and changed.

Herods sister and his mother incense the King by slanderous reports against Mariamne.

Anthony and Cleopatra slain.

Cæsar Lord of Egypt.

Sohemus honoured by Herod with dignities.

Hedio & Rufinus, chap. 9.

Cæsar enlargeth Herods dominions.

The year of the World, 3935. before Christs Nativity, 29

Mariamne a froward woman.

For he was as inwardly touched with the lawfull love of *Mariamne*, as any other of whom the Histories make report; and as touching her, she was both chaste and faithfull unto him; yet had she a certain womanly imperfection and natural frowardness, which was the cause that she presumed too much upon the intire affection wherewith her husband was intangled; so that without regard of his person, who had power and authority over others, she entertained him oftentimes very outragiously: All which he endured patiently, without any shew of discontent. But *Mariamne* upbraided and publickly reproached both the Kings mother and sister, telling them that they were but abjectly and basely born.

Whereupon there grew a great enmity and unrecoverable hatred between the Ladies; and from thence also there arose an occasion of greater accusations and calumniation then before. These suspitions were nourished amongst them, for the space of one whole year after *Herods* return from *Cæsar*; and finally this long-contrived and fore-imagined hatred at last brake out violently upon this occasion that ensueth: When as about mid-day the King had withdrawn himself into his chamber to take his rest, he called *Mariamne* unto him to sport with her, being incited thereunto by the great affection that he bare unto her. Upon this his command she came in unto him; yet would she not lie with him, nor entertain his courtings with friendly acceptance, but upbraided him bitterly with her fathers and brothers death. The King took these reproachfull words in very evil part, and was almost ready to strike her: but his sister hearing a greater stir and noise within then was usual, sent in the Butler, who long before that time was suborned by her, whom she commanded to tell the King, that *Mariamne* had prepared a drink for him to incite and quicken him unto love; willing him that if the King should be moved thereat, and should demand what he meant, he should certifie him, that *Mariamne* having prepar'd a poyson for his grace, had dealt with him to deliver it to his Majesty. Charging him moreover, that if the King in hearing him speak of this potion, should seem to be moved therewith, that then he should proceed no further in his discourse. He therefore (being in this manner before-hand instructed what he ought to do) at that very instant was sent to discover his treachery unto the King; for which cause with a sober and staied countenance he entred in unto him, being seriously and well prepared to discourse, and told him that *Mariamne* had bribed him to present his Majesty with an amorous cup of drink. Now when he perceived that the King was troubled with these words, he prosecuted his discourse, alleadging that the potion was a certain medicine which *Mariamne* had given him, the vertue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own security, and the Kings safety.

The year of the World, 3936. before Christs Nativity, 28.

Herod, who before this was highly displeased, hearing these words, was so much the more incensed: for which cause he presently commanded *Mariamnes* most faithfull servant to be examined by torments, as concerning the poison, supposing that it was impossible for her to undertake any thing whatsoever, without his privity. He being tried and tormented after this cruel manner, confessed nothing of that for which he was tortured; but declared unto the King, that the hatred which his wife had conceived against him, proceeded from certain words that *Sohemus* had told her. Scarcely had he finished these words, but that the King cried out with a loud voice, saying, that *Sohemus*, who before time had been most faithfull both to him and his kingdome, would not have declared these his privy commands, except there had been some more inward familiarity and secrecy betwixt him and *Mariamne*: for which cause he presently commanded his Ministers to lay hands on *Sohemus*, and to put him to death. As for his wife, he drew her to her tryal, and to this effect he assembled his most familiar friends, before whom he began to accuse her with great spight and spleen, as touching these potions and poisons aforesaid; wherein he used intemperate and unseemly speeches, and such as for their bitterness did ill become him in cause of justice; so that in the end, the assistants, seeing the butt and bent of his desire, pronounced sentence of death against her: which being past, both he, and all other the assistants were of his opinion, that she should not so speedily be executed, but that she should be kept close prisoner in some sure place in the Palace. But by *Salomes* solicitations *Herod* was incited to hasten her death, for that she alleadged that the King ought to fear, lest some sedition should be raised amongst the people, if he should keep her alive in prison. And by this means *Mariamne* was led unto her death.

Sohemus suspected by Herod in Mariamnes behalf is put to death. Mariamne is accused by Herod, and condemned, and imprisoned. Mariamne by Salomes instigations is led to execution.

Alexandra her mother considering the estate of the time, and fearing no less mischief from *Herods* hands, then her daughter was assured of; she undecently changed her mind, and abjectedly laid aside her former courage and magnanimity. For intending to make it known, that she was neither party nor privy to those crimes wherewith *Mariamne* was charged, she went out to meet her daughter, and entertained her injuriously, protesting publickly

A likely that she was a wicked woman, and ungratefull towards her husband; and that she well deserved the punishment that was adjudged her, for that she durst be so bold to attempt so hainous a fact, neglecting to requite her husbands entire love, with her unfained loyalty. Whilest thus dishonestly she counterfeited her displeasure, and was ready to pull *Mariamne* by the hair, the assistants, according to her desert, condemned her generally for her shameful hypocrisie: but she that was led to be punished, convicted her herself by her milde behaviour. For first of all, she gave her no answer, neither was any waies altered by her reproaches; neither would so much as cast her eye upon her; making it appear that she B discreetly concealed and covered her mothers imperfections, and was aggrieved that she had so openly shewed so great indignity: expressing for her own part a constant behaviour, and going to her death without change of colour, so that those that beheld her perceived in her a kind of manifest courage and nobility, even in her utmost extremity. Thus died *Mariamne*, having been a woman that excelled both in continence and courage: notwithstanding that she defaulted some what in affability and impatience of nature: for the rest of her parts, she was an admirable and pleasing beauty, and of such a carriage in those companies wherein she was entertained; that it was impossible to express the same, in that she surpassed all those of her time; which was the principall cause that she lived not graciously and contentedly with the King. For being entertained by him, who intirely loved her, and from whom she received nothing that might discontent her, she presumed upon a great C and intemperate liberty in her discourse. She digested also the loss of her friends very hardly, according as in open tearmes she made known unto the King; whereby also it came to pass, that both *Herods* mother, and sister, and himself likewise grew at odds with her, and in especial her husband, from whom onely she expected no hard measure.

The year of the world, 3935. before Christs Nativity, 28.

Alexandra undecently striveth to acquit her self of Mariamnes treason.

After her death the King began more powerfully to be inflamed in his affections; who beforetimes as we have declared, was already miserably distracted. For neither did he love after the common manner of married folk: but whereas almost even unto madness he nourished this his desire, he could not be induced by the too unbridled manners of his wife to allay the heat of his affection, but that daily more and more by doting on her, he increased the same. And all that time especially he supposed that God was displeased with him D for the death of *Mariamne* his wife. Oftentimes did he invocate her name, and more often undecently lamented he her. And notwithstanding he devised all kind of delights and sports that might be imagined, by preparing banquets, and inviting guests with Princely hospitality, to pass away the time; yet all those profited him nothing, for which cause he gave over the charge and administration of his kingdome. And in such sort was he overwhelmed with grief, that oftentimes he commanded his Ministers to call his wife *Mariamne*, as if as yet she had been alive. Whilest thus he was affected; there befell a pestilence within the City, that consumed a great sort of the people, and the better part of the nobility, and each man interpreated that this punishment was inflicted by God upon them, for the unjust death of the Queen. Thus the Kings discontents being by this meanes in- E creased, he at last hid himself in a solitary wilderness, under pretext of hunting; where afflicting himself incessantly, at last, he fell into a most grievous sickness. This disease of his was an inflammation or pain in the neck: he seemed also in some sort to rave and wax mad; neither could any remedies relieve him of his agony: but when as the sickness seemed rather to increase, all men at last grew almost desperate of his recovery. For which cause his Physician, partly in respect of the contumacy of his disease, partly, because in so great a danger there was not any free election of dyet, they gave him leave to taste whatsoever best pleased his appetite; committing the uncertain event of his health to the hands of fortune.

Herods miserable estate, and moan after the death of his wife.

A plague invadeth Jerusalem.

Herod falleth grievously sick;

Whilest thus he sojourned in Samaria, which now is called Sebaste, *Alexandra* inhabiting at that time in Jerusalem, having notice of this his estate, sought to reduce all the strong fortresses that were within the City under her subjection: the one of which abutted upon the Temple; the other was scituate within the City: for they that are Lords of these keep all the rest of the nation under their awe; because that without these, neither the usual and daily sacrifices may be performed; neither may the Jews live without such sacrifices and oblations, who had rather lose their lives then contemn their religion. She therefore laboured those that had the government thereof, to surrender them up to her and *Herods* children begotten of her daughter *Mariamne*, for fear lest he being dead, they should be seized by others: and if it should fortune him to recover his health, in the mean while they might be kept and held by no man more securely, then such as were his domestical friends. This suite and sollicitation of hers was but coldly conceited of: and the Captains

Alexandra in Herods absence, seeketh to get the possession of the Castles.

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who at other times shewed themselves alwaies faithfull, at that time were the rather far more constant in their duty, both for that they hated *Alexandra*, as also for that they thought it a great offence to despair of the health of their Prince. For these were the Kings old friends, and one of them was *Herods* own nephew, whose name was *Achiabus*. For which cause they sent present messengers unto him to certifie him of *Alexandras* intent: who having heard these news, presently commanded her to be slain: and at length overcoming his sickness, he grew so badly affected both in body and mind, that he waxed hatefull unto all men; so that all those who offended him, and for how little cause soever, were readily sought for to be punished. In this his intemperance he imbrued his hands in the blood of divers of his inward friends, as *Costabarus*, *Lysimachus*, *Antipater*, sirnamed *Gadias*, and *Dositheus*, for this occasion that ensueth. *Costabarus* was an Idumæan, and one of the greatest account amongst his countrey-men, who was descended from the Priests of *Cozas*, whom the Idumæans esteem for a god. Now after that *Hircanus* had drawn the pollicy of the Idumæans to the reformed customes of the Jews, *Herod* was made King of the Jews, and appointed *Costabarus* to be Governour in Idumæa and Gaza, giving him *Salome* his sister to wife, after he had put *Joseph* to death, to whom she had been married beforetime, as we have heretofore declared. *Costabarus* seeing himself in this estate beyond his expectation, grew more elate and proud then this good fortune required, and in a little time forgot himself so far, that he thought himself dishonoured, if he should perform that which *Herod* commanded him, and scorned that the Idumæans should be under the Jews subjection, notwithstanding they had received their manner of government from them. He therefore sent messengers unto *Cleopatra*, giving her to understand, that Idumæa had alwaies been under her ancestors subjection; and for that cause she ought upon just cause to demand and begge that countrey at *Antonius* hands, and that in respect of himself he was ready to become her servant. All which he practised not to gratifie *Cleopatra* in any sort whatsoever, but to the intent that if *Herods* fortunes should be any waies weakned, he might more easily by this means both enlarge and obtain the Kingdome of Idumæa. And with these foolish hopes was he transported, in regard of his birth and riches, which he had heaped together by such dishonest means as he continually practised, as he that intended no small matters. But notwithstanding *Cleopatras* often and earnest petition to obtain his soveraignty, yet could she not obtain it at *Antonius* hands. When *Herod* had notice of these covert and cunning practices, he was ready to kill *Costabarus*. But upon the earnest supplications of his sister and her mother, he dismissed and pardoned him; yet held him alwaies in suspition, by reason of this his practice. Not long after it hapned, that *Salome* fell at debate with *Costabarus*, for which cause she sent a libel of divorce to her husband, notwithstanding it were against the laws and ordinary customes of the Jews. For according to our ordinances, it is onely lawfull for the husband to do the same; and as touching the wife, notwithstanding she were separated, yet it is not lawfull for her to marry again, except her husband first give her licence. But *Salome* without respect of the laws of the countrey, grounding her self too much upon her own authority, forsook her husband: saying, that she separated her self from her husband, by reason of the great friendship which she bare unto her brother, for that she had received some notice that *Costabarus* practised some innovation with *Antipater*, *Lysimachus* and *Dositheus*. And this accusation of hers confirmed she by *Babas* children, whom he had already kept with him in all security for the space of twelve years. All which was true, and at that time beyond all mens expectation wonderfully troubled *Herod*, as soon as he heard it. For as touching *Babas* sonnes, he had heretofore resolved to cut them off, for that they had been alwaies badly affected towards him and all his enterprizes; but all that time he had let them pass, because by continuance they were grown out of his remembrance. Now the cause of this enmity and hatred which he bare towards them, was gathered from this ground; at such time as *Antigonus* enjoyed the soveraignty, and *Herod* besieged the City of Jerusalem with an army: now those incommodities and necessities that ordinarily happen unto those that are besieged, were the cause that divers acknowledged *Herod*, and fixed their hopes upon him. But *Babas* sons being in authority, and besides that, attended by a great number of men, persevered in their faithfull observation of *Antigonus*, and blamed *Herod* continually, encouraging the inhabitants to continue the kingdome in those to whom it appertained by descent: and they themselves followed that course, which in their opinion was most profitable for the Common-weal. But after that the City was surprized by *Herod*, and he grew master of the estate, *Costabarus*, who was appointed to keep the City gates, and to lie in wait that none of those who were accused to have forsaken the Kings side, should escape, knowing that the sons of *Babas* were greatly esteemed and honoured among the people

Herods counsellors certifie him of Alexandras intent.

Alexandra put to death.

Costabarus, whom Herod had matched with his sister Salome usurpeth in Idumæa.

Costabarus preserved by his wives intercession.

Costabarus, Lysimachus, Antipater and Dositheus accused before Herod.

Babas sonnes preserved by Costabarus.

A people, and foreseeing that their safety might be no small furtherance to himself, if at any time there might ensue any alteration, he discharged and hid them within his own possessions: and notwithstanding that at that time he had protested to *Herod* by an oath, that he knew not what was become of them; yet though suspected of perjury, he concealed them. And afterwards when the King had by Proclamation promised a reward to him that should discover them, and sought for them by all means, neither then also would he confess the fact. For being affraid lest he should be punished for his first denial he continued through concealment, being not onely now driven thereunto by friendship, but also by necessity.

The year of the world, 3936. before Christs Nativity, 28.

Now when the King had notice hereof by his sisters report, he sent certain messengers to the place where they were hidden, and slew them, and all those that were partakers of the B same crime; so that no one of *Hircanus* kindred was now left alive; but all of them being slain who excelled in nobility and dignity, he did what himself listed without any contradiction or controulement: for which cause he by little and little forsook the ceremonies and ordinances of his Countrey, and corrupted the decrees an institutions of their ancestors, which he ought to have kept inviolable, by his new and strange inventions. In whose time there was a very great change and alteration of the ancient and good manner of living; for all fell from bad to worse: and the politick order, whereby the people ought to be governed and kept within compass of their duty, went to decay. For first of all, he ordained certain wrastlings from five years to five years, in honour of *Cæsar*; and builded a Thea- C ter for that purpose within Jerusalem. He erected also a most huge Amphitheater within the Plain, which were two piles worthy the regard and beholding, by reason of the sumptuousness thereof; but wholly estranged from the fashions of the Jews. For neither the use, nor the presentation of these spectacles, hath ever been practised or taught by our ancestors: yet was it his pleasure to ennoble this assembly, to the end it might be continued from five to five years, and this proclaimed he publikely in the Countries round about him, and to this spectacle assembled he all the nations. The wrastlers also and all that which concerned their exercise, were sought out from all corners of the world, under the hope to obtain the proposed palm and victory; and all the most excellent in those exercises that were to be found, were invited to that assembly. For he proposed most huge rewards, not D onely to those that exercised wrastling, but also to those who are called Musicians, and to all sorts of players on instruments, labouring to his utmost power, that all the most famous in those professions should be assistant in those pastimes. He appointed also a reward of great value for such as ran upon the chariots of three, four, or of one horse; and all that which was both sumptuous and magnificent to behold, for every one was most carefully provided in that he strove to have the honour of a most magnificent preparation for his games. The Theater was hung all about with *Cæsars* titles, and the trophees of those nations which were overcome by him, altogether set out and shining with gold and silver. As for the instruments thereof, there wanted neither furniture, costly vestments, or precious stones. Thither also were drawn certain savage beasts, as Lions and other wild beasts, which were E worthy to be placed in this famous shew, being admirable both for their force and rareness of nature, who fought the one with the other, and against such men likewise who were condemned to die: whereby the strangers conceived, together with the admiration of his expence an uncomparable and unaccustomed pleasure. But his countrey-men interpreted this thing for a manifest corruption of those disciplines and manners which before-time they had entertained, and honoured amongst them. For it was an act most manifestly impious, to hazard men against wild beasts, to delight the eyes of other men: It was also a matter as impious, to change and prophane the ordinances of the countrey, for forrain exercises: But the most hated of all these were the Trophees: for in that they were certain images attired in armour, the use and veneration whereof were forbidden by our lawes, this displeased and grieF ved them more then any thing whatsoever: neither was *Herod* ignorant of those troubles which they procured. But he thought it to be a matter of danger to attempt the same for the present by force; and for that cause he familiarly debated the same with some few of them, and discoursed unto them his occasions, to the end to rid them of their superstition, although herein he profited nothing. For all of them, with one consent, cried out against the indignity which they saw him commit: telling him that although all other things were to be tolerated; yet the Trophees, which were images of men, were unsupportable because they were unusual in their countrey. *Herod* perceiving that they were discontented, and that they would not be easily wrought upon, except they had some contentment, he called the most worthiest men amongst them, and led them into the Theater, demanding of them

Babas sonnes and others are accused before Herod and slain. Hegesippus & Ruffinus, chap. 10.

Herod introduceth divers forrain customes.

The year of the world, 3939. before Christs Nativity, 25.

The Theater, and the wrastling places.

Herod obtaineth no small honour by these expences.

The Jews suppose that the Trophees covered with armes were Images.

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The year of the world, 3919 before Christs Nativity, 35.

what they thought these Trophees were: and when they cried out that they were images of men: he incontinently caused all the ornaments to be taken off from them, letting them see that they were nought else but naked stocks of wood; so that suddenly their displeasure was turned into a laughter, and their doubts were presently discussed. Thus appeased he the people, and moderated the fury of their mislikes; so that divers of them changed their opinions, and were no more displeased. Notwithstanding there were some of these that persisted in the indignity they conceived in those accustomed exercises, supposing that the corruption of their ancient discipline was an inducement to their grievous calamities; and they imagined that it rather concerned them to undertake all dangers, then to endure any alteration in their policy, by permitting that *Herod* should introdure new and extraordinary fashions, who onely in word was their King, but in effect an enemy of their whole nation. For this cause there were ten men amongst them, who bound themselves by oath to hazard all extremities, and to this intent they hid certain short swords under their garments: amongst these there was one that was blind, who urged and egged on by the strangeness of those things which he had heard, not for that he was of ability to execute any thing with his hand, but to testifie that he was ready to suffer with the rest, if any misfortune should befall them, by his example the rest of them were not a little confirmed: These having mutually undertaken this their resolution, repaired to the Theater, under hope that *Herod* should not escape them, for that they intended to assail him unawares: at leastwise if they failed of him, their hope was to fall foul on some of his favourites and followers, accounting this to be some solace in their expected death, if in regard of their violated religion they might bring the King in hatred with the common people. And these intending to offer themselves as Chieftains and Leaders unto the rest, resolved to execute these things. But one of those intelligencers that *Herod* had sent abroad to pry and search into such like actions, having discovered all this their conspiracy, signified the same unto the King, at such time as he was ready to enter into the Theater. He knowing full well what hatred was continually hatched against him, betook himself to his Palace, and sent for the conspirators by their names: who being apprehended in the fact, and knowing that there was no way for them to escape, resolved to endure their present misfortunes with a valiant courage: for being no waies dismaied, with a constant countenance they drew out their weapons. protesting that their conspiracy was honest and holy, not attempted by them for private affection, or their own profit sake, but in the behalf of their publike discipline, which no good man would either see or suffer to be violated, no though it cost him his life.

Ten men conspire against Herod.

Herod hath intelligence of the conspiracy.

The ten men are executed, and the intelligencer is cut in pieces.

Now when with great confidence they had alleadged these things for their justification they were led away by the Kings Ministers to be slaughtered by divers sorts of torments. Not long after this, that intelligencer who had betrayed them, growing hatefull in all mens eyes, was slain by certain men, and chopt in pieces with their swords, and afterwards cast unto the dogs in sight and presence of many men. Yet did no man discover this act, untill after long and wearisome inquisitions made by *Herod*, it was wrought out of certain poor women (who were privy to the fact) with divers torments. Then were all the actors of that murther punished, with their whole families: and notwithstanding all this, the common people was in no sort dismaid, but were ready to defend their lawes, except they were restrained by some greater power. Which when the King perceived, he resisted their endeavours with all diligence, lest haply through these alterations in affaires, the people should be drawn to an open rebellion. Whereas therefore he had two strong Castles within the City, one wherein his palace was, another called Antonia, that adjoyned near unto the Temple, fortified by him; he thought good to strengthen a third called Samaria, the name whereof he changed, and called it Sebaste (which was distant from Jerusalem some daies journey) to contain those of the common sort that were abroad, under his obedience, and very fit to bridle any uproars that might be raised in the City and fields. And for the whole Nation he builded a Fort, which in times past was called Straton, and afterwards he named it Cæsarea. He builded also a Fort in Galilee, which was called Gabala in a large Plain, where by course he kept his horsemen. Besides these, he builded the Fort of Esthmonites in the Countrey of Peræa on the other side Jordan.

Herod fortifyeth two castles within Jerusalem. Antonia, Samaria or Sebaste.

Stratons-Tower or Cæsarea.

Gabala.

Herod planteth garrisons in the fortresses to withstand conspiracies.

Now when he had fitly disposed all these Castles through his whole countrey, for the security and safety of his kingdome, the matter of rebellion was taken from the common people, who upon every light cause are subject to commotions, in that he had prepared a remedy against all privy conspiracies, by planting such forces alwaies near at hand, who might prevent and pacifie all alterations upon their originall. After this, betaking himself to encompass Samaria with a wall, he brought to pass that divers of those who had born armes

with

A with him againſt his enemies, and divers of the people likewiſe that dwelt round about, came to inhabit it, both in regard of the Temple, which he intended to build in that place, as alſo for that he fortified the ſame for his own ſecurity (although that beforetime it was not in the number of famous Cities.) He therefore changed the name thereof, and called it Sebaſte, and diſtributed the lands that confined the City among the inhabitants of the ſame (which was by nature a fruitfull and goodly countrey) to the intent that within a little ſpace they might inrich themſelves. He invironed the City alſo with a ſtrong wall, being aſſiſted by the natural ſtrength and ſteepineſs of the place: and beſides the whole circuit, he included ſo much ground, that it was no waies inferiour to any of the famous Cities; B for it contained the circuit of twenty furlongs or ſtadia. And in the midſt there of there was a ſacred place, containing a furlong and a half, wonderfully adorned; in which there was a Temple builded, famous both for beauty and bigneſs. And as for the other parts of the City, he decked them with all ſorts of ornaments. And ſeeing how nearly it concerned him to provide for the ſecurity of his perſon in this walled City, he erected a Fortreſs for himſelf. And as touching the beauty thereof, his intent was that it ſhould remain for a monument to poſterity, of his magnificence and liberality.

the year of the World, 3942. before Chriſts Nativity, 22.

CHAP. XII.

A famine invadeth the land of Judæa.

C THat very year, which was the thirteenth year of *Herods* reign, very great calamities hapned in that countrey (either through Gods diſpleaſure, or for that the revolution of time would have it ſo.) For firſt of all, there were ſuch continual droughts, that by reaſon thereof the earth grew barren, and produced not thoſe fruits which of it ſelf it was accuſtomed to bear. And after this, the ordinary courſe of mens diets being altered by reaſon of the want of corn, the want of ſuſtenance was accompanied with a bodily ſickneſs (for that by cuſtome theſe two plagues do ordinarily entertain one another:) For this made the plague and ſickneſs more vehement, for that the ſick in this great penury could neither have care of themſelves, as was expedient, nor get convenient nouriſhment for preſervation of life: And many died daily; and thoſe D alſo that remained alive were in deſpair, becauſe they could not relieve their want and neceſſities, what diligence ſoever they uſed. For which cauſe, after the old fruits of that year were wholly conſumed, and all the reſt of their ſtore was utterly ſpent, there appeared not any means whereupon they might hope; namely, for that the miſery increaſed more then was expected; yea and extended it ſelf beyond that year: ſo that they had nothing remaining by them, and the ſeed that was ſowed at that time mouldred away, and the earth for all their labours afforded them no intereſt. The neceſſity therefore being thus great, conſtrained men to ſearch out many new inventions to maintain their life: and the King likewiſe was in no leſs perplexity; in that he was deprived of thoſe ordinary revenues which he received by the fruits of the earth; and the rather, for that he had ſpent his money in repairing E his Cities, according as before this we have declared: and in ſuch ſort were all things waſted by divers calamities, that a man could conceive no hope of remedy. Beſides this, the people grew in hatred of their King; for that it is their cuſtome ordinarily to accuſe their Governors, as if they were the authors of all their evils. Yet did the King bethink himſelf how he might remedy theſe inconveniences, but hardly could he find the means, for that their neighbours had no means to ſell them victuals, becauſe they were no leſs afflicted then themſelves: and although he might have recovered ſome little means for a great ſum of money, yet wanted he it alſo to defray the charges: notwithſtanding in that he knew, that it behooved him to imploy his uttermoſt indeavours in yielding a general remedy to ſuch and ſo violent an oppreſſion, he melted down all thoſe movables he had either of gold or ſilver within his Palace, and ſpared nothing either for the matter, the excellency, or the faſhion; no not ſo much as the veſſels wherein he was ordinarily ſerved. This money ſent he into Egypt, where at that time, under *Cæſar*, *Petronius* held the government. This man being *Herods* friend, in that he deſired the ſafety of his ſubjects, at ſuch time as divers of them retired themſelves unto him, by reaſon of that their neceſſity, he permitted them to buy up corn; and aſſiſted them in all things, both in their bargains, and in their carriages; ſo that the greater or the whole ſum of their ſuccours was attributed to him. But after their return, *Herod* wrought ſo much, that the care that was taken by him did not only change the affections of thoſe which beforetime were his enemies, but beſides all this, he purchaſed great praiſe and commendation for his liberality and ſingular providence. For, firſt of all, he diſtributed a certaine quantity of

Hedio & Ruffinus, chap. 11. al. 10.

A daily drought and ſterility in Judæa.

The want of victuals breedeth the plague.

Herod maketh money of all his rich ornaments and houſhold-ſtuffe of gold and ſilver, and buyeth corn.

Herod diſtributh the corn he had bought among the people.

The year of the World, 3922. before Christs Nativity, 22.

of corn to all those who were not able of themselves to supply their own wants, using herein both great care and diligence. After this for that there were a great number of such, who in regard of their age, or some other infirmity, were unable to prepare their victuals, he took order for their relief, and appointed them certain Bakers, who should furnish them with bread, both sufficient and meet for their sustenance. He gave order also, that they should not pass the winter disfurnished of cloathing, but provided for such as were naked sufficient raiment, considering that the sheep were partly dead, and partly devoured, and that there was no wool to set them awork, or other stuffe to make garments of. Now after he had furnished his subjects with these things, he thought good also to shew kindness to the neighbouring Cities, and stored the Syrians with Seed-corne to sowe their lands; which yielded him no little profit: for the earth incontinently gave him a large and plentifull tribute for that she had received: so that all of them had abundance of victuals; and as soon as the harvest was ready, he sent fifty thousand men into that countrey which he had relieved: and by this means he with all diligence restored his afflicted Kingdome, and comforted his neighbours, who were oppressed with the like calamity. For there was not any man in necessity, that according to his quality was not assisted and succoured.

The villages likewise and the Cities, and those of the common sort who entertained great households, and were in want, having their recourse unto him, received that which they had need of; so that to reckon up all the corn which he gave unto those who were not his subjects, it appeareth that he employed ten thousand Cores of wheat: now the Core containeth ten Athenian bushels: and within the compass of his Realme he imployed eighty thousand: which care of his, and discreetly imployed favour; wrought so much in the hearts of the Jews, and was so highly renowned amongst other nations, that the ancient hatred which they had conceived against him, for that he had altered certain customes of their Kingdome, was wholly forgotten, and he was supposed by them to have made a sufficient recompence, by the diligence he had shewed in assisting them in their necessities; and no less either grace or glory obtained he amongst strangers: so that by these miseries the Kings honour was not a little magnified, and whatsoever damage he received at home, so much honour and reputation atchieved he abroad. For whereas in strangers necessities he had shewed himself so full of magnanimity, each man did not respect what he had been before, but such as they lately found him to be.

The Jews favour Herod for his bounty.

About the same time also he sent *Cæsar* certain supplies, namely, five hundred chosen men of his guard, whom *Ellius Gallus* led into the wars in Arabia, and had often use of them in his most dangerous attempts. When as therefore his Kingdom was restored to his former felicity, he builded a royal Palace in the higher part of the City, furnished with many large buildings, and decked with gold and marble seats; so as they might receive a great number of men: he named also each room of the house according to their several names, and called one the lodging of *Cæsar*, and another of *Agrippa*. After this, being intangled with love, he married a wife, lest he should be distracted by vain desires; and the cause of this his new marriage was this: There was amongst those that dwelt in Jerusalem a certaine citizen called *Simon*, the son of *Bathas* the Alexandrine, who was a Priest, and one of the chiefest in nobility amongst them: this man had a daughter, the faireſt and comliest creature of that age, whose beauty being renowned by the common voice, it came to pass, that with her fame *Herod* at one time entertained a good affection towards her, and afterwards obtaining the sight of her, he grew in love with her; yet would not use his authority, lest he should seem to behave himself tyrannically, but chose rather to accept her for his betrothed wife. Whereas therefore *Simon* seemed unworthy his affinity, and yet too worthy to be blasted by contempt, he made election of a convenient means to obtain the fulness of his desire, which was, to raise both *Simon* and his to higher dignities. For which cause he presently deposed the high Priest *Jesus* the son of *Phabetes*, and established *Simon* in his place; and that done, he contracted affinity with him. After the marriage was consummate, he builded a new castle in that place wherein he had overcome the Jews, upon the time and incontinently after the overthrow of *Antigonus*, and when he had taken upon him the government.

Herod sendeth Cæsar five hundred of his guard.

The Palace built in Jerusalem.

Hedio & Ruffinus, chap. 12.

Herod removeth Jesus fron his Priesthood, and placeth Simon in his room, and marrieth his daughter.

This place is distant from Jerusalem some sixty furlongs or stades, strong by nature, and fit for defence and good fortification. For near unto the same there is a certain steepy hill made by Art, after the manner of a round dug, environed with round Towers, with a steepy ascent of two hundred steps cut out of hewed stone. Within the same there are divers places builded with great and sumptuous workmanship, made both for defence and delight. At the foot of this hill there are two houses worthy the sight, for divers their singularities, and namely, by reason of those conduits of water, which although they spring not in that

place, yet notwithstanding are they brought from far with great cost and expence. The Plaine that adjoyneth upon it, is all full of buildings after the manner of a City, and the top of the Castle commandeth all the Paine. As soon as therefore he had disposed all his affairs, according to his hearts desire, he possessed the Kingdome in great quietness, for that he made his subjects obedient unto him, both by fear, in shewing himself inexorable when it concerned him to punish; and by liberality, whereby he provided for their publike necessities: he therefore took an especial care of himself, as if the life and safety of his person had been the security of his people. He behaved himself officiously and favourably towards all forraign Cities; he entertained the Princes by presents, which according to his occasions he sent unto them, to insinuate himself into their favours, being in his own nature magnificent and fit to govern: so that all his fortunes increased, and all things fell out happily according to his hearts desire. True it is, that the care which he imployed in honouring *Cæsar* and other mighty Magistrates of Rome, caused him to outstrip his customes, and to falsifie divers ordinances of his Countrey, in building Cities, and erecting Temples in honour of them, although he builded them not in the land of Jury; for the Jews would not have endured it, because we are forbidden to honour images and figures, formed according to the likeness of a man, as the Greeks are accustomed to do, but he did this in the countrey and forrain Cities, and excused himself to the Jews; saying, that he did it not of his own head, but performed that according to the charge and commandment which he had from others, who were greater then himself: and in the mean-while gratified *Cæsar* and the Romanes, in that he respected their honour more then he did the ordinances of his countrey: although in all things he had respect to his particular advantage, and determined with himself to leave behind him after his death, large and ample testimonies of his power and greatness; which was the cause that he builded Cities with great charge and expence.

The year of the World, 3948. before Christs Nativity, 22.

Herod bestoweth great diligence and no less costs in his buildings.

CHAP. XIII.

The building of the City Cæsarea.

When as therefore he had found out a fit and convenient place upon the Sea-coast, to build a City on, which of long time had been called the Tower of *Straton*, he both magnificently designed and set down the module and forme thereof, and made many sumptuous buildings, both of royal places, and of other private lodgings, not builded after a slight manner, or of weak and fading matter, but of marble-stone. But the greatest and busiest work of all, was the haven which he made exempt and free from stormes and tempests, that in greatness resembled that of *Piræus*, and was so spacious, that it was able to receive many great ships into the road, and had divers rooms and ware-houses to lay up the merchandize therein. And the more admirable was this pile, because the stuffe that was fit to finish this so great work, was not gathered or gotten in that place, but must needs be brought from another place, upon great charge and expence. This City is seated in Phœnicia, upon the coast in the way to Egypt, between Joppa and Dora, certain villages scituate upon the Sea-coasts, unfit either for landing or harbour, by reason of the Affrick wind, that driving the Sand of the Sea upon the shore, giveth not any quiet road unto the ships, but that the Merchants are enforced for a long time to ride at anchor. To correct this incommodity of the place, he made the circuit round about the port so spacious, that it was able to receive a great Fleet: and he cast down to be bottom thereof, which was about some twenty fathoms deep, certain huge stones, that for the most part were fifty foot long, eight foot broad, and nine foot high, some more and some less. The pile that was erected upon this to affront the Sea, was a pane of two hundred foot, the half whereof was opposed against the waves to break the fury of the stream, and for this cause was called in the Greek tongue *Procymation*, that is to say, Before flood: The other half served as a foundation to bear up a wall of stone fortified with divers Towers, the chiefest whereof was a fair pile or building, which was called Drusus, in memory of *Drusus*, *Cæsars* son in law, who died very young: yet had also divers retreats or hostries in the same, into which the Mariners were received and lodged.

The Tower of Straton otherwise called Cæsarea, builded by Herod.

Piræus the port of Athens.

Dora & Joppa ill harbours.

The port of Cæsarea.

The descent being hard by, incompassed all the port like a round plat-form, that served for a pleasant walking place for whomsoever listed. The entrance and mouth of the haven was toward the north, which is a wind that of all other most purifieth and cleanseth. The supporter and strength of all the circuit on the left hand upon the entrance to the port, was an ample and huge Tower, to fasten it the more strongly; and on the right hand, were two huge pillars of stone, more higher then the Tower that stood opposite against them, erected and fastened together

The year of the World, 3942. before the Nativity of Christ, 22.

together. All round about the haven there were certain buildings, abutting one upon another, of polished marble, and in the midst there was a little hillock, on which there was a certain monument placed in honour of *Cæsar*, which presented it self to their sight who sailed to the port, in which there were the figures of the City of Rome and of *Cæsar*. This City also was called Cæsarea, as much to be wondred at for the matter whereof it was built, as for the Art whereby it was erected: and no less cunning was there shewed in the vaults and conduits under ground, then in those buildings that were about them: some of them were conveyed toward the port, and discharged themselves into the Sea by certain compassed spaces: but there was one that went athwarts, that comprehended all the rest, to the end that thereby the rain-water, and the cleansings of the City might be conveyed into the Sea, and that when the Sea should flow, it might wash and cleanse all the City.

The Theater and Amphitheater.

He erected also a Theater of stone, and behind the same, to the Southward, an Amphitheater, that was able to receive a great number of men, and so pleasantly and fitly scituated, that from the same a man might discover the Sea. This City was finished at the end of twelve years, during which time the King was never wearied by intending the work, nor negligent in furnishing the necessary charges. After this, perceiving that the City of Sebasta was already inhabited also, he resolved to send his two sons *Alexander* and *Aristobulus* to Rome, to present them unto the Emperour *Cæsar*, who no sooner resorted thither, but they were lodged in *Pollios* house, who amongst all the rest was an intire friend of *Herods*. They might have lien also at *Cæsars* house, who entertained them with as great familiarity and kindness, as might be possible, and gave *Herod* licence in like manner to confirme the kingdome in one of his children, which soever best liked him, annexing to his government, the countries of Trachona, Baranea and Auranita, for the occasion which ensueth. A certain man, called *Zenodorus*, had hired *Lysanias* demaines or Lordship: and not contenting himself with those revenues which he gathered, but desirous to gather more, he lived upon spoiles and robberies in Trachona, which is a countrey the inhabitants whereof commonly live by pillage and spoile, which they purchase from the Citizens and Merchants of Damasco. And so far was *Zenodorus* from prohibiting these robberies, that he himself also was partaker of the booty: so that the nations neighbouring round about, seeing themselves thus abused, sought for remedy at *Varus* hands who was their Governour, requiring him to certifie *Cæsar* of *Zenodorus* wrongs and outrages. Which when he understood, he commanded that such lawless ryoaters should be punished, and that the countrey should be added unto the jurisdiction of *Herod*, to the intent, that by his vigilancy the inhabitants of Trachona should no more molest their neighbours. For it was hard to restrain them, considering that they were accustomed and traded in such theft, and could not live otherwaies. For they neither had Towns nor Lands, neither heritages nor any possessions, but onely certain retreats and caves under ground, and lived pell mell like beasts: and having made abundant provision of water and victuals, they might easily endure War a long time, and maintaine themselves in their caves, when their enemies assailed them without.

Herod sendeth his sons, Alexander and Aristobulus to Rome unto Cæsar.

Cæsar giveth Herod the dominions of the Trachonites of Baranea and Auranita.

Zenodorus liveth by spoil.

The doors of these dens were so harrow, that they could be entred but by one at once: but within it was incredible spacious and large: the upper part thereof was not steepy, but plain, and in form of a smooth earth: for the whole place naturally consisted of a sharpe and ragged rock, with a hard and difficult passage thereon, unless a man be guided thorow the paths. For the way was not direct and straight, but full of winding and many turnings. At such time as they wanted opportunity to spoil their neighbours, they robbed one another; and omitted no kind of wickedness. *Herod* having received the gift of this countrey at *Cæsars* hands, resorted thither under the conduct of certain guides that knew the wayes, and having brought their power and proling to an end, he left the neighbour nations in assured peace. But *Zenodorus* being partly whetted on with envy, partly incited by the grief which he conceived through the loss of his possessions, resorted to Rome to accuse *Herod*; yet could affect nothing of that which he intended.

Herod punisheth the Robbers. Hedio & Ruffinus, chap. 13.

Agrippa is sent into Asia.

When *Agrippa* was sent into Asia by *Cæsar* to govern the Provinces beyond the seas, *Herod*, because he was his very friend and familiar, went to salute him at Mitylene where he wintered, for that he was one of his inward friends, and afterwards returned into Jewry. But certain Gadareans came unto *Agrippa* with an intent to accuse *Herod*: but he sent them bound unto the King, and vouchsafed them no audience. On the other side, the Auranites who of long time hated *Herods* government, stirred up commotions, & laboured to draw the countrey into rebellion, and that upon a just ground, as it seemed, at that time: for *Zenodorus* despairing of his affairs, went and sold them a certain part of the Lordship in Auranita (which was comprehended within *Cæsars* donation to *Herod*) for the sum of fifty talents

Agrippa sendeth the Gadareans bound unto Herod, who came to accuse him. Zenodorus signiory sold to the Auranites, and bestowed on Herod by Cæsar, is the cause of the Wars.

of

A of yearly revenue, wherewith they grew discontented, for that they were unjustly deprived of their estates: and hereupon they made often incursions, endeavouring themselves sometimes to recover the same by force; and otherwhile contending for the right of their possession by course of justice. They drew also unto them certain needy Souldiers; who according to the custome of wretched men, expected their better fortunes by change and innovation: which though *Herod* knew, and could have providently prevented them, yet exhorted he them to maintain their titles rather by good means then open violence, being loth to give any occasion of new trouble or disquiet. At length, in the seventeenth year of his reign, *Cæsar* came into Syria: upon whose arrival divers of the Gadareans began to exclaim against *Herod*, accusing him of his severity and tyranny: which accusation they the rather attempted, because they were chiefly incited thereunto by the instigations and false suggestions of *Zenodorus*, who bound himself by an oath, that he would never give over, untill that delivering them from *Herods* tyranny, they were reduced under *Cæsars* protection. The Gadareans, perswaded by these his protestations, began to continue their exclamations, and that somewhat the more audaciously, for that they perceived that they lived as yet unpunished whom *Agrippa* had delivered into *Herods* hands: for *Herod* had set them at liberty without any punishment, notwithstanding that in regard of his own subjects he was inexorable as ever man was; and most patient in induring those injuries that were offered him by strangers, whom he alwaies dismissed without revenge. When as therefore they accused him of violence and rapine, and for violating and razing down their Temples, *Herod* being nothing dismaied thereat, presented himself before the Emperour to justifie his actions. But *Cæsar* entertained him very kindly, and diminished nothing of the good affection which he bare unto him, notwithstanding all the uproares and insolent tumults of the people. Thus was the first day spent in audience of their complaints, and in those daies that followed there were no further objections to be heard of: for the Gadareans perceiving both *Cæsars* disposition and the inclination of his Councel, and fearing (as it was most likely) to be delivered into *Herods* hands, the next night after some of them slew themselves; other some for fear of torments brake their own necks; and some of them also drowned themselves in the river. And thus whereas they seemed to fore-judge themselves, *Cæsar* presently absolved *Herod*.

The year of the world, 3942. before Christs Nativity, 22.

Cæsar commeth into Syria before him the Gadareans accuse Herod, and afterwards murther themselves.

The year of the world, 3946. before the Nativity of Christ, 18

D And this felicity of his was seconded with another of small consequence. For *Zenodorus* having his bowels broken through an extream flux of blood, finished his life at Antioch in Syria. Whereupon *Cæsar* gave *Herod* his Countrey, which was a large and ample signiory, and was situate between Trachonita and Galilee, containing Ulatha, Paneas, and the Countries thereabouts. He made him one of the Governours of Syria also, commanding them to execute nothing without his advice. At this time attained he to the height of all worldly felicity; For whereas within the huge and ample Romane Empire all things were disposed by *Cæsar* and *Agrippa*, *Cæsar* honoured no man more then *Herod* next to *Agrippa*; and *Agrippa* respected him above all men next to *Cæsar*. Whereupon he grew to be so confident, that he begged a Tetrarchy at *Cæsars* hands, for his brother *Pheroras*: on whom he bestowed one hundred talents, of his revenue out of his own kingdome, to the intent that if he should happen to die, *Pheroras* estate might be assured and left no waies subject unto his children.

Ulatha, Paneas, and other regions are given to Herod. Herod highly esteemed by Cæsar, and Cæsar maketh Pherotas a Tetrarch.

As soon as therefore he had conducted *Cæsar* as far as the Sea, upon his return he builded a goodly Temple of white marble in honour of his name, in the countrey which belonged to *Zenodorus*, near to a place which is called Panion, which is a goodly cave in the heart of a mountain, and a place of great pleasure, under which there is a wide pool of immeasurable depth, which is full of standing water, and the upper part of the mountain is very high. From under this cave spring the fountain heads of the flood Jordan. This place of it self so famous and delightfull, was chosen out by *Herod*, and adorned also with a Temple which he built in honour of *Cæsar*. At that time also he released the third part of those tributes which his subjects paid unto him, to the end (as he said) that he might relieve his subjects after the penury they had endured. But the truth of his intention was, that he did it to that end to win their favours, who were sinisterly affected towards him. For they had conceived an hatred against him, because all piety was in a manner abolished, and the ordinances of the countrey in a sort disannulled by the means of those temples which he had built, and each man privily muttered with bitterness against him; so that well nigh they were addressed to mutiny. But *Herod* with great discretion prevented the same, and cut off all occasions of insurrection, commanding every one to intend his labour; forbidding them to make any assemblies in the City, or to talk one with another under colour of walking abroad for pleasure or feasts sake. Moreover he had sent out certain Intelligencers to discover all that which was done, appointing

Herod builded a Temple near unto Panion.

Herod remitteth the third part of his tribute.

The year of the World, 3946. before Christs Nativity, 18.

appointing grievous punishments for those that misliked, or maligned his government. For divers of them were led unto the Castle of Hircania, some openly, some privately; where they were no sooner imprisoned, but they were put to death; and both in the City, and in the countrey, there were certain men appointed to take note of all such that used any assemblies upon any occasion whatsoever. And so inwardly was he tormented with their dislikes, that as it is reported of him, he took upon him the habit of a private man, and thrust himself in the night time into the company of the people, to understand and gather what they thought of his government; and those whom he found to be untractable and obstinate, and would not be conformed to his will, he dispatched them by one means or other, binding the rest of the people by an oath to serve him faithfully, and constrained them to keep the oath they had sworn, and to acknowledge his soveraignty: whereunto divers through the fear they conceived, easily condescended. But they who had a more greater courage, and were discontented to see themselves constrained, he cut them short by all the means that he might. He required also an oath of divers of those sectaries who followed the Pharisees *Pollio* and *Sameas*: and notwithstanding they denied to take the oath, yet he did not punish them as he did the other for their refusal, in respect and reverence of *Pollio* their master. From this rigour also were they exempt, who amongst us are called Esseans, which is a sort of men that live after that manner that *Pythagoras* did among the Grecians, of whom I have more expressely discoursed in another place.

Herod bindeth the people by an oath.

Herod excuseth the Pharisees from swearing for Pollio's and Sameas sakes. The Esseans not much unlike the Pythagorists.

At this present I think it not a matter to be overslipt, neither estranged from the aime of my history, to report for what cause the King had so religious an opinion of those men. There was a certain Essean called *Manahem*, who in his sect was accounted an upright and just man, and one that had obtained from God the knowledge of things to come. He seeing *Herod* one day at such time as he was very young and went to school, saluted him and called him King of the Jews. *Herod* supposing that *Manahem* knew him not, or that he mocked him, reproved him sharply for that his speech, saying, that he acknowledged himself to be one of the common sort. *Manahem* smiling, hit him gently with his hand upon the back, and said unto him, Thou shalt be King, and shalt have a happy reign. For such is Gods pleasure; and at that time remember thy self of the words that *Manahem* spake unto thee, which shall serve for a testimony to put thee in mind of thy mutable estate. For it becommeth thee nothing more, then by justice, piety, and equity, to winne the hearts of thy subjects: yet know I by revelation from God, that thou wilt not follow these instructions; for thou shalt forget and neglect both divine and humane laws, though in other respects thou shalt be most fortunate, and purchase eternal glory. Yet shalt thou not escape Gods hands: for he shall chastise thee in the latter time of thy life with a grievous punishment.

Manahem foretelleth Herods government.

Herod questioneth with Manahem about the continuance of his kingdome, and loveth the Esseans for his sake.

At that time *Herod* gave small regard to those his words, in that he had no hope that any such thing should happen: but not long after, as soon as he had obtained the Kingdome to the fulness of his felicity, he in the greatness of his power sent for *Manahem*, and asked him how long he should reign. But he returned him a doubtfull answer. Which when *Herod* perceived, he asked him anew if he should reign ten years. Whereunto *Manahem* answered, and twenty, and thirty, without setting him down any prefixed terme. *Herod* contenting himself herewith, embraced *Manahem*, and gave him licence to depart, and continued his affections towards the Esseans for his sake. I have thought good to register these things, notwithstanding they may seem uncredible, to declare that divers of our nation have had communication with GOD by reason of their holiness.

CHAP. XIV.

Herod *buildeth a new Temple in Jerusalem, after he had pulled down the old.*

Hedio & Rufinus, chap. 14. al. 11.

IN the eighteenth year of his reign, *Herod*, after he had finished these many and admirable actions, conceited in his mind no mean, but a mighty project, which was to re-edifie Gods Temple of greater bigness and answerable height, hoping that this work which was the most admirable of all those he had undertaken (as indeed it was) in being finished would eternize his memory. But fearing lest the people, in regard of the greatness of the enterprize, would be hardly drawn thereunto, he determined to sound their intents by his discourse, and for that cause assembling them together, he spake after this manner:

Herod intendeth to re-edifie Gods Temple.

Herod certifieth the people that he will re-edifie the Temple.

Men and brethren, I hold it to be a matter both vain and superfluous, to recount unto you what things I have performed, during the time of my government. For they have been of

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"that nature, that they have returned me but little honour, and your self great profit and "security. For you your selves know, that in those adversities that have befallen you, I have "been no wayes negligent in that which concerned your profit; and in those buildings I "have erected by Gods assistance, I have not so much regarded my self, as that which con- "cerneth you all: and my hope is by the will of God, that I have brought the estate of the "Jews to that degree of felicity, that they never had or expected before this time. As for "that which I have particularly exploited in the heart of the Countrey, and in the Cities "which I have augmented, as well with ornament and beauty, as with a number of inhabi- "tants; since you your selves know, I think it a ridiculous matter to reduce them to your "memory. But I must at this time assure you that the design which I will presently enter- "prize, is far more holy and more excellent, than may be performed by us. For our prede- "cessors, after they were returned from the captivity of Babilon, builded a Temple in Ho- "nour of our great and mighty God, which in height wanted sixty cubits of that which "*Solomon* first built: yet ought we not to object as a blame, or ascribe this action to any im- "piety in our Ancestors. For the Temple was not at their disposition, but the measure of their "building was set them down by *Cyrus* and *Darius* the Son of *Hystaspes*, to whom and their "successours, they have first of all been slaves; as after their time they have been under the "subjection of the Macedonians: so that they had not the means and opportunity to raise this "religious Monument, according to his first patern, to that requisite and convenient height. "But since at this present by Gods permission, I have obtained the Kingdom; and that for a "long time hitherto we have enjoyed a happy peace; and that neither money nor great reve- "nues are wanting; and that which is our greatest good, we are made happy by the favour of "the Romans, who in a sort are the Lords of the whole world, and in effect are our entire "friends: I will enforce my self to repair that defect, which hapned in times past through the "miseries, and weak means of our noble predecessors, resolving with my self to perfect that "which is requisite for the service of God, in acknowledgement of the benefits which I have "received from him, by whose mercy and means I have obtained my Kingdom.

The year of the world, 3947. before our Saviours Nativity, 17.

This sudden and unexpected speech of *Herods* filled all mens eats with wonder, and hearts with expectation, in that he seemed to promise such a thing, as was beyond their hope, and as they thought far greater, than his power: and that which most distracted them was, for that they had conceived a fear, lest after he had pulled down the old, he should not be of ability to erect a new. For which cause his counsel seemed to be dangerous, and attempt over difficult. But the King perceiving with what doubts they were detained, encouraged them, promising in no sort to deface the old Temple, before all that was prepared and po- lished which was requisite for the building of the new. And in this he kept his word. For he appointed a thousand chariots to draw stones unto the place, and chose out amongst the rest ten thousand cunning and expert workmen. He apparelled also at his own charge one thou- sand Priests in their accustomed Vestments, whereof some gave the Masons instructions how they should work, and the rest assisted the Carpenters. This done, after he had fitly and readily performed and prepared all things requisite, he caused them to fall to their building. As soon as therefore the former foundations were taken away, and other meer new were planted in their place, the temple was erected upon them, in length one hundred cubits, and twenty cubits in height, above those hundred cubits which the former contained, which twenty cubits were in some sort scantled, after that by succession of time the foundations began to be setled, and during *Neroes* reign our Countrey-men had thought to have raised it to the first height. The building was of white and strong marble stones, which were each of them twenty and five cubits long, eight cubits high, and about some twelve cubits broad. All the structure of the same was made after the manner of a Princely Palace on all sides, and the middle part thereof was higher than the rest: so that it might easily be discovered by the inhabitants of the countrey many furlongs off; and especially it was most apparent and subject to their sight, who dwelt opposite against it, or repaired unto the City. The doors thereof and their transomes were correspondent to the rest of the magnificence of the Tem- ple, garnished with divers tapestries, and azured flowers, which invested and adorned the pillars: under whose chapters a golden Vine spread it self on each side, replenished with many goodly clusters of Grapes hanging down; which was an admirable work to behold, both in respect of the greatness, as also for the workmanship and matter whereof it was made. He encompassed all the Temple with most goodly galleries and porches correspondent to the magnificence of the same, and surpassing those in times past for the cost; so that never any man before him so magnificently adorned the Temple. Two of which were underprop- ped with very strong walls, whose workmanship was so exquisite, as it is incredible to be

The Jewes fearing least Herod should pull down the old Temple before he had prepared matter for the new, he promiseth the contrary.

Convenient stuff is gathered for the building of the Temple.

How the Temple was builded by Herod.

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The year of the world, 3947. before Christs nativity. 17.

reported amongst men. There was a stony rising or hillock, and very streight and high, the top whereof towards the Eastermost part of the Citie was somewhat smooth and upright. The first that encompassed it with a wall, was *Solomon* our King, who by Gods favour and the mediation and labour of divers workmen, did first of all build the higher part: *Herod* also invested the lower part thereof with another wall; under which to the Southward there lieth a most deep valley. This wall was made of huge stones, close fastned the one unto the other with Lead, shutting all within his enclosure, and extending it self very deep; so that the greatness and height of this four-square-building was an incredible thing to be imagined. The greatness of the Stones appeared in the Front, but on the inside they were fastned together with clapses of Iron, which fortified and strengthned the building for ever against all injuries of times. This work having been thus continued to the top, and the void space between the wall and the rising hillock filling up the floor above, was made plain and equal. The whole circuit of the Tower contained about four stades or furlongs, a stade or furlong in length to every pane from angle to angle. On the inside and neat unto the top there was another wall of stone extended along the Eastern side; having a double porch of equal greatness with that of the wall, and placed in the midst of the Temple, and openeth right upon the gates thereof, which the Kings beforetime had adorned. Round about the Temple were planted those spoils which were taken from the Barbarians, which King *Herod* had placed there, with all those spoils which he had taken from the Arabians. In a corner on the North side there stood a very strong and defenced Fortress, builded by the Asmonians, who were *Herods* predecessours, and had been both Kings and high Priests, and had imposed a name on that Tower which was Baris, in which they kept the Priestly Vesture, wherewith the high Priest was wont to be adorned at that time only, when he was to offer sacrifice. King *Herod* kept the same in that place, and there remained it after his death, untill the time of *Tiberius Cæsar*: under whom *Vitellius* Governour of *Syria* came unto Jerusalem; where he was entertained by all the people with as great magnificence, as was possible: and being desirous to acknowledge the favour that he had received at their hands, being requested by them that they might have the keeping of the high Priests Ornaments, he wrote unto *Tiberius Cæsar* to grant them that favour; and till the death of King *Agrippa*, the Jews had the same in their possession. But after that *Agrippa* was dead, *Cassius Longinus* that governed Syria, and *Cuspius Fadus* Lievtenant of Judæa, commanded the Jews to return the same into the Fortress Antonia, saying, that the Romans ought to be Lords thereof, as they had been in times past. For which cause the Jews sent Embassadours to *Claudius Cæsar*, to request his favour therein, who arriving at Rome, found the young King *Agrippa* there, who besought the Emperour that it might be lawfull for him to have the keeping of the habit: who commanded *Vitellius* the Governour of Syria, to deliver it into his hands. Beforetime it was kept under the seal of the high Priest, and the custody of the Treasurers, and on the Eve of a certain solemne Feast, the Treasurers went up to the Captain, who kept the Fortress for the Romans, and after they had opened their seal, they took the habit: and after the Feast was past, they returned it back again unto the same place, and shut it up under the same seal in the presence of the Captain. All which we have thought good to lay open, to make the diversity known that was used in that care.

The Tower of Antonia.

After that *Herod* had in this sort builded this strong Tower for the security and guard of the Temple, he called it Antonia, for the love of *Antonius* his friend, and one of the chiefest men in Rome. In the Western part of this porch, there were four gates, whereof the one opened upon the Kings Palace, to which there was a direct way thorow the midst of the valley; the two others led unto the suburbs: and the fourth opened upon the rest of the City, and gave open passage unto the same, by the means of a number of stairs, by which men might descend to the foot of the valley; and from thence there was an ascent by other stairs to ascend upwards. For the City was scituate near unto the Temple, after the manner of a Theater; and was bended to the Southward by a deep vally. As touching the fourth side turned toward the South, it had likewise certain gates in the midst thereof; and upon the same there was a triple gallery very royal and Princely, the length whereof extended from the oriental valley, as far as the Western. For it was impossible to extend it any further. This work was one of the most famous pieces that was ever seen under the Sunne. For the depth of the valley was so great, that it was impossible for a man to see the bottom if he looked downward from the higher part: and notwithstanding, on the same he erected this porch of so great a height, that but to look from the top thereof, and to consider the depth as well of the Valley, as the height of the Porch, it would make a man giddy, and his eye could not pierce unto the immeasurable bottom of the same. It had in length foure ranks

The porch builded aloft above the valley.

of

of pillars oppoſed the one right over againſt the other (for the fourth pane of the Wall was fortified with a wall of hewn ſtone) the thickneſs of the pillars was ſuch, that it was as much as three men could fathom, holding one another by the hand, and the length was of twenty and ſeven foot, with a double baſe at the bottom. The whole number of them was one hundred ſixty and two; and they had Chapters engraven and damaskt with Corinthian work. All this building was ſo huge, that it moved admiration in thoſe that beheld the ſame. Betwixt theſe four ranks there were three Porches, whereof two were on either ſide, containing in breadth each of them thirty foot, and in length a ſtade or furlong: and more than fifty foot in height. That in the midſt was in breadth once and half as much as theſe two; and in height twice as much. For it ſurpaſſed the reſt by far. The floor was made of goodly planks, engraven with divers figures; and the roof thereof was far higher than any of the reſt, in which were certain huge beams morteiſed, on which there were certain pillars builded, united and annexed ſo fitly together, that it is a matter incredible to thoſe that have not ſeen the ſame, and admirable to him that beholdeth it. Such was the faſhion of the circuit of the firſt Porch. In the midſt, and not far off from the other, ſtood the ſecond; whereunto there was an aſcent made with few ſteps. It was incloſed with a ſeparation of ſtone, with an inſcription, forbidding any ſtranger to enter the ſame upon pain of death. This inward porch both to the ſouthward and the northward had three gates, in rank equidiſtant the one from the other; and toward the eaſtward had one great gate, by which thoſe men entred, who were cleanſed with their wives. For beyond that place it was not lawful for the women to have acceſs. But the third inward ſpace was only acceſſible by the Prieſts. In it was the Temple, and before the ſame the Altar, on which they were wont to offer burnt ſacrifices unto God. But *Herod* durſt not enter into the interiour ſanctuary, from whence profane men were excluded by the Law: but by the mediation of the Prieſts he intended the ſtructure and building of the inward Porch, and finiſhing in eight years ſpace the reſt of the edifice, at length alſo he finiſhed the Temple it ſelf by the endeavours of the ſame Prieſts, within the term of one year and ſix moneths. By which means the people were repleniſhed with the fulneſs of joy, and every one gave thanks unto God for that the whole work was finiſhed ſo ſpeedily, and wiſhed all happineſs to the King for his coſt and diligence in the execution and finiſhing thereof: and they celebrated a great Feaſt in honour of the reſtauration of the Temple. Then did the King offer up three hundred oxen unto God, and the reſt of them each one according to his ability offered ſo many ſacrifices, as that ſcarcely they may be comprehendred in number, for that their multitude exceeded their eſtimate.

The year of the world, 3955. before Chriſts Nativity, 9.

The inward court, into which and no further the Jews might enter.

The dedication of the Temple.

About the very time of the celebration of this Feaſt, in the honor of the re-edification of the Temple, the Kings day of Coronation fell out, which he was wont to ſolemnize every year with great joy: and for this two-fold occaſion the ſolemnity and joy was far more ſumptuous and compleat. The King alſo cauſed a conduit of water to be made, and conveighed by pipes under ground, drawing it from the Caſtle Antonia unto the Oriental gate of the Temple; near to which he builded another Tower alſo, to the end, that by the conduits he might aſcend privily unto the Temple, if haply the people ſhould practice any inſurrections againſt his Royalty. It is reported, that during the building of this Temple, it never rained by day time, but only by night, to the intent the work might not be interrupted: and our Predeceſſors have teſtified no leſs unto us. Neither is this thing incredible, if we attentively conſider thoſe other effects of Gods Providence. Hitherto concerning the re-edification of the Temple.

A conduit under ground from the Caſtle Antonia.

During the building of the Temple, it never rained by day.

THE SIXTEENTH BOOK
Of the
ANTIQUITIES of the JEWS:
Written by *Flavius Josephus.*

The Contents of the Chapters of the sixteenth Book.

1 *How* Alexander *and* Ariſtobulus *returning unto* Herod *their Father, were calumniated by* Salomes *and* Pheroras *means.*
2 *How* Herod *gave* Alexander *and* Ariſtobulus *wives.*
3 *How* Herod *ſailed unto* Agrippa.
4 *The Jews of Jonia accuſed the men of that Countrey before* Agrippa, *for endeavouring to take away their Priviledges granted unto them by the Romans.*
5 *How* Herod *returned into Judæa.*
6 *Of the diſcord in* Herods *houſe, between him and his Sons.*
7 *How* Antipater *being at Rome,* Herod *brought* Alexander *and his Brother, and accuſed them before* Cæſar.
8 *Of the defence of* Alexander, *and how he was reconciled unto his father.*
9 *How* Herod *did celebrate every five years certain ſports, for having finiſhed Cæſarea.*
10 *The Embaſſage of the Cyrenian and Aſian Jews unto* Cæſar.
11 *How* Herod *needing money, entred into* Davids *Sepulchre.*
12 *How* Archelaus *King of Cappadocia did reconcile* Alexander *unto his father.*
13 *How the Trachonites revolted.*
14 *Of* Herods *expedition into Arabia.*
15 *How* Syllæus *accuſed* Herod *unto* Cæſar.
16 *Of* Eurycles *his calumniations againſt* Herods *Sons.*
17 *How* Herods *Sons were condemned in a Councel at Berytum.*

CHAP. I.

How Alexander *and* Ariſtobulus *being returned unto their father, were aſſailed and calumniated by* Salome *and* Pheroras.

The year of the World, 3955. before Chriſts Nativity, 9.

AMongſt the reſt of the affairs of the Common-wealth, the King thought it behoved him to redreſs and hinder private injuries, both in the City and Countrey: for the which purpoſe he made a new Law unlike to the former, that it ſhould be lawful for ſuch as were Wall-breakers, to be ſold for ſlaves without the limits of his Kingdom: which Law did not ſeem ſo much to intend the puniſhment of malefactors, as the diſſolution of his own Countrey cuſtomes. For to ſerve forein Nations, who lived not after the manner of the Jews, and to do whatſoever they commanded them, was more prejudicial unto Religion than unto the parties convicted of that fact. Wherefore it was ſufficiently already in the old antient Laws provided for the puniſhment of ſuch people, to wit, that a thief ſhould reſtore four times as much as he ſtole: which if he was not able to do, that then he was to be ſold; not unto ſtrangers, nor into perpetual bondage, but only for ſeven years: at which time he ſhould again be ſet free. So that the common people did interpret this new Law to ſet down an unjuſt puniſhment, and rather to favour of tyranny, than of Princely dignity, and to be enacted not without contempt of their antient Laws: ſo that for this cauſe all men ſpake very ill of the King.

Hedio & Ruffinus, chap. 1. Herod made a new law, that wall-breakers ſhould be ſold into bondage out of the Kingdom. The puniſhment of theft according to the law of Moſes. *Exod.* 1. 22. *Deut.* 12. 15.

At the ſame time *Herod* ſailed into Italy to ſalute *Cæſar*, and to ſee his Children living at Rome. Where, *Cæſar* receiving him very courteouſly, permitted him to take his Sons home with him, as being now ſufficiently inſtructed in the Liberal Arts. Who returning into their Country, were joyfully received of all their Countrymen, both for that they were of comly ſtature,

Herod ſailed into Italy, and brought home his Sons from Rome.

A stature, and of courteous conditions, and in their very behaviour did shew that they came of Kingly linage. Which things moved *Salome* and the rest, by whose false accusations their Mother *Mariam* was oppressed, to envy them; fearing their puissance, and verily perswading themselves that they would be revengers of their Mothers injuries. So taking hereby occasion, they began also falsely to accuse them, as misliking their Father, who had caused their Mother to be slain; and as though they had an aversion from him, whose hands were imbrued in their Mothers blood. For they well perceived that by such calumniation they might draw them into hatred, and avert their Fathers good will from them. Yet did they not carry these their inventions to the Kings ears, but contented themselves to bruit them abroad amongst the common people; which so in the end coming to his hearing, would cause B in him such enmity and hatred against his Sons, as that it would overcome in him all natural affection.

The year of the world, 3955. before Christs Nativity, 9.

Salome and others falsely accused Herods Sons, and made their father hate them.

CHAP. II.

How Herod *gave Wives unto* Alexander *and* Aristobulus.

BUt the King as yet mistrusting nothing, moved with a Fatherly care over them, had them in such estimation as reason did require, and for that they were now come unto mans estate, he married them both: and unto *Aristobulus* he gave *Bernice* the daughter of *Salome*; and unto *Alexander*, *Glaphyra* the Daughter of *Archelaus* King of Cappadocia, Which done, understanding that *Marcus Agrippa* was returned out of Italy into C Asia, he went unto him thither, and invited him into his Kingdom, requesting him to accept of his Friends entertainment. Which *Agrippa* yeelding unto, *Herod* omitted nothing that might delight him: for he received him in his Cities newly built, shewing him the fair houses and goodly Edifices, entertaining him and the rest of his friends and followers with all sorts of delights, pomp and magnificence, as well at Sebaste, as at the Haven of Cæsarea, and in the Castles he built, to wit, Alexandrium, Herodium, and Hircania. He also brought him to Jerusalem, where all the people met him apparelled in such goodly and brave attire, as they were accustomed to adorn themselves withal, when as they celebrate their Festivals, and with many joyful acclamations received and saluted him. *Agrippa* offered a hundred head of fat Oxen to God, and feasted all the people; and although D he would willingly have made a longer abode there, yet winter drawing nigh, fearing tempestuous weather, he was forced to sail away with all speed into Jonia, both he and his friends being honoured with very great presents.

Herod married his Son Aristobulus to Bernice Salomes daughter, and Alexander to Glaphyra the daughter of the King of Cappadocia. Hedio & Ruffinus, chap. 2.

Herod carrieth Marcus Agrippa all about his Kingdom.

Agrippa offered an hundred beasts at Jerusalem.

CHAP. III.

How Herod *sailed unto* Agrippa.

HErod having past the winter at home, and hearing that *Agrippa* was now with an Army minded to go to Bosphorus, the spring time being now at hand, he sailed E unto him again, and taking his course by Rhodes and Cous, he came towards Lesbus, thinking there to find *Agrippa*: but by a contrary wind he was driven from thence, and forced to stay a while at Chius; where many privately coming to salute him, he rewarded with Princely rewards: and perceiving that the City gate, destroyed in the Wars against *Mithridates*, was not yet repaired, but still lay ruinated for want of money to repair it, he gave so much Money as largely sufficed to restore it to the former beauty and bigness; exhorting them with all expedition to re-edifie and adorn the City as it was in times past. At last the wind changing, he sailed first to Mitylene, and then to Byzantium; and there understanding that *Agrippa* had already past the rocks of Cyanes, he followed him with all speed, and overtook him at Synope a City of Pontus: who contrary to *Agrippas* expectation arrived there with his Navy: *Herods* coming was very grateful unto F *Agrippa*, and with especial affection they embraced one another. It was an evident sign of friendship, that the King omitting his own private business, would now come unto him in so convenient a time. Wherefore *Herod* abode still with him in the Army, always present either to assist him with counsel, or to bear part of the labour with him. He was also present with him at such times as he meant to be merry, being his only Counsellor in difficult matters; for the benevolence he bare unto him, and also in all his mirth, as being one whom he honoured. *Agrippa* having dispatcht the business in Pontus for which he came, it pleased him not to return by Sea, but to go by Paphlagonia, Cappadocia, and the greater Phrygia, and so they came by land to Ephesus: and there taking

Herod sailed unto Agrippa to Chius, and gave a great sum of money to re-edifie the porch.

Herod found Agrippa at Synope a City of Pontus, and was by him honourably entertained.

Herod still present with Agrippa in sports and serious affairs.

Agrippa went by land to Ephesus.

The year of the world, 3956. before Christs Nativity, 8.

ſhip they came to Samos. And in that whole Journey, almoſt in every City he gratified *Herod*, at his entreaty relieving many of their neceſſities. And *Herod* did in the way help many with money that wanted, and ſpent much upon his Gueſts: and moreover, if any one had any ſuit unto *Agrippa*, *Herod* was the only man that might obtain his ſuit for him. And although *Agrippa* alſo was both nobly minded and eaſily intreated to grant all ſuch things as were not prejudicial to any man; yet was it a matter of no ſmall moment and importance in King *Herod*, to incite him to uſe beneficence, being even of his own accord forward enough to put the ſame in practiſe. For firſt of all he reconciled *Agrippa* being angry againſt the Ilienſians, and himſelf paid the money that the people of Chius were indebted unto *Cæſars* receivers, obtaining for them an immunity: and he alſo aſſiſted and pleaſured others in whatſoever they needed.

Herod helped many in the way with money.

Herod was a Mediater for many to Agrippa.

The Citizens of Ilia are reconciled to Agrippa, and they of Chius obtain a priviledge.

CHAP. XIV.

How the Jews of Jonia accuſed thoſe Countreymen for offering to take from them their Priviledges, granted unto them by the Romans.

The Jews of Jonia complain unto Agrippa of the injuries offered them by thoſe Countreymen.

Nicholaus did make a ſpeech unto Agrippa in the behalf of the Jews.

WHen they came into Jonia, a great multitude of the Jews inhabiting that Countrey being gathered together, expected him to ſpeak unto him; and finding opportunity, they complained unto him of the wrongs that thoſe Countreymen offered them, not permitting them to live according unto their Laws; and that upon Feſtival days they pulled and haled them before their Tribunal: and that they would not permit them to ſend ſacred money unto Jeruſalem, and that they compelled them to do publike buſineſs, and to ſpend the Holy money in thoſe affairs, contrary to the Priviledges granted unto them by the Romans. *Herod* laboured to have the Jews complaints heard by *Agrippa*, & willed one of his friends and followers called *Nicholaus*, to plead the Jews cauſe: who made a ſpeech unto *Agrippa*, ſitting with the reſt of the Romans Nobility, and other Kings and Princes, in their behalf after this manner: "Moſt worthy *Agrippa*, true it is, that all "men that ſuffer injury, are conſtrained to flie for redreſs to the Higher Powers, and we "over & above hope to obtain our ſuit. For we ask nothing but that which your beneficence "hath already granted, & that which they endeavour to take from us that are, as we alſo are, "your Subjects. And although that your benefit beſtowed upon us was great, yet are we wor-"thy ſtill to enjoy it, only for that you your ſelf judged us worthy thereof. And ſuppoſe it "was a ſmall matter, it is a diſcredit for you not to grant ſo ſmall a trifle. Wherefore it is evi-"dent, that the injury done unto us, doth alſo redound unto you, whoſe decrees thoſe that "have injured us, fear not to contemn, and do diſanul your beneficence towards us. For if "any one ſhould ask any of them whether they had rather loſe their lives, than be deprived "of their Countrey Laws, rites, ſacrifices, and feſtivities, wherewith they honour their gods, I "know well they would rather endure any calamity, than to be forced to forſake their Coun-"trey cuſtoms. For many Wars ariſe only for defence of Religion: and the greateſt reward "and content that we reap by this happy peace, which through your means we enjoy, is this, "that we are every one permitted to live according to the cuſtome of his Countrey, and to "continue in piety. Wherefore they endeavour to take from others that, which by no means "they would permit to be taken from themſelves, as who would ſay, it was not as great of-"fence to hinder other mens piety and devotion, as neglect their own. Let us conſider whe-"ther there be any City or Nation, that doth not account their felicity to be ſituate in your "dominion, and the power of the Romans? or is there any that deſireth your honour and "power to decay and be of no force? Truly none that is wiſe: for there is none, whom either "publikely or privately it concerneth not: but theſe people endeavouring to take from us "your liberty, do alſo as it were deprive themſelves of all benefits which they have recei-"ved at your hands, which are infinite. For what a benefit is it, that whereas other Nations "living under the dominion of rigorous Kings conſtituted over them; theſe do only obey the "Romans, and live in happy peace and tranquility? But as for our affairs, were no man trou-"bleſome unto us, yet are they not ſuch as deſerve to be envied. For enjoying the common "felicity, which others your Subjects do, we deſire nothing of high eſtimate or worth, but "only requeſt that we may live according to the Religion of our Countrey, which of it ſelf "is not to be envied at, but may be profitable for them that permit it. For God doth always "love them, who honour him, and them who do not hinder his honour. What is there in our "Religion offenſive to any man? nay, what is there that is not according to all piety and ju-"ſtice, whereby all things continue and are preſerved? For neither do we conceal what life

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A "we follow, nor the labours and exercise we use, but resting the seventh day from all labours, "we spend that day in learning our Religion, and the Laws and customs thereof, esteeming "this custome not to be of small force to correct and amend our manners. These our customs "having in them nothing that any that searcheth them, can justly reprehend, they are now al- "so, though many are perswaded the contrary, consecrated and confirmed by their antiquity: "So that we must needs make a conscience of it to forsake our Laws, that have endured so "many ages. These are the injuries that these people by violence offer us; they sacrilegi- "ously take from us the money dedicated to God: they impose tributes upon us, who are "free: they upon festival days force us to their tribunals, to Law, and other profane busi- "ness, without any necessity, but only in contumely and disgrace of our Religion, which they "know well in the mean time while that they persecute with unjust and unlawful hatred. For "your Empire, equally providing for the good of all your Subjects, doth not only nourish B "the mutual concord of them all, but also resisteth hatred and malice. These are the inju- "ries, most worthy *Agrippa*, whereof we seek redress at thy hands, requesting thee that "hereafter we may live according to our Religion as before-times, and that our adversaries "may have no more authority over us than we over them: which is not only justice and e- "quity, but already also granted by your clemencie. And there are yet extant to be seen in "the Capitol many decrees and ordinances of the Senate concerning this matter, engraven "in brass; which are read unto this day: doubtless for our truth and fidelity so oftentimes "tried: or at least, though we not deserving it, yet holy and inviolate. For you do not only "not withdraw from us and all other Nations your former benefits granted unto us, but you C "do rather every day beside all hope and expectation increase them: all which, time will not "suffer me to recount. And that we may not seem vainly to boast of our duties and officious- "ness towards you, and also omitting other things that are past; our King now sitting with "you can sufficiently testifie it so to be. For what kind of love and good will hath he omit- "ted to shew unto your Nation? where was he not proved trusty? what hath he not de- "vised to honor you? where stood you in need, when he was not the first man to help you? "Why therefore should not we receive some favour for his deserts? I will not omit to put "you in mind of the fortitude of his Father *Antipater*, who came in with 2000 Souldiers to "assist *Cæsar* in the Egyptian Wars, wherein he so valiantly behaved himself, that neither by "Sea nor Land any one in those Wars deserved more commendations than himself. I will D "not recount at this time how much good he did *Cæsar* in those Wars, and what and how "great rewards he therefore received: but rather I should first of all put you in remembrance "of the Letters that the Emperor writ unto the Senate concerning this matter, wherewith "he obtained for *Antipater* the honours and priviledges of the City. For this only argument "had been sufficient to have declared that we did not obtain such favour without desert, and "request thee now to confirm the same, of whom we might justly hope for new benefits, "seeing such friendship and familiarity between thee and our King. For we have understood "by our Nation that dwell in Judæa, how many offerings thou diddest there sacrifice unto "our God, and with what vows thou honouredst him: how thou feastedst the people, and "wast delighted in that mutual hospitality. All which was an argument of the friend- E "ship confirmed between so great a Roman Prince, and the Nation of the "Jews, even in *Herods* house. By all these, we humbly request in the presence of the King "nothing but this only, that thou wouldest not permit us deceitfully to be defrauded of "that, which you your selves have already granted unto the Nation of the Jews.

The year of the World, 3956. before Christs Nativity, 8.

Now no one of the Greeks offered to oppose himself against that which *Nicholaus* did speak: for this was no contention to a Judge concerning their right, but only a deprecation and supplication to avoid injury. Neither did they deny it: only thus they excused themselves, that the Jews dwelling amongst them, were troublesome unto them. But the Jews shewed themselves to be free Citizens, and to live according to their Religion and Laws of their Countrey, without any mans molestation or injury. Wherefore *Agrippa* understanding F that they were wronged, answered thus: That he would not only gratifie them for his friend *Herods* sake, but also for that they seemed to him to demand a reasonable matter. Wherefore though they had demanded a greater thing of him, he would have granted them whatsoever he might, without prejudicing the people of Rome. And now seeing they only demand of him that which already the Romans had granted unto them, he would ratifie and confirm unto them the benefit which they had already received at the Romans hands, and provide that henceforth no man should molest them for living according to the institution and ordinances of their Countrey. Having thus spoken, he dismissed the Assembly. Then *Herod* arising, thanked him in all their names. And then after mutual embracing one another, they departed, taking their leaves from Lesbus.

Agrippa confirmeth the Jews priviledge.

Agrippa departed from Lesbus.

CHAP.

CHAP. V.

How Herod *returned into Judæa.*

The year of the World, 3956. after Christs Nativity, 8.

Herod returned to Jerusalem, and made a speech unto the people, and let them understand the cause of his injury, and remitted the fourth part of his tribute.

THe King having a prosperous wind, within a few days after arrived at Cæsarea; and from thence he went to Jerusalem, and calling together all the people, as well the Citizens as also the Countrey people there present, there he told them the cause of his journey, and how he had obtained immunities for the Jews living in Asia, that they might converse there among the Gentiles, without molestation. Then he recounted unto them, what felicity they had received and enjoyed by his reign, seeing that his greatest care was so to provide for his Subjects, that they might want nothing. And to gratifie them H the more, he told them, that he would freely remit the fourth part of the Taxes and Tribute they were to pay for the year past. The people greatly comforted as well with the Kings speech unto them, as with his liberality, departed joyfully, wishing the King all happiness.

CHAP. VI.

Of the discord in Herods *house, between him and his Sons.*

Hedio & Russinus, cap. 3. al. chap. 7. Salome persecuteth Mariammes children with natural hatred.

IN the mean time, the discord of his house was dayly increased; for *Salome* greatly maligned the two young men, as having an hereditary hatred rooted in her heart; and presumed by reason of her good success in her exploit practised against their Mother, to I labour all ways possible not to leave any alive, that might revenge her death, who died, not deserving it. And she wanted no occasion, for that it seemed the young men were not very well affected toward their Father, partly for the memory of their Mothers death, and partly also for that they desired the Kingdom. So that they upbraiding *Salome* and *Pheroras*, did renew their old hatred against them, who daily practised, by all means they could, to overthrow them: the young men also hated them, but not with like hatred that they were hated of them. For they for their ingenuous manners and noble race dissembled not their anger, but with lavish tongues declared their minds. But *Salome* and *Pheroras* contrariwise enviously and craftily prepared themselves a way by calumniations, always provoking the magnanimous spirits of these young men, whose fierceness might soon bring them into suspicion with their father, to the intent that he might gather hereby, that they wanted not K will to revenge their Mothers death; yea, even with their own hands, forasmuch as they were not ashamed to be the Children of such a Mother, and would contend that she was unjustly put to death. And now all the City talked of them, every one pitying the young mens simplicity: *Salome* not ceasing to gather by their own speeches probable arguments of suspicion, that they did not only take their Mothers death impatiently, but also raging like young men, did both bewail her death, and their own case, who were compelled to live with the murtherers of their unfortunate Mother, and as it were contaminate themselves with living amongst them. And the absence of the King greatly caused this their dissension; who being returned, and having made a speech unto the people, he presently L was admonished both by *Pheroras* and *Salome* his Sister, that he was in great danger, by reason of the two young men, who did openly boast that they would be revenged of them that killed their Mother: feining moreover, that they were encouraged, for that they hoped that *Archelaus* King of Cappadocia would help them, to accuse their father unto *Cæsar*. *Herod* hearing this, was greatly troubled; and so much the more, for that he heard the same also reported unto him by others: and hereby he was put in memory of that which was past, how that for the dissension of his house he could not long enjoy his friends and dearest wife. And as it were foreseeing by that that was past what would ensue, and fearing some greater calamity would befal him, he was altogether amazed. And truly as abroad he was most fortunate above all hope; so at home he was most unhappy and in- M fortunate beyond mens opinion: So that one may well doubt whether his fortunate success abroad did countervail his misfortunes at home; or whether it had been more expedient for him to have had neither the one or the other, but to have had only a common and ordinary favour at fortunes hands. Deliberating thus with himself, he thought it good to call unto the Court another Son of his, whom he begat when he was a private man, and to grace him with honours, and to oppose him against the other two Brethren, to the end, to bring down and repress their fierce and haughty minds: (this Son of his was called *Antipater*) not minded (which after overcome by affection he did) to make him sole heir of all,

Hedio & Russinus, chap. 4. al. chap. 8. Pheroras and Salome accuse Alexander and Aristobulus unto Herod.

Alexander and Aristobulus being by Salome and Pheroras drawn into bad words, are by them accused to their Father Herod.

Herod was fortunate abroad, and unfortunate at home.

Herod advanceth Antipater, to bridle the arrogancie of his Sons.

but

A but thinking thereby to bridle *Mariammes* Children, and to diminish their arrogancy by letting them see that it was not needful to keep the inheritance of so flourishing a Kingdom only for them: wherefore he introduced *Antipater*, one opposed against them, that thereby the young men laying their pride aside, might shew themselves more tractable to their father: and so now he thought he had by this means provided for the safety of these young men. But it fell out far otherwise than he expected, for the young men esteemed this fact as an injury done unto them: and *Antipater* was of that nature, that having gotten promotion contrary to his expectation, he did endeavour all ways possible to be in greater account with his Father than the two young men, who was now through false accusations alienated from them, and every day (as he also desired) ready to believe any thing that might incense
B him against them.

The y. of the World, 3956. before Christs Nativity, 8.

Antipater inciteth his father against his Brothers.

Wherefore this was all his labour: yet he had an especial care not to be thought an accuser of his Brethren, but he used others of his accomplices, whom the King nothing suspected; who for the trust the King put in them, might also have better credit given unto their words. For now this man had many followers and favourers, as it were, gaping after preferment by his means, who with a kind of counterfeit good will made a shew of love and good will towards *Herod*. And being many in number and trusty one to another, the young men were every day entrapped more and more: for many times they shed tears for very grief of the contumelies and injuries that they suffered; and many times they mentioned their Mother, and complained unto those whom they thought to be their friends, of their father, as one that dealt not well with them: all which *Antipaters* partakers maliciously noting, and adding
C thereunto something of their own invention, they did presently tell it unto *Herod*; and so did nourish the dissension of his house. For the King being moved hereat, and purposing to humble *Mariammes* children, did daily encrease and augment *Antipaters* honour, and at his entreaties at last brought his Mother into the Court; and many times writing secretly unto *Cæsar* in favour of *Antipater*, he especially commended him in particular unto him: and being to sail to salute *Agrippa*, who was now to depart out of Asia, having governed that Province ten years, he only took with him *Antipater* of all his Sons, whom he also committed unto *Agrippa* with many gifts, to go with him to Rome, and to be brought into favour with *Cæsar*; so that now all things seemed to be done, as it were by this mans beck, and the young men to be already dis-inherited.

Herod brought Antipaters Mother into the Palace.

Herod delivereth Antipater to Agrippa to be carried to Rome.

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CHAP. VII.

How Antipater *living at Rome*, Herod *brought* Alexander *and his Brothers thither, and accused them before* Cæsar.

THis journey did greatly advantage *Antipater*, and encrease his honour and pre-eminence above his Brethren: for he became famous at Rome, being by his Fathers Letters commended unto all his friends there: yet this was a great grief unto him, that he could not daily calumniate his Brethren; for he feared lest his fathers mind should
E change, and so he should affect *Mariammes* Children most. This was his daily cogitation: but though he were absent, yet ceased he not by Letters to incite his Father against them, as having care of his safety; but indeed for that he thereby through his bad practices hoped to obtain the Kingdom: so that he increased *Herod*'s wrath against them, that he now was become a deadly enemy unto the young men. But endeavouring to resist this affection, and fearing rashly in his anger to commit any thing to prejudice them, he determined to sail again to Rome, and there to accuse his Sons before *Cæsar*, lest he being led away through indignation and displeasure conceived against the young men, should seem to cast off all love and fatherly affection towards them. And repairing to Rome, and not finding *Cæsar* there, he followed him unto Aquileia: and coming to speech of him, and requesting him to take notice of his misfortunes, he presented his two Sons, and accused them be-
F fore *Cæsar* of insolencie, and for having attempted to poyson him, complaining their hatred to be gone so far, that now by any wicked and execrable way whatsoever they sought their Fathers Kingdom; notwithstanding that *Cæsar* had given him full power and liberty to leave the Kingdom to him, whom he found most dutiful and obedient unto him. And that, they though thereby they might not gain the Kingdom, yet they could be contented with their fathers death, and that they sought it with danger of their own lives, and that this horrible and detestable hatred was now rooted in their hearts. And that he having long endured this calamity, was now forced to open it unto *Cæsar*, and trouble his ears with these complaints. And spake after this manner: Have I deserved this at their hands? what wrong have

Antipater was honoured at Rome.

Antipater when he was present incited his fagainst his Brethren by lies, and being absent he did the same by Letters.

Herod sailed to Rome, and followed Cæsar to Aquileia.

Herod accused his Sons before Cæsar.

The year of the world, 3956. before Christs Nativity. 8.

have I done them? or how can they think it reason, that I who have exposed my self to so G
many dangers, and undergone so difficult labours for a long time to obtain the Kingdom,
should not peaceably enjoy the same, and suffer me to be Lord of my own Dominion, and
permit me the liberty to leave it unto him who shall deserve such honour in the best perfor-
mance of a Son-like duty? So that the beholders hereof seeing piety so rewarded, might
hereby be the more incited hereunto, especially seeing that without violating the Law of
Nature, it is not lawful to think any such thought: for no man can affect his Fathers Kingdom,
but he doth also desire his Fathers death, seeing that it is not permitted men to succeed those
in the Kingdom who are yet alive. He alleadged moreover, that for his part he had had a
care that they should want nothing convenient for a kind Father to provide for Princely
Children, neither ornaments, nor followers, nor delights: that also he had provided for them H
wives of Noble race, and had married one of them unto his Sisters Daughter, and the other
unto *Archelaus* his Daughter King of Cappadocia: and which was the greatest matter of all,
he had not used the authority of a father against them after these their enterprizes, but
brought them unto *Cæsar* their common benefactor; and that forsaking his own right of a
father, who had been injured, or of a King, against whom treason had been wrought, he was
now content to debate his matter with them before such a Judge, as well knew how to de-
cide the thing in question according to right and equity: yet requested he him that the of-
fence of theirs might not be left unpunished, nor he forced to lead the rest of his life still
in perpetual fear: seing that it was expedient that they should never see light again after such
hainous offences, and to escape unpunished, after the violating of all laws of God and nature. I
Herod having with a vehement voice objected these accusations against his Sons before *Cæ-
sar*; the young men were not able to abstain from tears whilest he was yet speaking, and ha-
ving ended his speech, they wholly resolved into tears: not for that they were guilty of those
impieties laid unto their charge, but for that they were accused by their father, against whom
it was not decent to speak freely for themselves, nor expedient to refuse to defend their
own cause. Wherein they remained doubtful what to do, moving the auditors to pity them
by their tears and lamentations, and careful withal lest it should be thought that their guilty
conscience did trouble them, that they were not able to speak in their own defence, seeing
that indeed it was their want of skill and tender years, by reason whereof they were
so amazed. Which also *Cæsar* well perceived, and all that were present were so moved to K
compassion, that neither their father who was their accuser could long refrain from being
moved hereat to compassion.

Alias, chap. 9. Alexander and Aristobulus move all that were present, even their father and accuser to tears and compassion.

CHAP. VIII.

Of Alexanders *defence, and how the two Brethren were reconciled unto their Father* Herod.

THen the young men perceiving both their Father and *Cæsar* to relent, and they that were present partly to pity them, partly to shed tears of compassion: the one of them named *Alexander*, who was the elder, framing his speech unto his Father, began thus to purge himself of the Crimes objected against them: L

Alexander speaketh in his own, and his Brothers defence.

My Father, how well and friendly minded thou art toward us, this present judgment declareth: for hadst thou determined any heavy sentence against us, thou wouldest not have brought us before him, who is the preserver of us all: for thou mightest being a King, or for thy authority over us as a father, have punished us for our offence according to thy power; but in that thou hast brought us to Rome, and made *Cæsar* our Judge, it is argument that thou seekest to save us: for no man brings any one to the Temple whom he purposeth to destroy: which greatly aggravateth our cause, who do censure our selves unworthy to live, rather than to incur an opinion of impiety committed against thee such a father. How far more expedient is it to die guiltless, than to live suspected of such offen-
ces? Wherefore, if truth be our patron, we shall be happy either by thy own judgment, or M
for that we have escaped danger: but if calumniations do prevail against us, it is superflu-
ous and to no purpose that we live. For what good will it do us, if we live in continual
suspicion? It is a probable accusation to accuse our years, as having affected the Kingdom;
and our unfortunate Mothers calamity maketh it seem more probable. But consider I be-
seech thee, if the same crime may not as well be framed against any one whomsoever, as a-
gainst us. For any King having Children by a wife that is now dead, may if it please him
suspect them, as practising treason against him their father. But suspicion is not sufficient to
prove a man impious and guilty: wherefore bring any one forth that can tell any argument
of this crime by us to have been attempted, which may add credit to this calumniation;

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A *Can any man ſhew that poiſon was prepared by us for you; or that we conſpired with any; or that we corrupted any ſervants with money and gifts; or that we writ any letters againſt thee? yet may calumniation fain every one of theſe upon no occaſion. It is a grievous matter, for diſcord to be in a Princes Court; and the hope of dominion, which your Majeſty affirmed to be the reward of piety, doth often impell mens mindes unto hainous offences. But although it be moſt certain that we cannot be convicted of any crime; yet how can we clear our ſelves from accuſations forged againſt us, before them that will not hear us? But did we ſpeak ſome inſolent words; yet were they not againſt thee, O my father (for that had been impiety) but againſt them who tell all they hear. We bewailed our mothers misfortunes. It is true: but not becauſe ſhe is dead, but becauſe after her death ſhe is evill ſpoken of by thoſe, who ought not to do it. We affect the Kingdom* B *of our father, he being yet alive. Wherein? Is not that purpoſe of ours vain and frivolous, we having already been graced with Kingly honours? And ſuppoſe we were not; yet might we hope for them. But could we expect them with killing of thee, whom both earth and ſeas would diſdain after ſo execrable an offence? Or could we have expected that the loyalty of thy ſubjects, and the laws of our nation would have permitted us, having gotten the Kingdome by murthering our father; to have enjoyed the ſame, and entred into the holy Temple, which thou didſt repair: Or ſuppoſe we deſpiſed them all; yet could any one that murthered thee eſcape, Cæſar being living? Thy Children by thee begotten are not ſo impious nor fooliſh, though more infortunate, than thy eſtate requires. And ſeeing thou haſt nothing to accuſe us of, or nothing to prove any accuſation laid unto* C *our charge, how canſt thou be perſwaded that we are guilty of ſuch inhumane acts? Is it becauſe our mother was put to death? But her death ought rather to have made us more wary, than inſolent and raſh. We could ſpeak more in our own defence, than this, but what need is it to excuſe that, which was never done? Wherefore we beſeech Cæſar (who is Lord of all, and now our Judge) only this, that if thou canſt, O my father, put away out of thy mind all ſuſpicion of us, to ſuffer us to live hereafter, how unhappy and unfortunate ſoever: for what is more miſerable, than to be raſhly accuſed without cauſe? But if thou canſt not, we living, live without fear of us, let us die condemned by our own cenſure, For our lives are not ſo dear unto us that we deſire to keep them to his moleſtation that beſtowed them upon us.*

The year of the world, 3906. before Chriſts Nativity, 8.

Cæſar with theſe words, though before not greatly crediting ſuch accuſations and ſlanders laid againſt them, was now more moved to beleeve that they were guiltleſs, and the rather, D for that fixing his eyes upon *Herod*, he perceived him alſo to be much moved, and all that were preſent were ſorrowful for the young men: ſo that all courtiers preſent thought hardly of the King, for the abſurd and frivolous accuſation framed againſt them; and the flower of their age, wherein they were now endangered, moved all mens mindes what they could to aſſiſt them: And much more were they incited, after that *Alexander* had ingenuouſly refuted his fathers accuſations, the accuſed remaining ſtill in the ſame habit and place, and for grief fixing their eies upon the ground. At laſt ſome hope appeared, ſo that the King himſelf ſeemed to need ſome excuſe, for having ſo raſhly accuſed his ſonnes, without any certain proof of his accuſations. At laſt, *Cæſar* having a while deliberated with himſelf, pronounced that the young men were innocent, and guiltleſs of the crimes laid unto their charge: yet E herein they were culpable, in that they had ſo behaved themſelves, that they gave their father occaſion herein to ſuſpect them. And as for *Herod*, he requeſted him to lay aſide all ſuſpicion, and to be reconciled to his Children. For it was unjuſtly done of him to beleeve ſuch forged accuſations againſt thoſe whom he had begotten, and that one might recompenſe another in time to come for their former offences, and renew the good will between them in times paſt, if to aboliſh all ſuſpicions, either did hereafter ſhew himſelf more friendly to other than before. *Cæſar* having thus admoniſhed the young men they prepared themſelves to intreat their Fathers wonted favour: he not expecting ſo long, came and embraced each of them one after another, they weeping exceedingly; and all thoſe that were preſent, both ſervants and others did the like.

All men do pity the young men.

Cæſar pronounceth the young men herein to have offended, that they gave occaſion of ſuſpicion, and he exhorteth the Father to be reconciled to his Children.

Herod is reconciled to his Children.

F Then giving humble thanks unto *Cæſar*, they departed together: and *Antipater* with them, counterfeiting himſelf to congratulate their good hap, for that they were now reconciled unto his Father. Within a few daies after, *Herod* gave *Cæſar* three hundreth talents, who was now beſtowing his gifts and preſents at Rome, and exerciſing his liberality upon the people. And *Cæſar* again beſtowed upon him halfe of the revenues out of the Mines of the metall in Cyprus; and the other half unto the overſeer thereof; and gracing him otherwiſe alſo, he gave him leave to chooſe which of his ſonnes he pleaſed for to ſucceed him in his Kingdom; or if he had rather, to diſtribute it amongſt them all: which *Herod* preſently would have done, but *Cæſar* would not permit him, affirming, that during his life he ſhould keep it all whole and undivided, and his ſonnes ſhould be ſubject unto him.

Antipater friendly doth congratulate his bretheren returned into his Fathers favour.

Herod did give Cæſar 300. talents.

Af-

The year of the world, 3956. before Christs Nativitie, 8.

Cæsar gave Herod halfe his revenues out of the Mines of Cyprus.

The rebels are conquered.

After this, *Herod* returned again into Judæa, in whose absence the Trachonites, that were no small part of his Kingdome, were revolted, yet by the industry of the Captains he left to oversee all in his absence, they were conquered again, and forced to do as they were commanded. As *Herod* and his sonnes were sailing towards home, arriving at Eleusa a City of Cilicia, which is now called Sabaste, he found *Archelaus* there, who was King of Cappadocia. *Archelaus* did courteously entertain *Herod*, and was very joyfull that his sonnes and he were made friends, and that *Alexander* his sonne in Law had so well cleared himself and his brother of the crimes laid unto their charge. And so each one bestowing upon the other princely gifts, they departed taking their leave one of the other. After this, *Herod* being newly returned into Judæa, and calling the people together into the Temple, told them all that had past in his absence from them, and the courtesy of *Cæsar*: and told them also of other affairs that he thought meet for them to know; and turning the latter end of his speech unto his sonnes, and exhorting the courtiers and common people to concord, he told them that his sonnes should reign after him, and first of all *Antipater*: and after him his sonnes that he had by *Mariamme*, *Alexander* and *Aristobulus*; in the mean time every one of them should honour him as King and Lord, nothwithstanding his old age, which for long experience was the fitter to govern, seeing there was nothing in him wanting to keep both his subjects and Children in their obedience; and that the souldiers also if they only respected him, should live in all happinesse and felicity without molestation. Having thus spoken, he dismissed the people; some thinking he had spoken according to equity; others thinking clean contrary: For having now as it were caused an emulation amongst his Children, there was as it were already a shew of some mutation.

CHAP. IX.

How Herod *having finished Cæsarea, for joy thereof did celebrate every first year certain sports.*

The year of the world, 3957. before Christs Nativitie, 7.

Hegesip. & Ruffinus, chap. 5. al. 10.

Cæsarea is finished.

Quinquennale certamen.

ABout this time Cæsarea was finished, the tenth year after it was begun to be built, the 28. year of *Herods* reign, in the 192. Olympiade. In the dedication hereof, there was great pomp and sumptuous preparations: for all Musicians were brought thither to strive one with another, who was most excellent in their Art; and Champions that wrastled being naked and anointed with oyle: there was also a great many that fought with swords, and a great number of savage Beasts; and all things else that at such times were used, and in account, either at Rome or in other Countries. These sports were also consecrated unto *Cæsar*, and were to be renewed every fifth year. All this provision the King at his own cost and charges provided to be brought from any place whatsoever, to shew the greatnes of his magnificence. *Julia*, *Cæsars* wife also bestowed much of her own to the furnishing hereof, and sent many precious things out of Italy; so that the worth of them all amounted unto five hundred talents. And a great company being gathered together to behold these sports, he received all Embassadours sent unto him from other nations, to thank him for the benefits he had bestowed on them; and he lodged, feasted and sported them: and being all day long amongst the people to see those sports, at night he received them with banquets, and shewing them his magnificence; and gained great praise and commendations for a worthy King. For, he in all things so provided, that the last was more pleasing and grateful than the first, and caused him to be more admired. And it is reported that *Cæsar* himself and *Agrippa* often did say, that *Herods* magnanimity was greater than his present revenues could bear, and that he well deserved an Empire, as big as all Syria and Egypt. These sports being ended, he builded another Town in a Field, called Capharsaba, choosing for it a watery soile fit for plants: the City was compassed with a river; and he also planted round about it a wood full of most goodly Trees. This Town he called Antipatris, after his fathers name *Antipater*. After which he also builded a castle about Jericho, called after his mothers name, *Cypros* which was very strongly defenced, and adorned within with rare and sumptuous edifices. And not forgetting his brother, he dedicated unto him most goodly buildings: for first he built a tower as big as *Pharo* in the City, in remembrance of his dead brother, and called it by his name *Phasælus*, which also was the strongest hold and defence in all the City. After this, he builded a Town near unto the vally of Jericho, as one goes towards the North, whereby the fields that before almost lay desart, were now tilled and inhabited by the townsmen; so that of them it was named Phasælus-field.

Cæsar and Agrippa commend Herods magnanimity.

Antipatris is built.

Cypros is built.

The tower and town of Phasælus is built.

held. It were hard to recount all his liberality in particular shewed, both unto the Cities of Syria and Grecia, and all other places wheresoever he came: for he helped many, either by building publick places; or if there were any new works begun, and not finished for want of money, by giving them money to finish them; the chiefest among all which were, that he builded at his own cost and charge the Temple of *Apollo* at Rhodes; and gave them many talents of silver to build their ships. He also builded the greatest part of the publike houses and places in the City by Actium, which *Cæsar* built for the Nicopolitanes there inhabiting, and that with his own proper cost and charges. He also for the Antiochians inhabiting the greatest City of Syria, builded Porches on each side of the greater street, that goeth quite thorow the midst of the City, and doth as it were part it into two; and the street it self that lay open, he paved with polished stone; which work was, as great a commodity to the inhabitants, as a beauty unto their City. He also helped to maintain the sports at Olympus with yearly revenews, that now for want of maintenance began to decay: so that by his means there were more solemn sacrifices, and all things more sumptuous to please them that came to behold them: for which his liberality he was declared perpetual Master and Maintainer of those sports. It is admirable to see in one man such diversity of minds: for on the one side, if we respect his liberality and beneficence towards all men, we must needs say, he was of a most free and bountiful nature; contrariwise, if we consider the injuries and cruelty he shewed against his subjects and dearest friends, we must confess him to have been a hard man, and intractable, and who passed all bounds of modesty; so that we would think him to have been of two contrary dispositions. But I am otherwise perswaded, and think that both these did proceed from one matter: for because he thirsted after glorie and honour, and wholly applyed himself thereunto, he became liberal wheresoever he was, in hope, either to reap present thanks for his labour, or a future remembrance. Wherefore spending above his revenewes for this matter, he was forced to be chargeable unto his subjects: for it was necessary that he, that so lavishly bestowed such huge sums of money upon others, should some where get it, though with evil means. Lastly, seeing himself for such like injuries hated of his subjects, he thought it a hard matter to get their good wills: which he could do no waies else, but by remitting the tribute they paid him. Wherefore he abused the hatred of his people for his own commodity: for if any one of them did not tolerate that slavery wherein they lived, or did endeavour to shake off the yoke of his dominion, against such he used a marvellous cruelty; and outraged them no less, than as if they had been his enemies, neither respecting friendship nor kindred; for that he desired alone to be honoured of all men. And how greedy of honour he was, we may guess by the honours he did unto *Cæsar*, *Agrippa*, and others of their friends: for he desired to be an example to his subjects, that as he himself honoured men better than himself: so they should all honour him likewise: thereby declaring what thing he did naturally most desire. But the Jews religion doth not permit them licence to honour Potentates, who of necessity ought to have greater care and respect of right and equity, than of such officiousness toward superiours: for it was disprofit enough unto the Jews, that they could not with Statues and Temples obtain the Kings favour, and with like flatteries satisfie the fond appetites of a vainglorious man. And this seemeth to me to be the reason that *Herod* was unjust, and hard towards his friends, and to those whom he made partakers of his counsels and enterprizes; and frank and bountiful towards strangers.

The year of the world, 3957. before Christs Nativity, 7.

Herod built the Temple of Pythius.

The sports of Olympus.

Why Herod was liberal to strangers, and cruel to his own nation.

Herod greedy of honour.

CHAP. X.

Of the Embassage of the Cyrenian and Asian Jews unto Cæsar.

THe Asian and Cyrenian Jews were greatly afflicted by the Citizens of those Countries, who having had the same priviledges granted unto them by the antient Kings that the Citizens had, were now greatly injured by the Greeks: as though they carried money out of the Countrey, and were prejudicial unto the rest of the inhabitants. And the Greeks making no end of these their injuries, they were constrained by Embassadours to complain of them unto *Cæsar*: who wrote unto every Province, that it was his pleasure that the Jews should enjoy like priviledges with the other inhabitants of the Countrey. The copy of which writing we have here set down, that it may the better appear how the Roman Emperours of antient times were affected unto our Nation.

Hedio & Ruffinus, chap. 10. The Jews of Asia and Cyrene being afflicted by the inhabitants there, send an Embassage to Cæsar, and obtain of him immunity.

The yea. of the world, 3957. before Christs Nativity, 7.

(*Cæsar Augustus Pont. Max. Trib. potestatis*, thus decreeth. For as much as the Nation of the Jews hath alwaies been trusty unto the Romans, not only at this day, but also in all former ages, and especially in the time of our father *Cæsar* the Emperour, under *Hircanus* their high Priest: I have ordained, that according to the common sentence of the Senate, they shall live after their Countrey-Laws, under which they lived in the time of *Hircanus* the high Priest of God: and that their Temple shall retain the right of a Sanctuary, and that it shall be lawful for them to send votive money unto Jerusalem by certain persons; and that they shall not be compelled to appear before any Judge upon their Sabbath dayes, or the day before their Sabbaths, after nine of the clock upon the preparation day. And if any one be known to steal the holy books, or holy money laid up in their places appointed for religion, he shall be guilty of sacrilege: and his goods shall be confiscate unto the treasury of the people of Rome. I also decree for the good will I bear unto all men, that their memorial or request offered unto me by C. *Marcus Censorinus*, shall together with this my edict be published in that famous place, which all Asia hath dedicated unto my name, to wit, *Argyra*. And if any shall be so hardy, as to do contrary to our decree, he shall be punished extraordinarily. This was engraven in a pillar in *Cæsars* Temple. *Cæsar* wisheth health unto *Norbanus Flaccus*. Let it be lawful for all Jews whersoever living, to carry their sacred money unto Jerusalem, according to their antient custome, and that no man should forbid them so to do: and this did *Cæsar* write in favour of the Jews.

Agrippa writes unto the Rulers of Ephesus, in the Jews behalf, and to Syllanus and the Magistrates of Cyrenia.

Agrippa also wrote in the Jews behalf, as followeth, *Agrippa*: wisheth health unto the Magistrates, Senate, and people of Ephesus: I will that the Jews living in Asia keep their sacred money, which according to the custome of their Countrey, they are wont to send unto Jerusalem: and if any one shall steal their holy money, that the same person, if he flie to a Sanctuary, shall be violently taken away from thence, as a sacrilegious person, and delivered unto the Jews to be punished. He also wrote unto *Syllanus* the Magistrate, that the Jews might not be constrained upon their Sabbaths to appear before a Judg. *M. Agrippa* wisheth health to the Cyrenian Magistrates and Senate. The Jews inhabiting amongst you, for whom *Augustus* hath already written unto *Flavius* the President of Libia, and unto other Magistrates of that province, are not to be hindred from sending their holy money to Jerusalem, as their custome is: and they have now complained unto me; that they are molested by the false accusations of some bad people, and forbidden to do it under pretence of a certain tribute, which nothwithstanding they are not to pay. Wherefore I command that they may be permitted to live after their custome, and free some all such matters: and if in any of your Cities any sacred money of theirs be intercepted, that by certain persons which you know to be fit for that purpose, ye make choice of them, to send it again unto the Jews. Item C. *Norbanus Flaccus* proconsul: Health unto the Magistrates of Sardinia: *Cæsar* hath written unto me, commanding that no man hinder the Jews, according to their custome, to send sacred money unto Jerusalem: wherefore I also write unto you of the same, that you may not be ignorant both of my will and *Cæsars* also. Moreover, *Julius Antonius* proconsul did also write to this effect: Health unto the Magistrates, Senate and people of Ephesus. The Jews of Asia in the Ides of February, I sitting in the judicial seat at Ephesus, signified unto me that *Cæsar Augustus* and *Agrippa* have permitted them to use their countrey-customes; and every one, according as he thinketh good, to contribute his first-fruits for religion sake, to be carried without let or hinderance unto the Temple of the most mighty God: and they desired me to ratifie by my consent, that which they had alredy granted them by the above named Emperours. Wherefore I would have you to know, that I also, according unto *Cæsars* and *Agrippas* decrees and ordinances, do permit and grant them also to do all things they please, according to their countrey-customes, forbidding any man to hinder them therein.

Caius Norbanus Flaccus writeth in the Jews behalf. Julius Antonius proconsul.

I have thought good to annex these decrees, for that I know, that these my writings will come unto the Grecians hands, that I may shew them, that in former ages we were so esteemed of the publike Magistrates, that none were permitted to hinder us from using our countrey-rites and ceremonies, and that by their consent we worshiped God in our own religion which I do inculcate the oftner, that I may move strange and forein nations, and take away their hatred conceived against us, which is without all reasonable cause. For no nation doth alwaies use the same customes, but almost whole Towns among them do sometimes alter and differ from the rest; yet is justice equally to be distributed unto all men; which is most profitable, as well to the Greeks, as to other barbarous nations, which is greatly observed in our laws; which if we follow and violate not, are able to make all nations love us. Wherefore we request all men, not to despise us, for that we differ from them in religion; but favour us

in

A in that we follow virtue. For this is common to all nations; and without this, mans life cannot ſtand. But I will now return unto my hiſtory.

The year of the world, 3967. before Chriſts Nativity, 7.

CHAP. XI.

How Herod, *having need of money, opened* Davids *Sepulchre.*

Herod ſpending laviſhly much and many ſums of money, both at home and abroad, hearing that *Hircanus* who reigned before him, opened *Davids* Sepulchre, & took out of it three thouſand talents of ſilver, and that there was left yet far more, able to defray any great charges whatſoever, he long time purpoſed to do the like. And at this time in the night ſeaſon accompanied only with his moſt truſty friends, being very wary that none of the people ſhould know of it, he entred into the ſepulchre; but he found no money there, as *Hircanus* did; but he took from thence a great company of precious attires and ornaments of Gold, whereby he was inticed to make a more diligent ſearch: and he ſent two of his company for the nonce into the inner part of the Sepulchre, where the bodies of *Solomon* and *David* were intombed; who were there loſt, and as it is reported, fire came out of thoſe ſecret places and conſumed them. Whereat *Herod* being terrified, departed out of it; and moved with religion to make ſatisfaction he builded a moſt ſumptuous monument of white marble, at the entrance into the Sepulchre: of which building *Nicholaus* alſo a writer of that time, maketh mention; but he ſpeaketh not how they went into the Sepulchre of *David*, thinking that therein he ſhould not keep *decorum*, if he ſhould make mention thereof. Wherein he followed this accuſtomed order: for his writings were to come to the ears of the King yet living, wherein he did only curry favour, mentioning only that, that might redound unto the Kings credit: ſo that many of his open and wickel pranks, he did either colour under ſome other pretence, or elſe all waies poſſible he endeavoureth to hide them. For he doth as it were tell a tale of *Herods* cruelty againſt *Mariamme* and his ſonnes; as though he did thereby deſerve credit and praiſe, accuſing her of adultery, and them as Traitors unto their Father: and this he doth clean through his works, too much extolling the Kings good deeds, and too diligently excuſing his bad deeds and iniquities. But as I have ſaid, we muſt pardon him, who did not ſo much write to leave a memory of things done unto after ages, as to gratifie and pleaſe his King. But I, who come of the linage of the Aſmonian Kings, and execute the office of a Prieſt, account it a ſhame to lie: and do intend truly to recount the hiſtory of all things that were acted and done; yet with a reverence of the poſterity of that King, who do alſo now bear ſway and rule; yet with their pardon and leave, having a greater care to the verity of our hiſtory, than to them.

Hedio & Ruffinus, chap. 7. al. 7. 12.

The deſire of gold.

Herod loſt two of his men in Davids Sepulchre.

Nicholaus the hiſtoriographer reproved.

Joſeph came of the Prieſtly line of the Aſmonians.

After the Sepulchre was thus violated, *Herods* houſe began to decay, whether revenge lighting upon that part which was already ſcarce ſound, or whether by meer chance ſuch calamity at that time befel him, as might juſtly be thought the reward of impiety. For there was a diſcord in the Court not unlike to civil wars, every one ſtriving againſt other with hatred and forged accuſations: but eſpecially *Antipaters* politick practice againſt his brethren was to be noted, who intangled them by other mens forged accuſations, himſelf oftentimes ſeemed to take upon him their defence, that making a ſhew of good will unto them, he might ſecretly oppreſs them the ſooner; and he did ſo craftily circumvent his father, that his father deemed him to be his only Conſerver. Wherefore the King commended *Ptolomeus* his Procurator unto *Antipater* his Son, and did communicate all his ſecrets unto his mother, ſo that all things were done according as they pleaſed, and they made him diſpleaſed with thoſe, againſt whom they knew the Kings diſpleaſure might redound unto their profit.

A diſcord in Herods houſe.

Antipaters crafty plotting againſt his brethren.

But *Mariammes* Children did every day ſtomach the matter more and more, diſdaining to give place unto their inferiour: and for their nobility not enduring to be removed from their places, and not to keep their indignity alſo, their wives did the like, and *Alexanders* wife *Glaphyra* who was the Daughter of *Archelaus* King of Cappadocia, did greatly envy and diſdain *Salome*, and ſhe alſo her again, both for the love that ſhe bare unto her husband, and for that ſhe diſdained (as women are wont) that her Daughter married unto *Ariſtobulus*, ſhould be in equal honour with her. *Pheroras* alſo the Kings brother had a hand in this other contention about a private cauſe of ſuſpicion and hatred. For he fell ſo fat in love with one of his maids, that he refuſed the Kings Daughter offered unto him, rather making choice of his maid. *Herod* took this in very ill part, ſeeing his brother (who had received ſo many benefits at his hands, and was almoſt his fellow in his Kingdome by his means) not to ſhew the like

The women at diſcord and variance.

Pheroras refuſed the Kings Daughter offered him to wife.

The year of the world, 3957. before Christs Nativity 7.

like brotherly affection to him again as he then ought, and himself to be an unhappy brother. And seeing he could not dissuade him from that madness, he married his Daughter unto *Phaselus* his Son: and afterward thinking that now his brothers mind towards his maid was satisfied, he complaining of his injurious dealing, in repulsing his Daughter offered unto him to wife, he now offered him another of his Daughters named *Cypros*. Then *Ptolomeus* advised *Pheroras* not still to contemn his brothers offer, and persist in such folly; telling him it was meer folly therefore to incur the Kings displeasure and hatred, and loss of tranquillity. *Pheroras* understanding this counsel profitable for him, having been once before injuriously accused, and obtained pardon at the Kings hands; sent away his maid, by whom he now had a Son, and promised the King to marry this his other Daughter, and appointed the thirteenth day after to celebrate his marriage, making a solemn Oath unto the King, never after that time to use the company of that woman whom he had put away. The time appointed being expired, he fell so far in love with the former woman, that he would not stand to his promise, but again accompanied with his maid.

Then *Herod* not able any longer to contain himself, used many speeches, whereby he evidently shewed his mind to be alienated from his brother. And there were many who taking hereat opportunity; did by forged calumniations encrease his alienation: so that now there was no day nor hour past, wherein he did not still hear some new alterations and stirs amongst his dearest friends; whom nature willed to combine themselves to maintain concord and amity. For *Salome* being now offended at *Mariammes* Children, did not permit her Daughter married unto *Aristobulus*, one of the young men, to enjoy mutual love and comfort of her husband, enticing her to bewray her husbands secret talke; and if he heard any small occasions of offence (as often it falleth out) she should the more aggravate them with suspicions, whereby she also learned all their secrets, and made the young woman hate her husband. And she to please her mother, recounted how that often when her husband and *Alexander* were alone, that then they were wont to talke of *Marriamme* their mother, and use reproachful words against their father; and threatning, that if they ever did obtain the Kingdome, they would make the Sons of the King, whom he had by other wives, Notaries and Town clarks, and so they might reap profit of their learning which they now studied for: and whensoever they saw any of the Kings wives wear any of *Mariammes* apparel, that then they vowed instead of that attire, to cloath them with sackcloth and shut them up where they should never see Sun. *Salome* presently told all this to the King: who though he were much grieved hereat, yet he chose rather to seek to amend it, than to punish them: for he was greatly incited against them by suspicion, and every day waxing worse and worse, at last he believed all the reports of any whomsoever. But he then contented only, sharply to chide his sons, and pacified with their excuses and answers, he for that time was quiet.

Salome inticed her Daughter to bewray her husbands secrets.

But presently the mischief was again set on foot: for *Pheroras* the Kings brother, meeting *Alexander*, who (as we have said) was *Glaphyra* her husband, who was Daughter to *Archelaus*, he told him that he heard by *Salome*, that *Herod* was far in love with *Glaphyra*, so that he could not shake off this affection. The young man hearing this, became jealous, and was in a great rage; and now what honour soever or gifts *Herod* for the love of his Son gave her, *Alexander* did interpret it in the worst sense, being now made jealous by that which he had heard of *Pheroras*; and not able to put up such injuries as he thought; he went unto his father, & with tears recounted unto him what *Pheroras* had told him. But *Herod* was hereat the more enflamed, not enduring himself falsly to be accused of so shameful a fact, inveighing against the great malice of his friends, who for his great good turns he did them, so rewarded him. And presently sending for *Pheroras*, very sharply began to chide him, saying: *O most impious that liveth amongst men! art thou become so ungrateful, either to speak or think such a matter of us? Thinkest thou that I do not perceive thy drift; that thou spakest not these words unto my Son to discredit me, but also to the intent by this means thou mightest work some treason against me, and cause me to be poisoned? For who but a good Son, as this is, would suffer his father, suspected for such a matter, to live, and not to be revenged of him for such offence? Whether dost thou think that thou didst put these speeches into his mind, or by them a sword into his hand to kill his father withal? or what was thy intent, seeing thou hatest both him and his brother; and only counterfeiting good will toward me, to bely me, and to report that of me, that without impiety could not be thought: get thee hence, thou wretched imp, seeing thou hast thus abused thy brother, who hath well deserved at thy hands; and do as thou wilt all thy life time, myself will endeavour to be better unto my Children, than I have been, and neither will I punish them as they deserve, but I*

Herod greatly moved against Pheroras, for affirming that he was in love with Glaphyra.

will

A will honour them above their merits. The King having discharged his choler against his brother *Pheroras*, and he being taken in a manifest fault, answered, that that report was first devised by *Salome*, of whom he heard it: which she (being then present) hearing, began to exclaime, saying, it was not her device, and that they all laboured to make the King hate her, and put her to death, being one who did especially wish him well: and what in her lay, seeking his safety, and that now he was in danger of more treason, than ever before: for (said she) I was the only cause that you did put away the woman, whom you so doted after, perswading you to marry the Kings Daughter: and this is the cause that you hate me. With these speeches tearing her hair, and striking her brest, she made a shew of innocency, but this her gesture was a colour to hide her bad intent. So *Pheroras* was left in

B great perplexity, not knowing what to say, or do; and finding no pretence to excuse his fact: for on the one side he confessed, that he told it unto *Alexander*, and on the other, he could not make *Herod* believe, that he heard it of *Salome*. This contention endured a good while: at last the King being wearied, sent away his Brother and his Sister: and greatly commending his Sons moderate mind, and that he had given him intelligence of those speeches, very late in the night, he went to supper.

The year of the world, 3957. before Christs Nativity, 7.

Salome excuseth herself.

The effect of calumniation.

After this contention, *Salome* was hardly thought of, because she was judged to be the author of this ill report, and the Kings wives wished evil unto her, because they knew her to be of strange qualities and hard to please, and so variable, that according to the time, one while she would profess friendship, and presently after hatred. Wherefore they still had

C something to inform *Herod* of against her, taking occasion hapning by chance, which was this: There was a King of the Arabians, named *Obodas*, a slothful man, and one given to idleness: and there was one *Syllæus* that did govern all his affairs; this man was a crafty fellow, and in the prime of his youth, and very beautiful. This *Syllæus* coming unto *Herod* about some business, and viewing *Salome*, who then sate at supper with him, began to set his mind upon her: and finding she was a widow, he entred into talk with her: and she finding her brother now not so friendly unto her, as before he had been, and also intangled with the beauty of this young man, did not greatly deny to marry him; and many Feasts being made at that time, they shewed evident signs of their mutual consent, and love one unto another. The Kings wives told the King of this in scoffing sort. *Herod* herewith not con-

D tented, demanded of *Pheroras* how the matter stood, and willed him at supper time to note if he could espy any tokens of familiarity betwixt them: and *Pheroras* told him that by signs and mutual viewing one another, they sufficiently shewed their intents. After this the Arabian being suspected, departed into his own Countrey. But two or three moneths after he came again into Judæa only for this purpose, and talked with *Herod* touching this matter, requesting him to let *Salome* be his wife: affirming that that affinity would be profitable unto him for the traffick between his people and the Arabians, whose Prince he was to be, and did already enjoy a great part of the Dominion. *Herod* told all this unto his Sister, and asked her, if she would marry him; and she answered, she would. Then they requested that *Syllæus* should become a Jew in religion, or else it was not lawful for him to marry her. He

E would not condescend hereunto, affirming that he should be stoned to death by his people, if he did it; and so he departed without obtaining his purpose. From that time forth, *Pheroras*, and especially the Kings wives accused *Salome* of intemperancy, affirming that she had had the company of the Arabian. Now *Herod* determined to marry his Daughter unto *Salomes* Son, whom *Pheroras* refused for the love of his maid, which Son of *Salomes* was her eldest that he had by *Costabarus*; and that to shew his good will toward *Salome* his Sister. But he was disswaded by *Pheroras*, who told him that the young man would never love such a father in law, because of his fathers death; perswading him rather to marry her to his eldest Son, who was to succeed him in his Tetrarchy, which he easily perswaded the King unto, and so obtained pardon for his former offence. Wherefore the spousals being changed, the maid

F was married unto the young man, who had a hundred talents in dowry with her, more than otherwise should have been given with her.

Syllæus the Arabian desiring Salome to wife, was denied.

Herod married his Daughter to Pheroras Son.

But all this while this dissension of *Herods* house did not cease, but rather increased, he having a shameful beginning, and coming to a sorrowful end. *Herod* had three Eunuches, whom he greatly esteemed for their beauty: one of them was his butler; the other his cook; and the third his chamberlain: whom also he was wont to employ in serious affairs of his Kingdom. Some one or other informed the King, that these three Eunuches were corrupted by his Son *Alexander* with great sums of money, and being upon tortures examined, if they had accompanied with him, they confessed all: yet they affirmed that they knew no practise of his attempted against his father. But their torments being increased by *Antipaters*

The Sons hatred towards their father is bewrayed.

The year of the world, 3957. before Christs Nativity, 7.

favourites, they were forced to confess that *Alexander* secretly hated his Father, and he exhorted them to forsake H*rod*, who was now good for nothing; who dissembled his age by painting his face to make himself seem younger than he was, and colouring his head and beard black, which were already grown very white through age: but rather set their minds upon him, who would in despight of his father enjoy his Kingdom due unto him; and that then he would advance them to the highest honours of the Kingdom: for he had not only tittle unto it by his birth, but also was now prepared likewise to invade it; and that he had many of the Captains, of the souldiers, and many of the Kings friends on his side, who were prepared to do or endure any thing for his sake.

Herod hearing this, fear and anger did invade him, by reason that his sons words seemed both contumelious and threatning: and being for both these causes in a rage, he feared some greater matter to be put in practice against him, which he could not suddenly, and having so little warning, avoid; and not daring to make open inquiry, he set secret spies awork, to tell him how all matters stood, himself now mistrusting all men, and accounting it his security to mistrust all, even them that deserved it not: and not moderating his suspicious mind, now whosoever was the neerest unto him, was the most suspected, as of most power to injure him. As for others, that were but only named by his spies, he presently esteemed it his safety to put them to death. Then they of his household, every one being careful to save himself, were one turned against another, every one deeming it his own safety to prevent others, by accusing them unto *Herod*: which done, presently they incited other mens envy against him, and every one of them to desire such measure as they had measured unto others: and thus they also revenged their private Quarels; and presently after, they themselves were taken, and did by other mens means suffer the like, being entrapped in the same trap they set for their enemies. For, the King did quickly repent himself, because he had put very many to death, who were not convicted: yet for all that, he was not hereby admonished to beware of the like hereafter; but on his repentance for their death, raged so far, as to cause him to inflict the same punishment upon the accusers, which he had done upon them. So great trouble and fear then fell upon all the whole Court. He then commanded many of his dearest friends, and them especially whose fidelity he had beforetimes experienced, not to come in his sight, nor within his court-gates. For he did now shake off the friendship between *Andromachus* and *Gemellus* and himself, who were his antient friends; and oftentimes had gone Embassadours for him, and alwaies been of his counsel, and had been tutors unto his Children, in whom he had alwaies reposed more trust than in any others: the one of them, for that his Son *Demetrius* was familiar with *Alexander*; and *Gemellus*, for that he knew him to wish well unto *Alexander*: for he was one of them who had brought him up, and had aboad with him at his being at Rome. And no doubt but he had censured them with some more heavy sentence, had it not been that they were so eminent persons. Wherefore at that time he was contented to have banished them, and deprived them of all their authority, to the end, that having disgraced these good men, he might, the more freely play the Tyran. *Antipater* was the cause of all this mischief, who from the first time that he perceived his father to be fearful and suspicious, still after that joined with him as counseller, and as it were increased his rage and cruelty; and then he gallantly played his part, endeavouring, that whosoever would resist him, should be made away. Wherefore *Andromachus* and the rest of his friends being now banished the Court; the King presently tortured all that the imagined any way to favour *Alexander*, to see if they were guilty, or if they knew of any treason to be practised against him: but they knowing nothing to inform him of, died amidst their torments. Where he so much the more tortured others, for that contrary to his opinion, he found not so much as an evil thought against him; *Antipater* craftily interpreting it, that they had rather in torments conceal the truth, than to shew themselves not trusty to their masters and friends: wherefore many being taken, he caused them to be tortured to get something out of some of them. At last one amongst the rest, not able to endure those torments imposed upon him, said; that he had often heard *Alexander* say, so often as any one commended his goodly stature, or skilful shooting, and the rest of his virtues, that these qualities nature bestowed upon him, rather than other benefits; for his Father for envy hereat was offended: so that when he talked with him, he did upon purpose draw his body together, lest his father should perceive the tallness of his stature; and that when he went a hunting with him, he upon purpose did miss the mark, he could have hit, because he knew his father could not endure that he should be commended. And whilest these words were considered, and pondred, and his torments intermitted, he again accused *Alexander* to have conspired with his brother *Aristobulus*, to kill his Father when he was hunting, and then to flie with speed unto Rome,

Herod crediteth all tales, and so putteth many to death unjustly.

Hedio & Rufinus, chap. 8. Herod denieth to be familiar with Andromachus and Gemellus.

Antipater the cause of all mischief.

Many were tortured and examined for Alexanders cause.

A Rome, and begge the Kingdom of *Cæsar*. There were also found some of this young mans letters written unto his brother, complaining of the injurious dealing of his father, who had given certain Grounds unto *Antipater*, the yearly revenues whereof amounted unto two hundred talents. Then *Herod* thinking himself to have probability enough, his former suspicion was now confirmed, and so he took *Alexander* and cast him in prison: and again he began to rage; nothwithstanding that himself did scarcely believe the informations against him: neither could he himself devise any cause wherefore they should seek to work treason against him. And those complaints seemed childish: neither was it probable that having openly killed his father, he would afterwards have gone to Rome. Wherefore endeavouring to find some stronger argument of his Sons impiety, and because he would not be thought B rashly to have committed his Son to prison, he caused the most noble and eminent of all *Alexanders* well-willers to be tortured, and they confessing no such matter as he expected, he put them to death.

The year of the world, 3957. before christs Nativitie, 7.

Alexander being in prison, his freinds were tortured. One accused Alexander to have sent letters to Rome against his Father.

Whilest thus all the Court did resound with fear, torments, and contentions, a certain man accused *Alexander* to have sent letters to his friends at Rome, to intreat them to cause him to be sent for by *Cæsar* thither, that he might accuse his father of certain conspiracies against *Cæsar*, and how he more esteemed the friendship of *Mithridates* King of the Parthians, than the friendship of the Romans; affirming also, that he had poyson ready prepared at Ascalon. *Herod* hearing this, was comforted by the Parasites about him, as having not done any thing rashly; and so he gave now full credit unto all: yet the poyson was diligently C sought for, but could no be found. *Alexander* being now oppressed with this calamity, he yet took courage, and because he would more incite his fathers displeasure against him, he did not deny it: perhaps meaning to make his Father ashamed of himself, forgiving credit so easily unto forged tales; or at least, if he could not effect that, entangle all the Court and him too in calamity and misery: Which that he might the better do, he writ four little books, and sent them unto his father, telling him that it was needless to use any more torments, for indeed, treason was intended against him, and that *Pheroras* and his most trusty friends were herein conspirators: And that in the night time *Salome* came secretly unto him, and as it were forced him to lie with her; and that all of them aimed at this mark, to have him made away, that so they might enjoy their wished liberty. He also accused *Ptolomeus* D and *Sapinnius* of this conspiracie, who were more faithful unto their King, than all others: so that now these men, who before were most friendly one to another, began like mad men to rage one against another: and punishment so hastily pursued every one, that they had no leisure given them to speak in their own defence: neither was their punishment deferred till their cause was tried, and the truth known, that some were bound & imprisoned, other some presently put to death, other laughed in their sleeves to see that day, yet discontented for that any delay was used for their punishment: so that the Kings Court was now greatly defaced with sorrow and heavinesse, wherewith the wonted felicity thereof was destroyed. *Herod* himself amidst these calamities, could not but be weary of his life, who not daring to trust himself in any bodies hand, he was tormented with a daily and hourly fear of some E untimely death, that would befall him: and many times perswaded himself, that he did see his sons before him with a drawn sword ready to kill him; and this was his cogitation night and day, so that herewith he almost ran mad.

Alexander confesseth the treason, and who had a hand in it.

Herod was so troubled with the contention in his house, that he was weary of his life.

CHAP. XII.

How Archelaus *King of Cappadocia reconciled* Alexander *unto his Father.*

WHilest *Herod* was thus troubled in his mind, *Archelaus* King of Cappado- Hedio & Rufcia careful for his Daughter, and the young man his son in law, and pitying his F friend *Herod* entangled in such calamities; he thought it his duty to make a journey unto him. And finding him so affected as it was reported unto him before his comming, he thought it an unfit way to argue him of too much credulity and rashnes; perceiving that thereby he would be rather exasperated, so much the more labouring to excuse himself. Wherefore *Archelaus* devised another way to appease these troubles. Wherefore he counterfeited indignation against the young man, approving all the Kings actions for good; affirming that he would break the band of wedlock between his Daughter and *Alexander*, and that if the knew of the conspiracy, and did not inform the King thereof, himself would punish her. Then *Herod*, contrary to his expectation, seeing *Archelaus* so angry for the offence committed against him, began to remit his anger: and now with just con-

finus, chap. 9. al. 13.

Archelaus the King of Cappadocia faineth displeasure against Alexander his son in law and so reconciled Herod unto him.

The year of the world, 3957. before Christs Nativity. 7.

consideration weighing what he had done, by little and little, he began to have a fatherly affection, and to be hereby moved to compassion; yet so oft as any one sought to excuse the young man, he grew to be very angry thereat: but when *Archelaus* also began to accuse him, then *Herods* heart relented, and he with tears besought *Archelaus* not to yeeld too much to anger, nor for the young mans offence break off the marriage. Then *Archelaus* perceiving him to relent, began to turn the matter against *Herods* friends, as the causes of all this mischief, who had corrupted the young man, who of himself was void of malice; and especially he aggravated the matter against *Pheroras* the Kings brother. *Pheroras* having now incurred the Kings displeasure, perceived that none could so soon reconcile him unto the King, as *Archelaus*; wherefore clothed in black, and making other signs, as though he despaired of his life, he went unto him; who did not deny to help him what he could: yet he told him that it was no easy matter for him to pacify the King so highly offended, perswading him rather himself to go unto the King his brother, and crave pardon of him; confessing himself to have been cause of all this mischief; by which confession of his the Kings wrath would be greatly appeased, and so he also should have better occasion to entreat for him. *Pheroras* followed his counsel, which fell out happily for them both: for the young man, contrary to any ones expectation, was freed from all his troubles, and *Archelaus* made *Pheroras* and *Herod* friends; and he himself having now gotten great friendship of the King in those his adverse and troublous times of his, he returned joyfully into Cappadocia, being rewarded with rich gifts, and being accounted of, as *Herods* chiefest friend. They also agreed amongst themselves, that *Herod* should go to Rome, because he had already written unto *Cæsar*, concerning this matter: and they both went together unto Antiochia, and there *Herod* reconciled *Titus* the President of Syria unto *Archelaus* and so he returned into Judæa.

Archelaus laieth the fault of Alexanders offence upon others, and especially upon Pheroras.

Pheroras confessed himself to be author of all mischief and obtaineth pardon of his brother.

Herod accompanied Archelaus unto Antioch.

CHAP. XIII.

How the Trachonites revolted.

The year of the world, 3956. before Christs Nativitie, 8.

WHilest *Herod* going to Rome was absent from his kingdome, the Arabian Wars began, hereby taking an occasion: The inhabitants of Trachon, whose Countrey *Cæsar* taking from *Zenodorus* gave it unto *Herod*, being forbidden and hindred from stealing, were now forced to frame themselves to live like husband-men in more civility, than before: but this kind of life pleased them not; neither did their Country yeeld fruits worth their labours; yet at first *Herod* compelling them thereunto, they abstained from injuring the inhabitants bordering upon them, which did greatly redound unto *Herods* credit, by whose diligence they were brought unto it. But when *Herod* was sailed into Italy to accuse *Alexander*, and to commend *Antipater* unto *Cæsar*, the Trachonites hearing a bruit of his death, revolted and turned to their accustomed robberies: Yet were they at that time again subdued in the Kings absence by the Captains that he left at home; and fourty of the chiefest of the theeves amongst them being taken, the rest terrified by their example left their own Counrrey, and fled into Arabia, where *Syllæus* received them, in revenge that he could not obtain *Salome* for his wife, and receiving of him a strong hold to dwell in, they did not only make incursions, and rob and spoil the borders of Judæa, but also of Cœlosyria, and drave away the preys they got, into the place allotted them, *Syllæus* protecting them and their villanies. *Herod* returning from Rome, found that his people were greatly endamaged by these theeves: and seeing he could not subdue them, by reason the Arabians did protect them, not enduring that injury, and entering into Trachon, he killed all their families: whereby they were so much the more enraged against his Countrey, for they had a law amongst them, whereby they were commanded to revenge the death of their families, and so contemning all dangers, they came and wasted all *Herods* countrey with continual incursions. Then the King complained hereof unto *Saturninus* and *Volumnius* then Presidents sent thither by *Cæsar*; requesting that he might have the theeves to punish them. They hearing this news, with as much speed as they might, gathered their forces together, and making themselves stronger, than they were before, with sudden incursions wasted all where they came, destroying both the fields and villages, and killing all they could find; so that now this resembled a War, rather than a robbery: for now they were a thousand in number. Wherefore *Herod* required these theeves and robbers to be delivered unto him, and required the debt that *Obodas* ought him, for *Herod* had lent *Obodas* threescore talents, and sent them unto him by *Syllæus*, and now the time was expired wherein the money was to be repayed. But *Syllæus*, who had taken all the rule from *Obodas*, & himself now governed all, denied that those theeves were in Arabia, and deferred the payment of the money: so

The cause of the Arabian War.

Cæsar gave Trachonitis to Herod.

Alias chap. 14.

Herods captains subdue the rebells in Arabia.

The theeves taken and punished.

Alias chap. 15.

Herod demanded the theeves to be delivered unto him, and the money he had lent to be repaied.

that

A that now this matter was debated on before *Saturninus* and *Volumnius* then Presidents of Syria. At last it was by them determined, that within thirty dayes, the money due to *Herod* should be paid, and the runawayes of both Countries delivered each to other. But there was no one Arabian that either had fled unto *Herod* for any offence committed, nor for any other cause: but the Arabians were convicted to receive the theeves that fled from *Herod*.

The year of the world, 3958. before Christs Nativity, 6.

Saturninus and Volumnius, the Rulers of Syria, do reconcile Herod and the Arabians.

CHAP. XIV.

How Herod *went into Arabia with an army.*

B WHen the day was come that was appointed, *Syllæus* not minded to stand unto the agreement made, went in the mean time to Rome; But *Herod* exacted his money, and the theeves to be restored unto him, *Saturninus* and *Volumnius* permitting him with force of Arms to persecute those obstinate people; so he levying an army, went into Arabia, in three dayes space going as far as ordinarily men are wont to march in seven, and coming unto the Castle wherein the theeves kept, at the first on-set he took it and destroyed it, being called Repta, and did no other harme unto the inhabitants. And a Captain of the Arabians, named *Nacebus*, came to succour the theeves, and so fought with *Herods* army, in which battel a few of *Herods* men were slain, but of the Arabians were slain five and twenty, with their General, and the rest were put to flight. Being thus re-
C venged upon the theeves, he led three thousand Idumæans into Trachon to keep the inhabitants from robbing, and sent letters unto the Romane Governours, who abode in Phœnicia, that he had only used the authority which they gave him against the rebellious Arabians that resisted him, and nothing else: which afterward also, they making enquiry, they found true.

Herod by the permission of Saturninus and Volumnius, entred into Arabia with an army, and destroyed the Castle called Repta.

Nacebus with 25. Arabians slain.

Herod carried 3000. Idumæans into Trachen.

CHAP. XV.

How Syllæus *accused* Herod *unto* Cæsar.

D BUt then were messengers hastily sent unto *Syllæus* at Rome, and informed him otherwise, aggravating every thing according to their fashion. *Syllæus* being new before insinuated into *Cæsars* acquaintance, by chance was then also about the Palace; and hearing these news, he presently changed his apparel, and clothing himself in black, he went in this manner unto *Cæsar*, informing him how Arabia was afflicted with wars, and that the whole Kingdome was wasted by *Herod*, who had entred into the Countrey with an army, and with Tears complained that 2000. and 500 of the Arabian nobility were slain, and amongst them his friend and kinsman *Nacebus*, and great riches were taken away, which were laid up at Repta, and that all this was done in contempt of *Obodes* who had no army ready, nor a fit Captain for his forces, he being not there, *Syllæus* having thus spoken, adding moreover, that he would not have come to Rome, but that he was per-
E swaded that *Cæsar* would have had a care of the common peace, and tranquillity of his subjects, and that had he been at home, *Herod* to his cost should have violated that peace: *Cæsar* hereat was greatly moved, and enquired of some of *Herods* friends, who were then present, and of certain men that were lately come out of Syria also, whether *Herod* had led an army out of the limits of his own Kingdome. Which they not denying, and *Cæsar* not vouchsafing to hear the cause why, his displeasure against *Herod* was greatly increased, so that he writ threatning letters unto him; telling him that hitherto he had used him as a friend, but hereafter he would use him as a subject; which also *Syllæus* signified unto the Arabians. By which letters of his they were made proud, and would neither render unto him the theeves that were escaped, nor restore the money he lent their King; nor pay him rent for the pa-
F sture ground that they hired of him; boulstering themselves herewith, that the King had offended *Cæsar*. Moveover, the Trachonites hearing this, rebelled against the garrison of the Idumæans; and joyning with the Arabian theeves, who wasted their Countrey, not so much respecting their own gain as their revenge and particular profit, they did many mischiefs, and exercised great cruelty against them. *Herod* did put up all injuries, and durst not once mutter, *Cæsar* being offended at him; for the which cause he was not so couragious nor valiant as before. For first of all, *Cæsar* would not admit his Embassadours, whom he sent to plead his cause before *Cæsar*, and *Herod* again sending other Embassadours, *Cæsar* sent them back again, their business undone.

Hedio & Russinus, chap. 10. al. 16.

Syllæus accused Herod unto Cæsar.

The Arabians and Trachenites, understanding that Cæsar was offended with Herod rejoyce thereat.

Wherefore *Herod* being in this perplexity, greatly feared *Syllæus*, who being now at Rome

did

The year of the world, 3980. before Christs Nativity, 4.

did easily perswade *Cæsar* any thing; for that *Cæsar* was now very credulous; and *Syllæus* aimed at some greater matter. For *Obodas* dying, *Eneas* succeeded him in the Kingdom of Arabia, changing his name, called himself *Aretas*: whom *Syllæus* by forged calumniations did seek to depose from the Crown, and usurp the Kingdome unto himself, giving great sums of money unto the Courtiers, and promising great sums unto *Cæsar*; whom he now perceived to be angry against *Aretas*, for that without his consent he presumed to take upon him the government of the Kingdom. But at last he also sent letters and gifts unto *Cæsar*, and amongst the rest a Crown of Gold worth many talents, and in those letters he accused *Syllæus*, who as an impious and disloyal servant had poisoned his King *Obodas*; in whose life-time he had also invaded the Government of the Kingdom, committing adultery with the Arabians wives, getting together other mens money, thereby to obtain the Kingdom. *Cæsar* would not permit these Embassadors to have audience; but refusing their gifts, suffered them to depart without obtaining that they came for. In the mean time the affairs of Judæa and Arabia every day became worse and worse, every one seeking to trouble the estate of both Kingdomes, and no man endeavouring to quiet them. For the King of Arabia was not yet established in his Kingdom, and therefore could not controul his subjects. And *Herod* feared that if he did defend himself, he should so much the more incite *Cæsar* against him; and so was forced to put up all injuries that were done unto him: and finding no end of his miseries, he finally determined to send again to Rome Embassadours, to see if by the help of his friends, *Cæsar* might be perswaded to think better of him, and so committed that Embassage unto *Nicholaus* of Damasco, and sent him to Rome.

Cæsar offended with Herod.

Obodas dying, Eneas succeeded him in the Arabian Kingdom.

Cæsar would not give audience to the Arabian Embassadours.

Herod sent Nicholaus Damascene to Cæsar.

CHAP. XVI.

Of Eurycles *his calumniations against* Herods *Sons.*

Hegesip. & Ruffinus, chap. 11. al. 17.

AT this time the dissention of *Herods* house was much increased; and although at all other times his Court was never void of suspicion, which is a pernitious evil to Kings and Princes, yet at that time especially this mischief was in his principal vigor and force. For one *Eurycles* a Lacedemonian and a noble man of his Countrey, but having a turbulent wit given over to flattery and pleasure, yet cunningly dissembling both vices, coming unto *Herod* and giving him gifts, and receiving greater gifts at his hands, was by him courteously entertained; and familiarly conversing with him, brought it so to pass that he was received amongst his especial friends. This *Eurycles* lodged at *Antipaters* house; being also familiar with *Alexander* for their often meeting one another: for he said that *Archelaus* King of Cappadocia and himself was great friends, and therefore he counterfeited himself to reverence *Glaphyra* very much; and all men judging him indifferent unto all parties, he diligently noted whatsoever past, and every word that was spoken, seeking by all means he could, matter to gratifie others carrying of tales, and with such flattering fair speeches he insinuated himself into every mans friendship, that he seemed as *Alexanders* sole trusty friend, and to use other men as it behoved a friend. And by this his deceit, he so insinuated himself into *Alexanders* favour, that the young man thought him to be his only friend, unto whom he might impart his secrets; so that *Alexander* opened unto him his grief, for that his father was something alienated from him, and recounted unto him his mothers misfortune, and that *Antipater* had now gotten all authority and dignity from him and his brother, and was the only man that could do all; and that these injuries were no longer tolerable, their father being now incited against them, that now he would neither admit them unto his counsels, nor banquets. And he committed his griefs (as he then thought) into his friends bosom. But *Eurycles* told *Antipater* all, affirming that though it nothing concerned him, yet he could not but speak of it for the greatness of the danger then imminent, willing him to beware of *Alexander*, who did not stick openly to shew what mind he bare, but did as it were manifestly shew that he desired to make away his father. Which done, he received of *Antipater* most rich gifts, and pledges of his good will towards him; and finally he was by him perswaded to relate his news himself unto *Herod*. The King lent a greedy ear whilest he recounted *Alexanders* malice; and was so moved with the circumstances of speeches, that he conceived a deadly hatred against his Son, which also without further delay he did make manifest: for he rewarded *Eurycles* for his pains with fifty talents. Which he having received, went unto *Archelaus*, and talking and speaking well of *Alexander*, recounted unto him in what stead he had stood him in reconciling him unto his Father: and receiving of him also a sum of money, he departed before his malice was discovered, and returned into his Countrey, and using the like shifts

Eurycles a Lacedemonian insinuateth himself into Herods familiarity.

Eurycles insinuated himself into Alexanders friendship.

Eurycles observing all Alexanders words and actions, related them to Antipater and Herod.

Eurycles by craft got money of Archelaus.

there

A there also, he was finally by his Countrey-men banished from Lacedemonia. Furthermore, *Herod* not content now, as before he was, to hear only that which was told him of *Alexander* and *Aristobulus*, did now himself also conceive a proper hatred against them, himself observing all things, and making diligent enquiry though no man accused them, and permitting all men to speak what they list against them. And amongst the rest, *Evaratus* of Cous had conspired with *Alexander*, and he seemed now to hear no talk more willingly, than this, and such like. But then greater misfortunes, than all the rest befell the young men; false accusations never ceasing to be forged against them, and every one as it were, striving to accuse them of some crime or other unto the King, pretending the care they bare of his safety. *Herod* had two Champions, *Jucundus* and *Tyrannus*; both acceptable and grateful unto him,
B for their strength and tall stature and bigness of body: these two for some offence were banished the Court, and received into *Alexanders* service, and placed amongst his stipendary horsemen, and for that they were very active, he bestowed many gifts and much Money upon them. Whereat the King presently conceiving suspicion, began to torture them, and after many torments they confessed that *Alexander* had hired them to kill *Herod*, as he was a hunting wilde beasts: for so it might easily be bruited abroad, that he falling off his horse, fell upon his own lance, and so was slain: which once before had almost happened unto him. They also declared unto him, that certain gold was hiddden and buried in the stable: and they also accused *Herods* chief Huntsman, that at *Alexanders* command he had given *Alexandes* servants the Kings Lances and his Armour. After them the Prefect of the castle of
C Alexandrium, was taken and examined upon tortures, and it was objected against him, that he promised to receive them into the Castle, and to deliver unto them the Kings Treasure there. But he denying it, his own Sonne affirmed all to be true, and brought forth letters to testifie the same, resembling *Alexanders* hand written to this effect: So soon as by Gods assistance we have done that which we intend to do, we will presently come unto you: be careful therefore, that according to your promise you do receive us into your Castle. *Herod* having had a view of these Letters, did now without any hesitation believe, that indeed some treacherous practice was plotted against him by his Sonnes. But *Alexander* affirmed, that *Diophantus* the Scribe had counterfeited his hand, and that the Letter was *Antipaters* device. For *Diophantus* was accounted cunning in such matters, and afterward being taken
D with the like, he was therefore put to death. And the King produced them that had been tortured at Jericho before the people to accuse his sonnes, where they were stoned to death, and the people hereat moved, would also have killed *Alexander* and *Aristobulus*, with the same death. But *Herod*, by the means of *Ptolemeus* and *Pheroras* did restrain them, and commanded the young men to be cast into prison, and there to be kept so streight that no man was admitted unto them; but many spies were set, who should narrowly mark all their actions and words; and now they were accounted as condemned men, both by other mens opinions, and also by their own. One of them; to wit, *Aristobulus*, for grief inviting his Aunt, and Mother in law to compassionate his present calamity, and to hate him that was the author hereof, affirmed that she also was in great danger, being accused, in hope to marry with *Syllæus*, to
E have signified unto him by Letters all that past in *Herods* Court. Which words the woman presently came and recounted unto her brother *Herod*. The King no longer able to bridle his fury, commanded them both to be bound and kept in several places, one from another and each of them to write what they had plotted against their father: and being thus commanded, they wrote that they neither prepared treason, nor yet thought of any treason against him, only they purposed to flie, because they perceived that they could no longer live here, because they were so suspected and in continual care. At that time a Prince of Cappadocia came Embassadour from *Archelaus*, named *Mela*, who was one of the greatest Lords of the Countrey: and *Herod* willing to shew his Sonnes malice, he sent for *Alexander* out of prison, commanding him to recount how and after what order, or whither they meant
F to flie: he answered unto *Archelaus* who had also promised them to send them to Rome; but that they had no further intent or purpose to effect any unlawfull practice against their Father, and that all other accusations were false. And that he requested that *Tyrannus* and the rest might have been better examined; but *Antipater* prevented that, who by his own forged rumours spred amongst the people, did cause them to hasten their deaths. Which being said, *Herod* commanded both him and *Mela* to be led unto *Glaphyra*, that she might be asked, whether she were any way privy to the conspiracy against *Herod*: and coming unto her, the woman seeing her husband bound, presently tore her hair, and being amazed, with great compassion, cried out amain. The young mans cheeks were also bedewed with tears; so that a long time after, those that were present amazed and moved to compassion at this miserable

The year of the world, 3960. before Christs Nativity, 4.

Hedio & Ruffinus, chap. 10.

Herod doth give ear unto the accusers of Alexander and Aristobulus.

Jucundus and Tyrannus confess that Alexander did sollicite them to kill Herod as he was a hunting.

How Alexander writ unto the captain of Alexandrium to receive him.

Diophantus the Scribe doth counterfeit other mens hands.

Alexander and Aristobulus are imprisoned: and Aristobulus warneth his Mother in law.

Alexander confesseth to Herod, that he purposed to flie to Archelaus.

Mela Ambassadour of Archelaus, King of Cappadocia.

Glaphyra Alexanders wife is demanded, if she knew of any treason against Herod.

The year of the world, 3960. before Christs Nativity, 4.

miserable sight, could neither speak nor do the Kings command. At last *Ptolomeus*, to whose charge *Alexander* was committed, willing him to speak, whether his wife was privy to his intent: he answered, How could it be otherwise, who is dearer unto me, than mine own life, being mother of her and my children? then she answered, crying out aloud, that she was privy to nothing that was any harm; yet (quoth she) if it will avail you any thing, or help to save your life, I am ready to tell any lie whatsoever, seeing I must die, and will deny nothing, you would have me to say. *Alexander* answered, Neither did I purpose any impiety against my father as some suppose, who ought not to think so: neither dost thou know of any one: this thou knowest, that thou and I purposed to flie unto *Archelaus* thy father, and that he promised to conveigh us to Rome; which she also affirmed.

Archelaus excuseth himself to Herod.

Herod now thinking that *Archelaus* was convicted of evill will towards him, delivered letters unto *Olympus* and *Volumnius*, commanding them in the way as they went, to pass by Eleusa a Town of Cilicia, and deliver certain letters unto *Archelaus* himself to the same effect; and that from thence they should go to Rome; and if so be when they came there, they found that *Cæsar* had been reconciled unto him by *Nicholaus* his means, that then they should also deliver certain letters unto him, declaring all that was past between him and his sonnes, and the proofs alledged to convince the young men. *Archelaus* writ again unto *Herod*, that indeed he would have entertained the young men, for fear that any greater mischance should befal them or their father, by reason of the suspicion against them; yet was he not minded to send them to *Cæsar*, nor to have confirmed them in any malicious course. The messengers coming to Rome, found *Cæsar* reconciled to *Herod*, and delivered the letters unto him. For *Nicolaus* his embassage was to this effect: So soon as he came unto Rome and had entred the Palace, beside the charge he had given him, he did also undertake to accuse *Syllæus*. For he perceived the Arabians at variance amongst themselves, and that some of them had declared all *Syllæus* his bad practices, and that by his means and procurement many of *Obodas* kinsmen were murthered, as his adversaries manifestly proved, by certain of his letters which they intercepted.

Cæsar and Herod made friends.

Hedio & Ruffinus, chap. 12. al. 18.

Nicholaus accuseth Syllæus, and excuseth Herod.

Now *Nicholaus* desirous to reconcile *Herod* unto *Cæsar*, omitted not this occasion by chance offered him; for he well knew that if he began with the Kings defence, he should then find a hard and heavy Judge against him; but if he began to accuse *Syllæus*, he should find also fit occasion to plead his Kings cause. Wherefore *Nicholaus* taking upon him to prove the accusation against him at the day appointed, he accompanied with the King *Aretas* Embassadours, accused *Syllæus* as a murtherer of his Lord and King, and many other Arabians, and that he had borrowed much money to trouble the peace of the Common-wealth; and that he had corrupted many women, and honest matrons, both at Rome and in Arabia. He added hereunto a most grievous crime, to wit, that he by his lies and false reports had deceived *Cæsar*, whom in all things he had misinformed concerning that which *Herod* had done. Which when he once mentioned, *Cæsar* commanded him to omit the rest; and only to recount the matter concerning *Herod*, whether *Herod* did not enter into Arabia with an army, and did slay two thousand and five hundred men, and carry away captives and robbe and spoil the Countrey? *Nicholaus* answered, that to these demands himself was able to answer, that *Herod* did none of these, or at least very little hereof; which he did recount; and that he did not deserve any displeasure. *Cæsar*, contrary to his expectation, hearing this, began to give diligent ear to what *Nicholaus* said: and hereupon *Nicholaus* recounted unto *Cæsar*, how *Herod* had lent five hundred talents, and that he had a writing in pawn, wherein he was permitted after the day appointed, if then it were not repayed him again, to prey upon all the whole Countrey, and satisfie himself, and that this was no hostile invasion, but according to law and equity, a requiring of his right and debt due unto him. And that this was not rashly done, though by the writing he was so permitted to do, but by the consent of *Saturninus* and *Volumnius* Presidents of Syria, in whose presence *Syllæus* swore by *Cæsars* good fortune at Berytum, that within thirthy daies after, both the debt and also certain fugitives from the King, should be restored unto him, and that *Syllæus* performed none of these: and so *Herod* went again unto the Presidents, and they permitted them to go and take pledges for his money; and that so by their permission he went into Arabia. And this (quoth he) is the War that his adversaries have so tragically exaggerated, and yet (quoth he) how can it be called a War? seeing that it was done by the consent of the Presidents, and that by covenant after perjury; wherewith both other gods and also *Cæsars* name was violated. It now (quoth he) remaineth that I speak something concerning the captives. There were fourty theeves of Trachon; and afterward more that fled from *Herod* for fear of punishment, and fled unto Arabia, whom *Syllæus* protected and succoured to the injury of all men, and

A narration of the Arabian Warres, and the borrowed money.

The theeves of Trachon.

and gave them ground to inhabit; and was partaker of their preys; not withstanding that by his foresaid oath, he was bound to restore them, together with the borrowed money; neither can he name any man beside them taken in Arabia, and carried away captive, and some of them also escaped. This his forged tale concerning the captives being thus refuted, hear, O Sovereign *Cæsar*, the lying invention, which to provoke thee to wrath, himself devised. For I am well able to affirm this, that when the Arabian army assaulted us, and one or two of our men were slain, then at last *Herod* forced to make resistance, he slew *Nacebus*, and with him five and twenty, and no more: for every one of which *Syllæus* falsly recounted unto *Cæsar* a hundred, and so told him that two thousand and five hundred were slain. *Cæsar* hereat greatly moved with an angry countenance looking upon *Syllæus*, he asked him how many Arabians were slain in the fight? He amazed and knowing not what to reply, answered, that he erred in the number. Presently *Cæsar* commanded the writings to be read, containing the conditions between them, and the writings of the Presidents, and the letters of the Cities containing the complaints of the robberies. And so the matter was brought to pass, that *Cæsar* was reconciled unto *Herod*, and condemned *Syllæus* to die; and repenting himself to have written so threatning letters unto *Herod*, he objected that also unto *Syllæus*, affirming, that by his false informations he had caused him to pass the limits of friendship, in using his friend so hardly. And so he sent *Syllæus* into his Countrey, that after he had satisfied his creditors, he might be punished according to the sentence. But he still continued angry with *Aretas* for that without his authority he had usurped the Crown and Kingdom, and he was minded also to bestow Arabia upon *Herod*: but the letters which *Herod* sent him changed his mind. For *Olympus* and *Volumnius*, so soon as they understood that *Cæsars* wrath towards *Herod* was pacified, presently they delivered unto him the letters as they were commanded: wherein were contained the arguments whereby his Sonnes were convicted of treason against him. Which *Cæsar* having read, he thought it not convenient to trouble the old man (unfortunate with his Sonnes) with another Kingdome, and so he admitted *Aretas* Ambassadours: and chiding them that their King had rashly usurped the Kingdom without his authority and knowledge, not expecting his pleasure, he received their gifts, and confirmed him in the kingdome by his authority. This done, being now reconciled unto *Herod*, he writ unto him that he was sorrowful for him, that had such Children; and that he should, if they had attempted any treason against him, punish them as men that sought to murther their father: for he gave him free and full authority, but if they only attempted to flie, he should also be sufficed with a less punishment. Wherefore he counselled him to call a Consistory at Berytum; and together with the Romane Presidents, and *Archelaus* King of Cappadocia, and the rest of his friends, and the nobility thereabout, according as they should advise him, so to do. And this was the effect of *Cæsars* letters.

The year of the world, 3960. before Christs Nativity, 4.

Syllæus condemned to die.

Cæsar was purposed to give the Kingdom of Arabia to Herod, and was altered by Herods letters.

The year of the world, 3962. before the Nativity of Christ 3.

Hegesippus & Rufinus chap. 13.

Aretas Ambassadours unto Cæsar.

Cæsar allowed Herod to punish malefactors.

CHAP. XVII.

How Herods *Sonnes were condemned in the councel at Berytum.*

Herod receiving this letter, rejoyced above measure, both for that he had again obtained *Cæsars* favour; and also for that *Cæsar* had given him full authority to do what he pleased unto his Sonnes. And yet I know not how it came to passe, that he who in his prosperity was a hard father, yet did shew himself not rash in putting his sonnes to death: and now his estate being better than it was, and he recovering his wonted assurance, he now began a new hatred. Wherefore by letters he called together all those whom *Cæsar* appointed, only *Archelaus* excepted, either for that he hated the man, or else for that he feared he would have withstood that his purpose: and when they were all come together, as well the Presidents as the rest who were called out of divers cities, he would not bring his Sonnes into the councel, but kept them in a village of the Sidonians, named Platan, not far distant from the City, to the intent, that if they were called for, he might bring them forth. Then *Herod* himself alone entring into the councel before an hundred an fifty men there assembled for that purpose, began to accuse his Sonnes before them, and useth a speech not only pitiful for his own calamities, but also little becoming a father. For he was very vehement and unheedy in inveighing against their offence; neither did he sufficiently express his mind, shewing many signes of fury, and anger; neither did he deliver in writing any proofs of the accusations unto the Judges: but undecently himself alleadged there, the Father against the Sonne, himself also reading before them certain letters written by them, wherein was contained no impiety nor treason, but only a consultation to flie away, and certain hard speeches whereby they shewed themselves offended.

Herod assembleth all that Cæsar willed, except Archelaus.

Herod accused his Sonnes.

The year of the world, 3961. before Christs Nativity. 3.

Which when he came unto, he exclaimed as though hereby they confessed their treacherous practices, greatly exaggerating the matter, and protesting that he had rather die, than hear such speeches. Lastly, affirming that both nature and *Cæsar* permitted him authority against them; and his countrey-laws so commanded, that if any one being accused, his father or "mother should lay their hands upon his head, & the standers-by must presently stone him to "death: which though he might easily do in his own countrey and kingdom; yet he thought "good also to expect their censures. Yet he came unto them, not for that they were to judge "his Sonnes, who were taken in a manifest crime, but that by this occasion they might adde "their suffrages to the just indignation of a father offended, and that they might leave an ex- "ample unto all posterity, that such treasons ought not to be left unpunished. The King ha- "ving thus spoken, and not permitting the young men to be brought unto their answer, all "seeing what the King intended, and that there was now no hope to reconcile the young men unto their father, or save their lives, they all confirmed his authority. And first of all *Saturninus*, one that had been Consul, and had been graced with many honours, pronounced an indifferent sentence, limited with circumstances, to wit, that he condemned *Herods* Sonnes, yet not to die: for (quoth he) my self have Sonnes, and I would not adde this calamity to *Herods* misfortune past. After him also his three Sonnes, who were their fathers Legates, pronounced the same sentence. But *Volumnius* pronounced that they had deserved death, who were so impious towards their father; whose sentence after him the most part followed: so that it seemed that they were now ordeined to be put to death. Presently *Herod* carried them with him to Tyre, where he met *Nicholaus*, who was now there arrived, returning from Rome: unto whom the King first recounting what was done at Berytum, he asked of him, what his friends at Rome thought of his Sonnes? He answered that they judged the young mens intents impious, and that they also judged that they ought to be bound and imprisoned, and then after due consideration, if it were so thought expedient, to be put to death, lest the King might be thought rather to have given place unto his choler, than unto reason, yet if it might so please him, they thought it best to acquit them, lest otherwise he do that which hereafter he may repent when it is too late. And this was the opinion of most of his friends at Rome. Then the King along time pondred these his words, and made no reply, but commanded him to sail a long in his company. At his arrival in Cæsarea all men were careful what should become of his Sonnes, expecting an end of that tragedy, for they greatly feared that by reason of the old discord he would now cut them off; yet notwithstanding they were sorrowful for them: yet it was dangerous either to speak rashly, or to hear any thing spoken freely concerning them, but in their hearts compassionating them, they concealed their griefs. Only one amongst all the rest, an ancient Souldier of the Kings named *Tyro*, others dissembling their grief, spake freely what he thought: this *Tyro* had a Sonne of *Alexanders* age, and beloved of him, whom *Alexander* much accounted of. This fellow many times amidst the multitudes exclaimed, that trut hand equity were now banished from out of the world, and that in their stead, malice and untruth reigned: whereby there was such a mist and a fog caused over the whole world, that no man could see his own errors. This his free speech, though it was not without danger, yet all men hereat were moved; for that he had some reason to shew his fortitude in so dangerous a time, and every one was willing to hear his speech: and though themselves for fear were silent, yet did they not reprehend him for speaking freely. For the expectation of the event of so great mischief was able to have wrested from every one of them words of commiseration. *Tyro* with great audacity also came unto the King, and besought him that he might talk with him alone: which the King granting, he used these words with great lamentation: I can no longer, O my King, suppress this my grief, which causeth me so boldly to speak, though with my own peril; yet if it please thee, my King, that which I intend to speak shall be for thine advantage.

Saturninus doth pronounce an indifferent sentence

Volumnius and other of Herods friends pronounce Herods Sonnes to be beheaded Herod asked of Nicholaus what his friends at Rome thought of his sonnes.

Tyro speaketh to Herod, and not observing modesty, he and the Captains were imprisoned.

Where now, my Lord, are thy wits? where is that they couragious mind ever hitherto able to match all difficult businesses whatsoever? how hapneth it that thou hast so few friends and kindred? for I account not them kinsmen or friends, that permit such wickedness and hatred in thy Court, which erst was most happy and fortunate. And what art thou unto thy self? wilt thou not look and see what is done? wilt thou put to death the two young men born unto thee by the Queen thy wife, who abound in all vertue, and commit thy self now in thy old age unto one only Sonne, who nourisheth impious hopes and designes? and to thy kindred who by thy own censure have often deserved death? Doest thou not perceive that the people keeping themselves quiet and still; do both condemne the errour of thy friends, and also pity and compassionate the two young men? Moreover, all thy souldiers and the Captains themselves have compassion on them, and curse the authors of this unfortunate calamity.

The

A the King at first took these words of *Tyro* in good part, as being admonished of the perfidious dealing of them about him, and his own calamity. But *Tyro* immodestly & souldier-like urging the King, and for his own simplicity not able to discern what fitted that time, the King at last thought this, rather a turbulent upbraiding him, than a friendly admonition: and asking who those Captains and Souldiers were, he commanded them all, and *Tyro* also to be bound and kept in prison. Then one *Tripho* the Kings Barber, taking hereat occasion, told the King, that *Tyro* had often sollicited him, as he shav'd the King to cut his throat with his razor, promising him for recompence great rewards, and that he should be one of *Alexanders* chief friends. Having spoken these words, the King commanded him to be apprehended, and the Barber, and *Tyro* and his Son to be tortured. *Tyro* his son seeing his Father in most miserable
B torments; and that he still persisted in them (and by the Kings displeasure, conjecturing that there was no hope of life) told them that tortured his father, that he would confess all the truth, conditionally that his father and himself might be no more tormented: and having his request granted, he told them that it was agreed, that *Tyro* with his own hand should have killed the King: for he could get opportunity to come unto the King when no man else was with him, and so he would kill him, and for *Alexanders* sake endure any torments whatsoever. This spoken, he delivered himself and his father from further tortures: but it is uncertain whether the tale he told was true; or whether he devised it to free them both from torments. Then *Herod* now laying all doubt aside (if before he were in any) thought what death his sons should die, and leaving no place to repentance and mercy, he hastned to exe-
C cute his purpose: and producing 300 Captains, and *Tyro* and his son, and the Barber his accuser; he accused them all before the people, and the people throwing any thing that came to their hands at them, they slew them every one. And *Alexander* and *Aristobulus* was carried unto Sebaste, and there by their Fathers command were strangled: and their bodies carried by night into the Castle Alexandrium, where their Grandfather by their Mothers side, and many of their Progenitors lay buried. But perhaps some will nothing marvel, that a hatred so long a breeding should in the end so prevail, that it overcame natural Affection. But one may justly doubt whether the fault were in the yong men, who exasperated by a hard father so long time, fell into such a hatred of him, or whether it is to be imputed unto his unkindness and immoderate desire of honour and rule, who could not abide any to be his equal, but ra-
D ther chusing to do all at his own pleasure: Or rather unto fortune, whose power the wisest living is not able to resist. Wherefore I am perswaded, Fortune hath predestinated all humane actions so, that they must have a necessary event. And this inevitable force we call Fate, or fatal Destiny, for that there is nothing which it effecteth not. But it sufficeth briefly to have touched this high matter, which of it self is very difficult, which attributeth something unto our actions, and examineth the causes of the variety of our actions, which speculation is already comprized in the two Volums of our Law. Furthermore, touching the yong mens fault, we may accuse their youthful arrogancie, and their free King-like pride, who did give too great ear to their Fathers accusers, and for that they were unjust searchers into his life and actions, and that they maliciously suspected him, and could not rule their tongues: but
E hereby gave double occasion unto their Adversaries, and matters unto those tale-bearers that sought to get the Kings favour. But their Fathers shameful fault cannot be excused, who suffered himself so to be over-ruled with passion, that he put them to death that were begotten of his own body, without any proof or argument of the crimes laid unto their charge: yea, two young men of excellent feature of body, not only beloved of their own Nation, but also of strangers; not slothful in hunting, and commendable in Military affairs, and eloquent in civil Discourses. For, in all these things they were excellent, and especially *Alexander* the eldest of them. It had been enough for him, suppose he had condemned them, either to have kept them in perpetual prison, or banished them into some far Country; seeing that he was assured of the Roman power, under whose protection he neither needed to have feared invasion, nor secret Treason against him. For, so soon to put them to death, only to satisfie his
F own furious will, what else doth it betoken, but only an impious liberty casting off all fatherly humanity and kindness? especially seeing that he was aged, whose years could neither plead ignorance, nor that he was deceived. For neither was he the more excused by the delay he used: nay, it had been less offence, if amazed with some sudden news, he had been incited to so hainous an offence; but after so long delay and deliberation, at last to effect such a matter, betokens a bloody mind, and obdurate in wickedness, as he well shewed himself afterward to have, not sparing the rest, whom before he held most dear: who though they were less to be pitied, in that they justly suffered, yet was it an argument of his like cruelty, in that he abstained not from their deaths also: but we will speak hereof hereafter.

The first of the world, 3961. before Christs Nativity, 3.

Tyro is by his Son and a Barber accused to have practised Treason against the King.

Tyro with 300 Captains are accused before the people and slain.

Alexander and Aristobulus strangled at Sebaste, and buried in Alexandrium.

The cause of these calamities was Destiny and Gods Providence.

Wherein Alexander and Aristobulus offended.

Herods shameful error not to be excused.

THE SEVENTEENTH BOOK

Of the

ANTIQUITIES of the JEWS:

Written by *Flavius Josephus.*

The contents of the Chapters of the seventeenth Book.

1 *Of* Antipaters *malice, who was* Herods *Son.*
2 *Of* Zamaris *the Babylonian Jew.*
3 *Of* Antipaters *treacherous practices against* Herod *his father.*
4 *How* Herod *sent* Antipater *unto* Cæsar.
5 *Of* Pheroras *death.*
6 *How* Pheroras *wife was accused for intending to poyson the King, and how* Herod *knew* Antipaters *practices against him.*
7 *How* Antipater *was condemned to die, and imprisoned.*
8 *Of* Herods *sickness, and the sedition amongst the Jews.*
9 *Of* Antipaters *death.*
10 *Of* Herods *death, his Testament and Funeral.*
11 *How the people began a sedition against* Archelaus.
12 *Of the sedition of the Jews against* Sabinus, *and how* Varus *punished the Authors thereof.*
13 *How* Cæsar *ratified* Herods *Testament.*
14 *Of the false* Alexander.
15 *How* Archelaus *being again accused, was banished unto Vienna.*

CHAP. I.

Of Antipaters *malice, who was* Herods *Sonne.*

The year of the world, 3961. before Christs Nativity, 3.

Hedio & Ruffinus, chap. 1.

Antipater, after he had made away his Brothers, grew hateful both to the Souldiers and the people.

Antipater governed the Kingdom with his Father.

After that *Antipater* had made away his Brothers through the extreme impiety and unbridled fury, wherewith *Herod* their father was incensed and whetted against them; yet incontinently obtained he not, that which undoubtedly he hoped for. For being delivered and discharged of that fear he conceived, lest his Brethren should be partakers with him in the Kingdom, he found a difficult and dangerous matter for himself to find the means how he might obtain the Kingdom: so strange and hainous a hatred had all the Nation conceived against him. On the other side, in shewing himself proud and lofty, he more and more whetted and increased that hatred which the Souldiers had fore-conceived against him, in whom notwithstanding, the securiry of the Kingdom consisted, if it should fortune so to fall out that the people should attempt any alteration. All which mischiefs were begotten by his own sins, and the unnatural murther of his Brothers. Nevertheless, he governed the Kingdom with his Father, living in less Authority than himself: *Herod* also reposed more confidence in him, even in those things, for which he was worthy to lose his head. For the King conceived that in confirmation of his good affection towards him, *Antipater* had accused his Brethren, as under resolution to continue his Father in security, and not for any hatred he bore as well unto them, as to his Father; though indeed he hated them for his Fathers sake, being transported with fury. But all these were but as so many subtle stratagems to insinuate himself into *Herods* counsels and favours: and these did he craftily make use of, to cut off the occasion lest any should prevent or accuse him of that which he pretended to do, and that *Herod* might be deprived of all means and manner of relief, if so be that *Antipater* should bend his Forces against him.

Antipater wisheth his Fathers death.

For the Treason he complotted against his Brothers, proceeded from the hatred he bare unto his Father: but at that time he was the more egged on to prosecute his intended purposes, without any delay or procrastination For if *Herod* should happen to die, it was a matter most assured that the Kingdom should be his; and should his life continue any longer time, and the

A the practice *Antipater* went about ſhould be diſcovered, ſeeing himſelf invironed with theſe dangers, he ſhould be inforced to make his father his Enemy. For which cauſe he uſed very great bounty and liberality to all thoſe that were about his father: and through the greateſt largeſs he beſtowed upon them, he ſtrangled and extinguiſhed that hatred which all of them bare unto him: and above all things he continued himſelf in credit with thoſe friends which *Herod* had at Rome, by ſending them divers preſents, and namely to *Saturninus*, who was Governor of Syria. He hoped alſo by bribes & rewards to draw his Fathers Brother into his faction, and to corrupt the Kings ſiſter alſo, who was married to one of the Kings moſt eſteemed friends in Court. Furthermore, he was a ſubtil and politike man in entertaining thoſe men with colourable and cloaking ſhew of friendſhip, with whom he converſed, and
B to draw himſelf into credit with them: contrariwiſe, he was ſufficiently practiſed to diſſemble his malice and diſcontents, which he had conceived againſt any man. Notwithſtanding all this, he could not deceive *Salome* his Aunt, who of long time before had ſounded his inclination, and who was not ſo ſimple as to ſuffer her ſelf to be deceived; but had already, by all cunning means that might be, prevented his malice, although ſhe had a daughter married unto his Uncle, by the Mothers ſide. This Daughter was firſt of all wedded to *Ariſtobulus*, and afterwards by *Antipaters* means eſpouſed to his Uncle. For *Callæas* her Husbands Son had married the other. But neither could this affinity colour the matter ſo much, but that his malice was diſcovered; neither could that former conſanguinity extinguiſh the deſerved hatred conceived againſt him. *Herod* conſtrained *Salome* (who through amorous paſſion had
C thought to have married her ſelf to *Syllæus* the Arabian) to marry with *Alexas*, and that by the mediation and perſwaſion of *Julia Cæſars* wife, who adviſed *Salome* not to refuſe that Marriage, for fear leſt he ſhould prove her utter enemy; for that *Herod* had made an oath, that if *Salome* condeſcended not to marry *Alexas*, he would never make account of her: For which cauſe ſhe followed *Julias* advice, who was *Cæſars* wife; and counſelled her alſo to her profit and preferment.

The year of the world, 3961. before Chriſts Nativitie, 3.

Antipater ſpared no coſt to win his fathers friends.

Antipater could not deceive his Aunt.

Herod compelleth Salome to marry Alexas.

At the ſame time *Herod* ſent his Daughter to King *Archelaus*, who had been married to *Alexander*, preſenting him a dowry out of his own Treaſury, leſt there ſhould any difference ariſe between them, and he himſelf moſt carefully brought up his Sons Children. For *Alexander* had two Sons by *Glaphyra*, and *Ariſtobulus* begat on *Bernice*, *Salomes* Daughter, three
D Sons and two Daughters. Theſe ſometimes would be preſent and commend unto his Friends, and bewailing the misfortune of his Sons, would beſeech God that no ſuch ill fortune might befall their Children, but rather that they might increaſe in virtue, and acknowledg their education and bringing up, with all dutiful reſpects unto their Parents. He provided them alſo each of them with a wife, at ſuch time as they were ready for Marriage, namely, the Daughter of *Pheroras* for the eldeſt of *Alexanders* Sons; and the Daughter of *Antipater* for *Ariſtobulus* eldeſt Son: and one of *Ariſtobulus* Daughters was married to *Antipaters* Son; and the other he eſpouſed to *Herod* his own Son, whom he had begotten of the Daughter of the High Prieſt. For it is lawful in our Countrey, and according to our Cuſtome, to have divers wives at one time. The King procured theſe Marriages through the
E compaſſion he had of thoſe Orphelins, thinking by theſe mutual Alliance to cauſe *Antipater* to be their friend. But *Antipater* conceived no leſs hatred toward the Children, than he had done malice towards their father: for the care that *Herod* had of them, increaſed his hatred, in that he pretended to be the greateſt among the Brethren; and he eſpecially feared leſt when they ſhould grow to mans eſtate, they would reſiſt his power, being aſſiſted by King *Archelaus*, as his Sons in Law; and *Pheroras* who was a Tetrach ſhould do the like, for that he had married his Son to *Alexanders* Daughter. And ſo much the more was he incited, becauſe all the people had compaſſion of theſe Orphans, and had conceived a hatred againſt him, who never ceaſed to expreſs his malice againſt his brethren. He therefore deviſed all the means that were poſſible to diſanul the decrees which his Father had reſolved upon to
F this effect, being very loath that they ſhould ever live to be partners with him in the Kingdom. So that at laſt *Herod* condeſcendeth to *Antipaters* demand, which was, that he might marry *Ariſtobulus* Daughter, and his Son be eſpouſed to *Pheroras* Daughter: and thus were the promiſed, and forementioned Marriages wholly cut off; yea, even againſt *Herods* former decree. At that time *Herod* had nine wives, namely, *Antipaters* Mother, the High Prieſts Daughter, by whom he had a Son that bare his name, and a Daughter of his Brothers, and a Cozen of his own, by whom he had no children. He had another wife alſo, that by Nation was a Samaritane, by whom he had two Sons, *Antipas*, and *Archelaus*, and a Daughter called *Olympias*, who was afterwards married to *Joſeph* the Kings Cozen. As for *Archelaus* and *Antipas*, they were brought up at Rome, with a certain private friend of his. Moreover, he eſpouſed

Glaphyra ſometimes Alexanders wife is ſent back to Archelaus King of Cappadocia. Hedio & Ruffinus, chap. 1.

Herod bringeth up his Sons Children.

Antipater hateth his Brethets children.

Antipater laboureth his Father to break off the Mariages he intended.

Herods nine Wives.

espoused one that was called *Cleopatra*, that was born in Jerusalem, by whom he had *Herod* and *Philip*, which *Philip* was brought up at Rome. By *Pallas* he had *Phasaelus*: by *Phedra* and *Helpia* he had two Daughters, *Roxane* and *Salome*. As touching his eldest Daughters, *Alexanders* sisters by the Mothers side, whom *Pheroras* had refused to take in Marriage, he matcht the one with *Antipater* his Sisters Son, and the other he wedded to *Phasaelus* his Brothers Son, and this was *Herods* Progeny.

The year of the world, 3961. before Christs Nativitie, 3.

CHAP. II.

Of Zamaris *the Babylonian Jew.*

Herod buildeth a Castle in the Region of the Trachonites, and maketh Zamaris the Jew that came from Babylon Governour therein.

After this, intending to assure his Estate in the Countrey of Trachonite, he resolved to build a Borough of the bigness of a City in the midst of the Countrey, as well to warrantize his Countrey, as to be in better readiness to repulse his Enemies, and to repulse them with more expedition. And having intelligence that a certain Jew was come from Babylon with five hundred Archers on Horsback, and about one hundred of his Kinsmen, and had adventured to pass Euphrates, and was in the Countrey adjoyning to Antioch near unto Daphne in Syria, where *Saturnine* General of the Roman Army had given him a Castle, called Valatha, to inhabit, he sent for him and his followers, promising to give him both Lands and Lordships in the Signiory of Batanea, which confineth on Trachonite, intending that he should make head against those that would assail him, and promising him that both his Land and his Souldiers should be exempt from all Tributes, and payments of Customs. This Babylonian Jew was induced by these offers of his to come, and take possession of the place, wherere he builded a Borough, called Bathyra. This man opposing himself against the Trachonites, defended them of the Countrey, and those Jews that came from Babylon to Jerusalem to offer Sacrifice, from all Incursions and Robberies of the Trachonites: and divers that observed the Religion of the Jews, resorted unto him from all places, so that this Countrey was very well peopled, by reason of the enfranchisement of the Tribute, which continued during *Herods* life-time.

But *Philip* who succeeded him, exacted afterward some small Tribute of them, and that but for a little while. But *Agrippa* the Great, and his Son of the same name, vexed them very grievously with Taxations; yet permitted them to enjoy their Liberty, whose Successours the Romans imposed many grievous Tributes upon them, yet continued their freedom; of whom hereafter we will more particularly and largely discourse in due place, and in proces of my History. Now this Jew *Zamaris*, to whom *Herod* had given the possession of his Countrey, died, after he had lived virtuously, and left a virtuous off-spring behind him, amongst whom was *Jacim* renowned for his dexterity on Horsback, who with his Troop of Horse was of the King of Babylons Guard. This *Jacim* died when he was very old, and left his son *Philip* to succeed him, a man valiant in Arms, and addicted to all sorts of virtue, as much as any one that hath been renowned in writing: for which cause King *Agrippa* loved him, and put his trust in him, and committed the trust and training of his Souldiers unto him, who led them also forth if occasion of service was proffered.

Jacim and Philip, the Sons of Zamaris.

CHAP. III.

Antipater *conspireth against* Herod.

Hedio & Ruffinus, chap. 3.

Whilst the estate and Affairs of *Herod* were thus disposed, all mens eyes were fixed upon *Antipater*, after that *Herod* had permitted him to intend his particular profit. This permission was granted him under the hope that his Father had, that he would behave himself faithfully, and affectionately towards him: but he abused his Authority more audaciously than could be expected; for he traiterously coloured his conceived malice, and easily drew his Father to believe him in whatsoever he said. He was feared by all men, not only for his force and authority, but for his subtilties and policies. But above all the rest, *Pheroras* respected him most, and was in like manner as greatly esteemed by him. For *Antipater* had circumvented him by the means of certain women, who favoured his faction: for *Pheroras* was commanded by his wife, his Mother, and Sister-in-law, notwithstanding that he hated them, by reason of the outrage they had offered to his Daughters who were Virgins; nevertheless he was enforced to dissemble all things, because he could do nothing but that they were always round about him, and had such mastery of his affairs, that they wrought him to perform whatsoever they pleased. To these likewise was *Antipater* nearly tied,

Pheroras deceived by women.

tied, both of himself and by his Mother: for these four women were of one mind and affection in all things, and spake as it were by one mouth: yet was *Pheroras* at odds with *Antipater* upon some slight mislikes, and she that wrought this debate betwixt them, was the Kings sister, who had of long time spied all their drifts, knowing well, that their mutual friendship tended to the overthrow of *Herod*; neither refused she to express what her opinion was therein. And they knowing well that the King disliked this their inward familiarity, and that he was privy to that which they pretended, which was his utter ruine, resolved between themselves to refrain their publick familiarity, and to make a shew that they were at odds one with another: to which intent they reproached one another, especially at such time as they were either in *Herods* presence, or there was any one with them, (who as they thought) would certifie him thereof. But in secret they intermitted not their accustomed friendship, and continued their intercourses with more privy affability; and such was their ordinary demeanour and behaviour: yet was not *Salome* ignorant hereof, neither when they first devised this drift, neither afterwards when they put it in execution: for she diligently noted all things, and aggravated the same in their reports to her brother, whom she informed of their secret assemblies and banquetting, urging their secret consultations, which (as we said) had no other issue but his ruine, except upon their discovery he sought to repress them in time. Further, that for the present they behaved themselves like enemies in outward shew, and all their speeches tended to disgrace one another; but that in secret they were friends, and that in private they entertained their amity, and promised each other their mutual assistance to strengthen themselves against those to whom they were loath their friendship should be discovered. These things observed, she with all diligence signified the same unto her Brother, who of himself already had many probabilities thereof. But he durst not make shew thereof, because he knew that his sister was a woman too much addicted to reproachful accusation. There was among the Jews a Sect of people that were called Pharisees, who were too much addicted to self opinion, and boasted themselves to be the exactest observers of the Law in all the Country, to whom these women were very much addicted, as to those who were much beloved of God, as in outward appearance they made shew for. These were such as durst oppose themselves against Kings, full of fraud, arrogancy, and rebellion, presuming to raise War upon their motions, and to rebel and offend their Princes at their pleasures: whereas therefore all the Nation of the Jews had sworn to be faithful to *Cæsar*, and to the estate of the King; these only refused to take oath, and of this Sect there were to the number of 6000. For which cause the King having imposed an amercement upon them, *Pheroras* wife paid it for them; for which cause they pretending to gratifie her, and being esteemed for such as were skilful in foretelling such things as were to come, by reason of their often communication with God, foretold her, that God had decreed to bring the Kingdom of *Herod* and his Posterity to an end, and would bring to pass, that the Crown should descend to *Pheroras* and his Sons. *Salome* had got an inkling hereof, and had told *Herod* no less: and and how they likewise corrupted every one of his Courtiers; for which cause he put those to death amongst the Pharisees, who were the principal Authors of this Advice, and with them also the Eunuch *Bagoas*, and *Carus* who was his darling, and one of the goodliest men of that time. He afterwards cut off all those amongst his household servants, who were of the Pharisees faction: for *Bagoas* was bewitched with that hope by them, that he suffered himself to be called the Father and Benefactor of the King, who should be established according to their prediction, and have the Government of all things, and should be strengthned by Marriages, and descent of his lawful and natural Children.

The year of the World, 3961. Before Christs Nativity, 3.

Salome discovereth to Herod the Conspiracies of the Ladies and others.

The Pharisees subtle and arrogant.

The Pharisees would not swear obedience, but were fined. Pheroras Wife payeth their fine, for which benefit they promise her the Kingdom.

Bagoas, Carus, and others are put to death by Herod.

But after that *Herod* had punished those amonst the Pharisees, who were convicted to have been of the Conspiracy, he assembled a Councel of his friends, before whom he accused *Pheroras* wife, and ripped up the outrages that were done unto his Daughters, as it hath been declared, ascribing the same to the pride of this woman, objecting it for a crime against her, for thereby she had injured his Honour. Besides this, he accused her that she had of set purpose stirr'd up Mutinies, and by all means possible both in words and effect, contrary to all law of Nature, stirred up debate betwixt him and his Brother; and that the Fine, that he had imposed upon his Adversaries, was satisfied at her charge: so that no jot of that Conspiracy was contrived without her privity and consent. For which causes (said he) Brother *Pheroras*, it shall not be amiss for you of your own accord to drive such a wretched woman from you, before you be requested, and the Sentence be pronounced against her, otherwise she will be the cause to kindle a War betwixt you and me. For if at this present you will continue the friendship and Brotherhood betwixt you and me, separate your self from her: in so doing I will account you for my Brother, and you shall lose nothing by the affection which

Hedio and Rufinus. cap. 4.

Herod accuseth Pheroras wife, and commandeth him to put her away.

The year of the world, 3961. before Christs Nativity, 3.

I bear unto you. For the bond of Brotherly love cannot continue safe and inviolable, unless you put her away. Now although *Pheroras* was moved with the importance and weight of this discourse; yet said he, that for the love he bare unto his wife, he would forget nothing of that duty which consanguinity required at his hands in regard of his Brother: but that he had rather die, than live without her company, whom he loved more dearly than his life. *Herod*, although he took this answer of his Brothers for a most grievous injury, yet forbare he to discover his displeasure towards him: he only forbade *Antipater* and his Mother, and in like manner *Pheroras*, to frequent the one with the other any more. He commanded the women likewise that they should give over their familiar entertainments the one with the other, which all of them promised to perform. Yet this notwithstanding upon fit opportunities and occasions, they visited one another, and *Antipater* and *Pheroras* feasted one another by night. The report also went that *Antipater* had the company of *Pheroras* wife, and that his Mother was the means and minister of their privy meetings.

Pheroras refuseth to put away his wife

Herod interdicteth Pheroras and Antipater their privy meetings, and forbiddeth the Ladies no less.

CHAP. IV.

Herod *sendeth* Antipater *unto* Cæsar.

Herod sendeth Antipater to Cæsar.

Antipater suspecting his Fathers dislikes, and fearing lest his hatred should by increase bring him into hazard, he wrote unto his friends in Rome, requiring them to write their Letters unto *Herod*, requesting him to send *Antipater* unto *Cæsar*, with all expedition as was possible. Which being brought to pass, *Herod* sent him thither with divers Royal presents, and gave him his Testament and Will with him; wherein he had bequeathed the Kingdom to *Antipater*. And if it should happen that *Antipater* should die before him, then bequeathed he the same to his Son *Herod*, whom he had by the High Priests Daughter. About the same time *Syllæus* the Arabian repaired to Rome, notwithstanding he had neglected those things that *Cæsar* had given him in charge. Him did *Antipater* accuse before *Cæsar*, for the same defaults wherewith he was charged by *Nicholaus*. *Syllæus* also was accused by *Aretas*, for murthering divers of the best account in the City of Petra, contrary to his mind: amongst the which was *Sohemus* (a man of much virtue and honour) and *Phabatus*, *Cæsars* Servant; of which Crimes *Syllæus* was accused upon that occasion which ensueth: There was a certain man of Corinthus, who was one of the Kings Guard, and such an one as he put very great trust in: him did *Lyllæus* perswade by store of money and bribes, to kill *Herod*; which he promised to perform. *Phabatus* made privy to *Lyllæus* mind, he presently told it to the King, who caused him to be apprehended and tortured; who confessed the whole matter, he laid hands also on two Arabians, perswaded by this Corinthians confession; one of which was a man of Command in his Country, & the other was *Syllæus* chiefest friend. They being examined, confessed that they came thither to sollicite and egg forward with many exhortations the Corinthian to execute the murther, and to assist him if he stood in need of them. Which being fully approved by *Herod* before *Saturnine*, he sent them to Rome, there more amply to be proceeded against, and so to be punished.

Antipater accuseth Syllæus at Rome before Cæsar.

Aretas accuseth Syllæus for killing Phabatus and others.

A Traytor that sought the Kings death is apprehended.

CHAP. V.

Pheroras *death.*

Herod perceiving that his Brother *Pheroras* did constantly continue his affection towards his wife, he commanded him to retire himself into his own Dominion: whereupon he willingly departed to his Tetrarchy, protesting by many solemn Oaths, that he would never more return into the City, unless he were assured that *Herod* was dead. Not long after it hapned, that the King falling sick, he was sent for to receive certain secret instructions, as from the mouth of a dying man; but *Pheroras* would not obey him in regard of his Oath. This notwithstanding *Herod* dealt more kindly with him, and continued his love and affection towards him: for he came unto *Pheroras* as soon as he heard of his first sickness, and being unsent for also; and after he was deceased, he sent his body to Jerusalem, and honourably intombed him in that place, and grievously lamented his death. This was the beginning of *Antipaters* mis-haps, who at that time was departed to Rome. For it was God's pleasure that at last he should be punished for the murther of his Brethren. This matter will I discourse of at large, that it may serve for an example unto many Kings, how they ought to practice and follow virtue in all their actions.

An Oath solemnly observed.

Pheroras in his sickness is visited by Herod, and being dead, is honourably buried by him.

CHAP.

CHAP. VI.

The year of the world, 3961. before Christs Nativity, 3.

Pherora's *Wife is accused, and* Herod *is advertised of* Antipaters *conspiracies.*

AFter *Pheroras* death, two of his Freemen, who were Taphnites by birth, and such as *Pheroras* in his life time, both only trusted, and dearly loved, came unto *Herod*, requiring him not to suffer his Brothers death to pass unpunished, but to make diligent enquiry of that unfortunate unexpected misadventure. *Herod* lent a willing ear to their suit, perceiving that the matters they importuned him in, were likely and very credible. Whereupon they told him, that *Pheroras*, the day before his unexpected sickness, had supt with his Wife, and that having received an unaccustomed Poyson with his meat, he was dead. That this Poyson had been brought thither by a woman of Arabia, who in her speech protested that it was some Potion to increase Love, but in effect it was to bring *Pheroras* to his end. For the women of Arabia amongst all others are skilful in Poysons, and are great sorcerers, and she that was charged with this fact, was esteemed a great friend and favourer of *Syllæus* best beloved. That *Pheroras* Mother and his Wives Sister went into those Quarters upon purpose to buy that Poyson, and returned back, and brought this woman with them the day before the supper. The King moved by these words of theirs, tortured both those Maid-servants of theirs, who were their Bond-women; as also certain other of their free servants. Now when the fact could not be extorted, by reason that none of them confessed the same; at length, she that was last of all put to her trial, overcome by the pains she endured, said nought else, but that she prayed God that *Antipaters* Mother might feel the like torments, sith she was the cause of all these mischiefs which they endured.

Hedio & Ruffinus, chap 5. Pheroras Freemen accuse his Wife for poysoning him.

Herod tortureth the Ladies Bond-women, and soundeth out Antipaters and their secrets.

These words of hers made *Herod* the more eager and inquisitive, so that by force of tortures he wrought out all the secrets of these women, their Banquets, their secret Assemblies, and those very words that *Herod* had spoken apart betwixt his Son and himself, which had been reported unto the women, that *Pheroras* entertained: namely, that he would give him one hundred talents, provided he would use no conference with *Pheroras*. Moreover, they reckoned up the hatred that *Antipater* bare unto his Father, the complaints that he made unto his Mother, of the too long life and continuance of his Farher: for that in regard of himself he was already waxen old; so that although the Kingdom should fall into his hands presently, yet could he receive but very little contentment thereby. Moreover, he alledged, that divers Brothers, and Brothers Children were brought up together with him, so that he might not securely hope for any thing, for that already if he should fortune to die, the Kingdom was to descend not to his Son, but to his Brother: besides this, he was accustomed to accuse the King of divers cruelties committed by him, and of that murther which he executed upon the persons of his Children. That for fear lest he should practise his tyranny against those that remained, *Antipater* had found out the device to be summoned to Rome, and *Pheroras* withdrew himself into his Tetrachy.

These words, which as he knew had reference to that which his sister had often informed him of, were not by him held incredible; so that being pressed with the malice of *Antipater*, he sequestred *Doris* his Mother from his presence, spoyling her before her departure of all her Jewels which were valued at many talents: and from that time forward he shewed himself more favorable towards those women of *Pheroras* household. But nothing did more whet *Herods* displeasure against *Antipater*, than did a certain Samaritan, who was also called *Antipater*, who had the ordering of the Affairs of *Antipater* the Kings Son. For he being brought in question, and tortured, declared among other things, that *Antipater* had mixed a mortal Poyson, and delivered the same to *Pheroras* his Unkle, commanding him to practice the Kings death in his absence, and by that means least suspected. That this poyson was brought out of Egypt by one called *Antiphilus*, *Antipaters* friend. That it was sent to *Pheroras* by one called *Theudion*, *Antipaters* Mothers Brother. That this Poyson was kept by *Pheroras* wife, and was committed by her Husband to her custody. She being examined by the King hereupon, confessed no less, and hastning forth, as if she intended to fetch the same, she cast her self down headlong from the top of the house: yet did she not murther her self, because she fell upon her feet. Now after she was recovered out of her swoun, and the King had promised all security both to her self and her Family, if so be she would discover the truth; and contrariwise threatned her with extreme torments, if she obstinately continued in concealing these Treasons; she sware she would discover all things according as they were acted, and

Herod thrusteth Doris, Antipaters Mother out of his Palace. Antipater the Samaritan, declareth how Antipater the Kings Son had provided Poyson for his Father.

and as many men thought at that time, ſhe told nothing but the truth. That Poyſon (ſaid ſhe) was brought by *Antiphilus* out of Egypt; and bought there by the means of a Brother of his, who was a Phyſician. After this, *Theudion* brought it to our houſe: and I having received it from *Pheroras* hands, kept the ſame, but bought by your Son *Antipater*, to poyſon you that are his Father. Now therefore, after that my Husband fell ſick, and you in kindneſs came to viſit and comfort him, he being moved with compaſſion, and conquered by your brotherly kindneſs, and by your good affection and loving care in giving order for his health, called me unto him, and ſaid: *O wife*, Antipater *hath circumvented me, whilſt by his peſtilent counſels, and poyſoning practices he deſireth to cut off his Father, and deprive me of a kind brother. Now therefore, ſith as I perceive there is no part of my Brothers loving and natural affection diminiſhed towards me, wherewith he was wont to entertain me, and that my lateſt hour of life approacheth, God forbid, that being ready to ſleep with my Forefathers, I ſhould preſent them with a ghoſt ſoild and ſweltered in my Brothers blood: Diſpatch therefore, and burn this Poyſon before mine eyes. Hereupon ſaid ſhe, I preſently brought it forth according as my husband commanded me, and burnt the greateſt part of the Poyſon, and the reſt I have reſerved, that if after my Husbands death your Grace ſhould uſe me unkindly, it might ſerve me to eſcape thoſe extremities that would betide me.*

The year of the world, 3961. before Chriſts Nativity, 3.

Pheroras wife confeſſeth that ſhe hath the Poyſon, and caſts her ſelf down headlong from the roof.

After ſhe had ſpoken thus, ſhe brought forth before them the Poyſon, and the box wherein it was kept. After her, another of *Antipholus* brothers, and the mother to them both, confeſſed no leſs, being conſtrained thereunto by force and violence of torture, and acknowledged the Box. The Kings Wife alſo, who was the daughter of the High Prieſt, was accuſed of confederacie and concealment of all theſe treaſons. For which cauſe *Herod* put her away from him, and razed his Sons name out of his Teſtament, wherein he had bequeathed him the Kingdom after his deceaſe. He diſplaced alſo his Father-in-law *Simon* the Son of *Boethus* from the Prieſthood, and placed *Matthias* the Son of *Theophilus*, who was born in Jeruſalem, in his ſtead. In the mean ſpace *Bathillus*, *Antipaters* freeman returned from Rome; who being tortured, confeſſed that he brought a Poyſon with him to deliver it to *Antipaters* Mother, and *Pheroras*, to the end that if the firſt Poyſon were not effectual enough to diſpatch the King, they might make uſe of this other, to cut him off ſpeedily. There came letters alſo to *Herods* hands from his friends in Rome, written and deviſed by *Antipaters* means, to accuſe *Archelaus* and *Philip*, for very often they had refreſhed the memory of *Alexander* and *Ariſtobolus* death, contrived by their Father; and for that they lamented the miſerable fate of them, who were innocently betrayed, and that now alſo they themſelves were called back into their Country, for no other cauſe, but upon their arrival to be made partakers of their Brothers miſerable deſtiny. Theſe things did *Antipaters* friends certifie *Herod* of, in that by many and mighty Preſents he wrought them thereunto. He himſelf alſo wrote unto his Father colourably, after a manner excuſing the young men, and imputing their words unto their indiſcretion and young years. Mean while, he buſied himſelf in accuſing *Syllæus*, and courted the chiefeſt Romans, buying divers Ornaments and Jewels to preſent them with, to the value of two hundred talents. And it is to be wondred at, that ſo great matters being brought on foot againſt him, ſeven moneths at leaſt before his return into the Countrey of Judæa, that no inkling thereof came unto his ears. But the cauſe partly was, the diligent ſearch and watch that was kept upon the High-ways, and partly the hatred that all men had conceived againſt *Antipater*. For there was not any that would put themſelves in hazard to procure his ſecurity.

The year of the world, 3962. before Chriſts Nativity, 2.

The King putteth away his Wife, and blots his Son out of his Teſtament. He degradeth Simon, and enſtateth Matthias in the Prieſthood. Archelaus and Philip are accuſed by Antipaters means.

CHAP. VII.

Antipater *is condemned and caſt into Priſon.*

Herod concealing his diſpleaſure, anſwered *Antipater* his Sons letters (wherein he gave him to underſtand, that as ſoon as he had diſpatched his Affairs as it behoved him, he ſhould return) charging him to haſten homeward, for fear leaſt during his abſence, ſome unexpected inconvenience might betide him. He likewiſe after a temperate manner, complained unto him of his Mother, promiſing notwithſtanding to remit the fault upon his return, and by all means he made ſhew unto him of much kindneſs, fearing leſt he, apprehending any ſuſpicion, ſhould defer to haſten his return homeword, and lingring too long at Rome, ſhould contrive ſome trayterous ſtrategeme, to the prejudice of himſelf, and the overthrow of his Kingdem. Theſe Letters did *Antipater* receive in Cilicia, and already had he received others at Tarentum, by whom he underſtood of *Pheroras* his uncles

Hegeſ. & Ruffinus, chap. 6. Herod writeth friendly Letters to Antipater, and calleth him home from Rome.

A uncles death, whereat he was ſore grieved; not for the love he bare to *Pheroras*, but for that he died before he had murthered his father, according as he had promiſed him. As ſoon as he came to Celenderis a City of Cilicia, he grew doubtfull whether he ſhould return or no, and grievouſly was he diſtracted by his mothers diſgraces, who was baniſhed from the Court. Sundry alſo were the opinions of his friends in his behalfe: for ſome of them counſelled him to ſtay and expect the event of theſe troubles in ſome place: otherſome, on the other ſide, adviſed him to delay no longer his return into his Countrey, for that upon his arrival he might eaſily ſatisfie all thoſe objections and accuſations that were inforced againſt him, becauſe his accuſers had nought elſe to ſtrengthen their cauſe with, but his abſence. This latter advice liked him beſt; ſo that he betook himſelf to ſea, and at laſt arrived in the Port of
B Sebaſte, ſo called, and builded by *Herod*, to his great charge in honour of *Cæſar*.

The year of the world, 3962. before Chriſts Nativity, 2.

Celenderis in Cilicia.

Sebaſte a haven builded by Herod in honour of Cæſar.

And now already it manifeſtly appeared that *Antipater* was upon his downfal: For no man came out to ſalute him, no man entertained him, as they did upon his departure, when as all of them accompanied him with prayers and happy acclamations: but contrariwiſe they boldly and openly ſpake againſt him and bitterly curſed him, telling him that he was juſtly puniſhed for the wickedneſs he had committed againſt his brothers.

Antipater upon his return is ſaluted by no man.

About the ſame time *Quintilius Varus*, who was ſent to ſucceed *Saturnine* in the government of Syria, was at Jeruſalem, and drew thither at that inſtant upon *Herods* requeſt, to aſſiſt him with his counſels in his preſent and weighty occaſions: now whileſt theſe two ſate and conſulted together, *Antipater* came in before any man expected him, and in that purple
C garment and royalty that he was accuſtomed to uſe, entered the Palace. The guard of the gates ſuffered him to enter in, but they excluded all thoſe that were with him. This firſt of all affrighted and appaled his ſpirits, in that he already perceived into what calamity he was fallen; and now alſo when he drew near his father, he thruſt him from him, accuſing him of the murther of his brethren, and reproaching him with that intent he had to poyſon him, telling him that the next day *Varus* ſhould both hear and judge all his miſdemeanours.

Quintilius Varus, governour of Syria.

He altogether amated at the greatneſs of that unexpected miſchief, which he both heard and ſaw, departed preſently from them wholly amazed, and in the way met with his mother and his wife (which was *Antigonus* daughter, who had been King of the Jews before *Herod*) by whom he was adverti ſed of all that which had hapned, and for that cauſe more di-
D ligently prepared himſelf for his tryal. The next day *Varus* and *Herod* ſate in judgment, accompanied by their friends on both ſides; thither alſo were cited the Kings kindred and his ſiſter *Salome*; and certain others, who could diſcover his ſecret practices; ſome of which had been tortured; and namely *Antipaters* mothers ſervants, who a little before his arrival had „ been apprehended with a letter to this effect: That he ſhould take heed that he returned „ not into the countrey, becauſe his father was made privy to all his practices, and that for the „ preſent he had no other refuge but only to *Cæſar*, and to take care likewiſe leſt he ſhould fall „ into his fathers hands. „

Herod calleth his Sonne in queſtion before Quintilius Varus.

Hereupon *Antipater* humbling himſelf on his knees before the King his father, beſought „ him not to condemn him before his cauſe were heard, but to ſuſpend his judgment untill „
E ſuch time as he had heart his juſtifications. But *Herod* after he had commanded him to „ withdraw himſelf into the midſt of the Court and aſſembly, deplored his infelicity in be- „ getting ſuch Children and bewailed his miſhap, that in his old age he was reſerved for an „ *Antipater*. After this he reckoned up the cares he had ſpent in their education and inſtitution, „ and how bountifully he had beſtowed upon him as much riches as he required: he fur- „ thermore alleadged, that none of all theſe favours could preſerve him from falling into the „ lapſe of the loſs of his life by their policy, to the intent that they might injurioully poſſeſs „ the Kingdom, before either the law of nature, or the will of their father, or their own rights „ could challenge the ſame. But above all the reſt, he wondred at *Antipater*, with what hope „ he could poſſibly be puffed up to attempt ſo audicious and wickel an enterprize. For by his „
F Teſtament he had made him the heir of his Kingdom, and in his life-time alſo had made „ him equal partaker of his dignity, glory and power: that he received annually fifty talents „ of revenue, and to furniſh his voyage for Rome had three hundred talents given him. More- „ over, he accuſed him for his ſlanderous accuſations againſt his murthered and ſlaughtered „ brothers: who if they had been wicked, why did he imitate them? but if they were innocent „ why without cauſe produced he his ſlanderous accuſations againſt thoſe, who were his natu- „ rall brethren? For in his own reſpect he had never found any thing againſt them, but by his „ report: neither had he given ſentence againſt them, but by *Antipaters* advice, who for the „ preſent were abſolved by him, becauſe he was become the heir of their parricide. In ut- „

Antipater accuſed by Herod.

tering

tering these words he began to weep, being unable to urge his griefs any further; for which G
cause he besought *Nicholaus Damascene*, who was his dear friend, and conversed ordinarily
The year of the world, 3982. before Christs Nativity, 2. with him, and was privy to all that which had passed, to prosecute the rest that appertained
to the inquest and approbation of his crime.

Antipaters answer to his fathers objection.

But *Antipater* turning himself towards his father, began to justifie himself, urging the same testimonies, and favours that his father had shewed unto him, and the honours he had received at his hands, which he would never have shewed him, if he had been unworthy of the
"same, and had not by his virtue deserved these favours. He alleadged also, that by his vir-
"tue he had prevented all that which might have hapned, and that where the cause required
"his labour or diligence, he dispatched all things with his own industry, that it was unlikely
"that he, who had delivered his father from those treasons which were intended against him H
"by other men, should himself attempt the like: and as far from probability that he should
"go about to extinguish that virtue (whereof even until that day he had given testimony)
"to the end that alwaies hereafter he might be defamed for such an indignity. For long be-
"fore this time he was named and intituled to succeed him, and to enjoy those very honours
"whereof already he partook no small part: whereby he protested that it was unlikely, that
"he, who might enjoy the halfe of all that his father had, in all security, vertue and honour,
"should desire the whole with infamy and danger; yea and with incertitude to obtain the
"same; considering in especial, that the punishment which had befallen his brothers (whom
"he had disclosed and accused at such time as they were hidden) was procured by him,
"who, if he had listed, might have concealed them in secret, and whose wickedness toward I
"their father (after it was approved) he himself had revenged upon them: neither (as he said)
"repented he himself of that which he had done: for that action of his might be an argument
"to approve how incorruptly he loved his father. And as touching that which he had dealt in
"at Rome, *Cæsar* himself was witness thereof, who could be no more deceived, than God him-
"self: whereof those letters bore record, which were written by him; which in equity should
"be of no less force than the slanders of those who sought to set them at odds: the most part
"of which objections and reproaches had been complotted and devised by his enemies, who
"have had the leisure to pursue the same during his absence, which they could not have per-
"formed in his presence. Finally, he avowed, that all those confessions were false which were
"extorted by torture, in that it ordinarily falleth out, that such as are put to the tryal, confess K
"many things by force of torment that are untrue, to satisfie them that put them thereto:
"briefly without al favour, he offered himself to the rack in justification of his innocency. Up-
"on these his protestations, all the councel & assistants were confounded. For all of them had
"great compassion of *Antipater*, who was wholly drowned in his tears; so that his very ene-
"mies began to pity him. And *Herod* himself made it appear, that he seemed in some sort to
"be altered in his opinion: notwithstanding he endeavoured to conceal the same.

Nicholaus Damascene proseciuteth the Kings accusation.

But *Nicholaus*, according as he was requested, prosecuted that accusation which the King had begun, urging all things to the uttermost, and producing all the witnesses, and those manifest proofs, that were gathered from their examinations that were tortured. In especial, he amply discoursed of the Kings virtue, which he had fatherly expressed in the education and L
"instruction of his Children; for which he had been so unkindly and unnaturally required.
"Moreover, that his first childrens foolish rashness was not so much to be wondred at, for that
"being young, they had been corrupted by the malice of their counsellers, and had blotted
"out of their hearts all the laws of nature, rather through ambition of rule, than desire of
"riches. But that *Antipaters* boldness was both wonderful and wicked, who more cruel than
"the cruellest beasts (who towards their benefactors acknowledge each good turn) was no-
"thing mollified by his fathers so great indulgence; not terrified by his brothers calamity,
"but must needs emulate them in their cruelty. And thou thy self (said he) O *Antipater*, wert
"the Judge of their attempted treasons, by thy inquisition they were indicted, thou didst ex-
"ecute the justice against them being convicted. Neither do we disallow that thou didst M
"prosecute them with just indignation but rather admire thee for that thou imitatest their in-
"temperance: and we easily gather that those acts of thine were not attempted for thy fathers
"security, but intended for thy brothers overthrow, that by detesting their malice, thou
"mightest insinuate thy self into the allowance and good liking of their father and thine, that
"afterwards thou mightest more cunningly and securely bring him to his end, which at length
"thou hast attempted to perform. For whilest thou adjudgest thy guilty brothers to death,
"and sparest their confederates, thou makest it manifest in all mens eies, that thou art in good
"liking with them, whose assistance thou mightest hereafter use in oppressing thy father.

Thou

A "Thou haſt therefore taken a double pleaſure worthy thy manners; the one openly as if re-
"joycing and glorying, that by thy Brothers death thou haſt atchieved a matter of honour:
"the other ſecretly, with endeavouring by greater wickedneſs, but more ſecret fraud to
"make an end of thy father; the revenger of whoſe injuries thou pretendeſt to be. For if
"thou hadſt truly deteſted their malice, thou hadſt never eſteemed the ſame to be worthy of
"thy imitation: for thou hadſt not cut them off for committing ſuch capital offences, as
"were anſwerable unto thine, but for that they had a more juſt and rightful title to ſucceed in
"the Kingdom than thou haſt. And thou haſt thought good to mix the murther of thy father
"with the ſlaughtered bodies of thy Brothers, for fear leſt thou ſhouldeſt be ſuddenly con-
"vinced in thy conſpiracies againſt them, and to the end that the puniſhment that thou well
"deſerveſt to ſuffer, ſhould light upon thy infortunate father, projecting with your ſelf ſuch a
"paricide, and ſo rare and hainous a murther, that to this day the like thereof hath not been
B "heard of amongſt men. For thou being his Son haſt practiſed theſe treaſons, not only a-
"gainſt thy father, but againſt him that loved thee above meaſure, and did thee good beyond
"hope, with whom thou haſt actual participation of the Government of the Kingdom, and
"who had appointed thee his heir in the ſame, being no ways hindred, either for the preſent
"or in times paſt, to participate the pleaſure of Sovereignty, and being aſſured of the hope of
"Succeſſion both by the will and writing of thy father. But you have meaſured the courſe of
"your affairs, not according to *Herods* vertue, but according to your own appetite and malice,
"intending to deprive ſuch a father of his part, who granted you the whole; & ſeeking in ef-
"fect to murther him, whom in words you pretended heretofore to protect from injury. And
C "not content your ſelf to practiſe theſe treacheries, you have poyſoned your Mother alſo
"with no leſs corruption, and in ſtead of love that ſhould have been amongſt brethren, you
"have filled your family with mutinies and hatreds: And after and beſides all theſe things,
"thou haſt been ſo audacious, as to call thy father beaſt, being of thy ſelf more malignant
"than thoſe beaſts which are moſt venemous, uſing thine own venom againſt thy deareſt
"friends, and ſuch as have beſt deſerved at thy hands, ſtrengthning thy ſelf with his Guard, &
"divers treacheries both of men and women againſt one old man, as if thy curſed mind alone
"were not ſufficient to ſatisfie thy hatred. And now after ſo many men and women, ſlaves &
"freemen tortured for thy cauſe, after the open and manifeſt teſtimonies of thy parties in the
"conſpiracie, thou art ſo impudent as yet to contradict the truth: and thou that lately hopedſt
D "to deprive thy father of his life, doeſt now as much as in thee lieth, endeavour to aboliſh
"that law that was inſtituted againſt malefactors in thy kind, herewithal *Varus* equity, and all
"whatſoever is juſtice in the world. Doeſt thou therefore accuſe them of falſhood, who were
"examined in torments, to the end thou mighteſt endanger their credit, who were the pre-
"ſervers of thy fathers life? Shall we believe thee more than them in their torments? wilt
"thou not (O *Varus*) deliver the King from the injury of thoſe, who are his own fleſh and
"blood? wilt thou not put this wicked beaſt to death, who hath murthered his brothers, to pre-
"tend a love towards his father, and who hath at laſt been diſcovered to be the moſt mortal
"enemy of them all, to the intent that at one inſtant he might eſtabliſh the Kingdom in
"himſelf? Thou knoweſt that Patricide is no private crime, but a publike injury to life and
E "nature, which is no leſs loathſom in the thought, than it is in the act: which whoſo puniſh-
"eth not, is of himſelf guilty of an injury offered to our common mother nature.

Patricide that publike injury of life and nature.

After theſe ſpeeches, he annexed certain points as touching *Antipaters* Mother, which through feminine frailty had been blabbed out by her, to wit, that ſhe had asked counſel of ſoothſayers and diviners, to whom the Kingdom ſhould befal: and that ſhe had offered ſacrifices, and made prayers for the death of the King. And moreover, he declared what laſcivious pranks *Antipater* had played with *Pheroras* women, in banquetting and amorous and wanton dalliances. The informations likewiſe that were preſented by ſuch as were tortured, with ſundry teſtimonies of divers men; ſome ſuborned, the other found out to be incontinently produced and confirmed. For each man ſeeing that *Antipater* was expoſed to the
F accuſations of thoſe men, who had the Government in their hands, and that the good fortune that had long time accompanied him, had openly delivered him into the hands of his enemies, they immediately diſcovered the inſatiable hatred which they had conceived againſt him, whereas before time the fear that they had of him inforced them to be ſilent: yet was he not ſo much burdened with other mens hatreds, as with his own wickedneſs; namely, his deadly hatred againſt his father, his breach of amity amongſt his brethren, whereby he filled the Kings houſhold with ſeditions and murthers, of ſome complotted, and acted by other ſome; neither giving place to hatred according to juſtice, nor to amity according to good

The year of the world, 3962. b for Chriſts Nativity, 2.

affection, but according as it might ſtand with his profit. Which for that divers men perceived long before that time, they judged of events according as they had reaſon, and the rather becauſe that being void of hatred, they ſpake but their opinions. And whereas heretofore they had cried with a loud voice againſt him, at ſuch time as they were ſhut up; at this time when they were deprived of their fear, they declared all things, that they knew. And whereas there were divers produced of the miſchiefs committed by him, yet ſeemed there nothing to be feigned, for that the accuſers neither ſpake in favour of the King, neither concealed any thing for fear of peril, but condemned all *Antipaters* wicked actions, and judged him worthy of death and puniſhment, not ſo much for his fathers ſecurity, as of his own demerit. Neither did they only accuſe him, who were by juſtice tied thereunto, but divers voluntary witneſſes alſo brought in their evidence; ſo that although he was a very cunning diſſembler, and colourer of his lies, and moſt impudent in their aſſertions, yet durſt he not once open his mouth or mutter againſt the ſame.

The year of the World, 3962. before Chriſts Nativity, 2.

Antipater accuſed by all men.

As ſoon as *Nicholas* had finiſhed his diſcourſe and accuſations, *Varus* commanded *Antipater* to anſwer to thoſe crimes that were objected againſt him, if he had any thing to alleadg, that he was not guilty of thoſe forfeits or hainous crimes that were laid unto his charge. For of himſelf he deſired nothing more, and knew well that *Herod* his Father deſired no leſs, than that he ſhould juſtifie himſelf, and maintain his innocencie. But he humbling himſelf upon his face, and lowly bending his body to the ground, beſought God, who was the ſearcher of all hearts, to approve his innocencie by ſome eminent ſign, how he had never attempted any thing to his fathers prejudice. For this is the cuſtom of all wicked men, that as often as they attempt any hainous act, they ingage themſelves in all wickedneſs, without any reſpect of Gods juſtice; and when as by their miſdeeds they are fallen into peril, then call they God to their minds, by whoſe invocation and teſtimony they deſire to be delivered, making a ſhew that they commit all things to his determination. The like whereof in this time hapned in *Antipater*; who, whereas before time he diſpoſed all his actions in ſuch ſort, as if there had been no God that had the overſway of humane affairs; at ſuch time as juſtice overtook him, and he was diſfurniſht of the benefit of the Law, had his recourſe to Gods power, alleadging that he was reſerved by God to this end, that he might diligently intend his fathers ſafety. Hereupon *Varus*, when as by often queſtionings he could wreſt nothing from him, but that he only cried upon God, ſeeing that otherwiſe there would be no end of theſe debates, he commanded the poyſon to be brought forth before them all, that he might make experience of what force it was: which being preſently brought unto him, and miniſtred to one that was condemned to die, it preſently killed the man. Which done, he aroſe and departed out of the Councel, and the next day went unto Antioch, where for the moſt part he was wont to have his reſidence, for that it was the chief City of the Aſſyrians. But *Herod* preſently commanded his Son to be put in bonds, no man knowing what talk had been between him and *Varus* upon his departure, but all mens opinion was that the King did nothing in impriſoning him, but by his counſel. When as therefore he had faſt bound him, he ſent unto *Cæſar*, and wrote his Letters unto him, as touching *Antipater*, ſending certain appointed Meſſengers, who by word of mouth might certifie him of his curſed treaſons.

Varus giveth Antipater licence to juſtifie himſelf.

Antipater ſtriveth by his proteſtationss and invocation of God, to juſtifie himſelf.

The poyſon is miniſtred to a condemned man, and it killeth him. Hedio & Ruffinus, c. 7.

Herod impriſoned his Son, and ſent Embaſſadours to Cæſar to certifie his abuſes.

At the very ſame time there was a Letter intercepted, ſent by *Antiphilus* to *Antipater*, which *Antiphilus* remained in Egypt: which Letter being opened by the King, was written to this effect: I have ſent you *Acmes* letter, hazarding thereby my own life: for you know that I am in danger of the diſpleaſure of two mighty families, if I ſhould be diſcovered. As for your ſelf, bethink you well of your affairs in this reſpect. Such were the contents of this Letter. The King made diligent ſearch for others alſo, but he could find none: for *Antiphilus* ſervant, who had brought that which was read, denied that he had any other. But while the King was in this doubt, one of his ſervants and friends perceived that the inſide of the Meſſengers under-coat was newly ſewed: for he had two garments the one upon the other: and conjecturing that the letters might be hid in the foulds thereof, as indeed they were, he ripped the ſame, and found them. The tenour whereof was this: *Acme* to *Antipater*, Health: I have written the Letters to your father, according as you gave me inſtructions, and I have counterfeited the copy of my Letter, as if it had been ſent by *Salome* my Miſtreſs. I aſſure my ſelf, that when he hath read the ſame, he will puniſh *Salome* as one that hath practiſed treaſon againſt him. But that letter that was ſuppoſed to have been written by *Salome* to *Acme*, was of *Antipaters* invention, and written in *Salomes* name, according to his invention, and in *Acmes* ſtyle. The contents were theſe: *Acme* to King *Herod*, Health: whereas I have an eſpecial

Antiphilus Letter to Antipater.

Acmes Letters to Antipater.

care

care, that nothing be concealed from thee that concerneth thy ſecurity, having found a Letter of *Salomes* written againſt thee unto my Lady, I have not without danger taken the copy thereof, and ſent it unto you, in which ſhe required that ſhe might have licence to marry *Syllæus*. Tear this copy, leſt through the knowledg of the ſame, I grow in danger of my life. Now in that which ſhe had written to *Antipater*, ſhe diſcovered that ſhe had written theſe words to *Herod*, according to that commandment he had given her, as if *Salome* had conſpired to work ſome treaſon againſt him. She ſent alſo the copy of thoſe counterfeit Letters in the name of *Salome*, and ſent them unto her Miſtreſs to work treaſon.

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Acmes Letters to Herod.

This *Acme* was a Jew born, and chambermaid to *Julia*, *Cæſars* wife, and did that which is above written, for the love which ſhe bare to *Antipater*, whom he had hired by great ſums of money, to the end, that ſhe ſhould aſſiſt him to execute the miſchief, which he practiſed againſt his father and againſt his Aunt. *Herod* made almoſt deſperate by the great miſchiefs of *Antipater*, was ſtirred up on the ſudden to ſhorten his days, for that he was the only means that ſtirred up theſe great tempeſts of ſedition in his Kingdom, and who not only practiſed againſt his father and his Aunt, but againſt his Siſter alſo; and had in like ſort corrupted *Cæſars* family. *Salome* alſo incenſed him the more, beating her breaſts and offering her ſelf to all deaths, if any ſuch like matter might be duly proved againſt her. For which cauſe *Herod* ſent for *Antipater*, commanding him to ſpeak freely all that which he had to ſay without fear. But he having not one word to anſwer for his defence, *Herod* ſaid unto him: Since that on all ſides thou art convicted, and ſurprized in thy wickedneſs, delay not, but diſcover thoſe that are of thy confederacie. Whereupon he laid all the fault upon *Antiphilus*, and named none other. At that time *Herod* being wounded by extreme grief, would have ſent *Antipater* to Rome unto *Cæſar*, that he might receive his judgment from him, but afterwards he feared leſt by the intereſt of his friends he ſhould eſcape the danger, for which cauſe he kept him bound and fettered in priſon, as he had done before: And in the mean while he ſent certain Meſſengers with letters to *Cæſar*, to accuſe his Son, and to declare wherein *Acme* had been his confederate, producing the copy of the Letters. Theſe Embaſſadors therefore reſorted to Rome, inſtructed in thoſe things they were to anſwer to thoſe interrogatories that ſhould be offered them, and with them he ſent theſe Letters.

Herod enflamed with hatred againſt his Son.

Antipater layeth all the fault upon Antiphilus.

CHAP. VIII.

Herods *Sickneſs, and the Sedition amongſt the Jews.*

MEan while *Herod* fell ſick, and made his Will, and appointed his youngeſt Son to ſucceed him in the Kingdom, for that through *Antipaters* inſtigations he had conceived a hate againſt *Archelaus* and *Philip*. He ſent alſo a thouſand Talents unto *Cæſar*, and five hundred to his wife, and to his children, friends, and free-men. He beſtowed alſo Money, rents, and lands upon his own children: he gave his Siſter *Salome* an ample poſſeſſion, for that ſhe had always perſevered in loving him, and had never offended him. And having loſt all hope of recovery, for that he was about 70 years old, he became very tutchy and froward in whatſoever his affairs. The cauſe hereof was, that opinion he had conceived, that he waxed contemptible, and that the whole Nation took pleaſure in thoſe miſ-haps which befortuned him: which ſome of thoſe who were favoured by the people, made him the rather believe upon this occaſion which enſueth: Amongſt thoſe that were moſt learned among the Jews, *Judas* the Son of *Sariphæus*, & *Matthias* the Son of *Margalothus*, the moſt excellent Interpreters of the Laws and ordinances of the Country (and for this cauſe were in greateſt eſtimation amongſt the people, by reaſon that they inſtructed and trained up the youth; for all thoſe that deſired to obtain vertue, ſpent all their time with them) underſtanding that the Kings ſickneſs was dangerous, they incenſed the younger ſort, counſelling them to overthrow all thoſe works that the King had cauſed to be made, contrary to the law and cuſtome of the Country; to the end, that they fighting for piety, might obtain the reward that attendeth the ſame. For in that the King had enterprized and done many things contrary to the Law, divers unaccuſtomed miſeries had befallen him, and namely that ſickneſs wherewith he was detained. For *Herod* had done divers things contrary to the ancient law; againſt which *Judas* and *Matthias* exclaimed openly. For he had erected over the Portal of the great Temple, an Eagle of gold of great value. Now the Law prohibiteth that they, who pretend to live according to the ſame, ſhould in any ſort erect any Image, or repreſent any figures of living creatures whatſoever. For this cauſe theſe Doctors counſelled them to pull down that Eagle: telling them, that although the matter ſeemed

Hedio & Ruffinus, chap. 8.

Herod falling ſick maketh his Will, and leaveth the Succeſſion of his Kingdom, with his other goods to his friends and Kinſfolks.

Herod impatient in his old age and wondrous wayward.

The year of the world, 3963. after Chriſts Nativity, 1.

A golden Eagle upon the greateſt Gate of the Temple.

The year of the world, 3963. after Christs Nativitie, 1.

to want no peril, yet ought they rather to prefer an honeſt death before a pleaſant life, if ſo be it be imployed for the defence of their Countrey-laws and Religion. For in ſo doing, they ſhould obtain immortal praiſe for the preſent, and a memorable and eternal glory in time to come; neither that they ſhould protract the execution thereof for fear of danger, ſince death was a thing that might not be avoided; ſo that ſince by the general courſe of nature, they muſt needs die, it ſhould become them bravely to forſake their lives with praiſe and honour in imbracing vertue. For to die in the execution of ſome noble exploit (which cannot be atchieved without hazard of danger) their children ſhould be richly rewarded with the fruits thereof, and their other parents that ſhould outlive them (of what ſex ſoever) ſhould reap the fruits of that glory which was honourably atchieved by them. In theſe or ſuch like words incouraged they the young men.

Contempt of death.

About that time there was a rumour ſpred, that the King was dead, which gave very great furtherance to the Doctors reſolution. For at high noon they went up into the Temple, they pulled and hewed down the Eagle with their axes, in the ſight and aſſembly of a great number of people that were in the Temple. Now when the tidings hereof came unto the ears of the Kings Captain, he fearing leſt ſome further and more fatal tumult might be raiſed, drew out a ſtrong company of Souldiers with him, to repulſe thoſe that were aſſembled to hew down the Eagle: and charging the rude and diſarmed multitude, who were gathered together, he eaſily ſlew and diſperſed the moſt; as for thoſe fourty young men that valiantly addreſſed themſelves to reſiſt, he apprehended them, and with them the Authors of ſedition, *Judas* and *Matthias*, who thought ſcorn to ſubmit themſelves, and led them to the King, who demanding of them how they durſt deface the ſacred Image? they anſwered, that long before that time they had reſolved it, and that now according as they had reſolved, they had like valiant men performed the ſame. For we (ſaid they) maintain the honour of God and the doctrine of our Law, whereof we are Diſciples: neither ought you to admire that with contempt of your ordinances we have preferred the Laws of our forefathers, which *Moſes* hath left us in writing, according as he was ſuggeſted and taught them by God: neither do we refuſe any death or puniſhment which thou ſhalt inflict upon us, being aſſured in our conſciences, that we ſuffer not for our impiety, but piety ſake. Thus ſpake they all of them, continuing the like conſtant boldneſs in their anſwers, as they had ſhewed in their actions, being alſo ready, conſtantly to endure any puniſhment for that which they had attempted. Hereupon the King commanded them to be bound, and ſent them to Jericho: then calling before him thoſe principal Jews, who had the Government under him; and being brought into their aſſembly upon his pallat, by reaſon of his weakneſs, he recited unto them the numberleſs travels he had endured for their ſakes: in like manner, how upon his great charges he had repaired and re-edified the Temple: whereas the Aſmoneans for the ſpace of 125 years, wherein they reigned, could not perform ſuch a building in the honour of God. Moreover, he ſignified unto them, how he had adorned the ſame with precious gifts, for which he hoped that after his death his memory and glory ſhould ſurvive. After this, he expoſtulated with them for what cauſe they obſtained not from offering him that outrage during his lifetime? And why at noon days and in the ſight of all the people, they had laid hands on thoſe preſents which he had dedicated unto God, and had taken thoſe things away violently which though in words they appertained to him, yet in the effect if the act were well examined, they had taken from God. The Governours ſuſpecting his cruelty, and fearing leſt his unbridled paſſion ſhould urge him further, by which means they might be aſſured of ſome ſevere puniſhment, anſwered him: that thoſe things were not done by their conſents, and that in their opinion the injury ought not to be let ſlip without puniſhment. At that time *Herod* ſhewed himſelf more favourable towards the reſt, but he cauſed *Matthias* to be deprived of the Prieſthood, as one in part who had been the cauſe of that which had hapned; and in his place ſubſtituted *Jozar* one of his wives Brethren. During the Prieſthood of this *Matthias* it hapned alſo, that another High Prieſt was elected that very day wherein the Jews did uſually celebrate their Faſt. For *Matthias* the night before the day of the Faſt, ſeemed in his dream to have the company of his wife; and whereas for this cauſe he was unfit to offer the divine Sacrifice, he had *Joſeph* the Son of *Ellemus*, appointed him to be his aſſiſter and ſubſtitute, by reaſon of his alliance. *Herod* therefore depoſed *Matthias*: and as touching the other *Matthias*, who had moved this trouble, both he and his companions were by his commandment conſumed with fire.

The young men pulling down the golden Eagle hew it in pieces with their axes.

Judas and Matthias with forty other young men being brought to the Kings preſence juſtifie their actions with joy, and the King ſendeth them bound to Jericho.

Herod aſſembleth the Governours of the Jews, and expoſtulateth with them about this commotion.

Matthias deprived of the High Prieſthood, and Jozaris aſſigned his place.

Joſeph Ellemi for one day High Prieſt.

Matthias and Judas burned.

This very night the Moon was eclipſed, and *Herods* ſickneſs grew more vehement. For God puniſhed thoſe ſins which he had committed. For he was inflamed with a lent or ſlow fire, which to the outward ſenſe ſeemed not ſo vehement, but inwardly ſearched and afflicted all

The Eclipſe.

A all his entrails: he had also a ravenous and unnatural appetite to his meat, which might no ways be satisfied. Besides that, he had an ulcer in his bowels, with a strange and furious collick. His feet were swoln with moist and shining flegm, and his stomack was no less affected also. His Members rotted, and were full of crawling worms, with a filthy, and no less troublesome Priapism, accompanied with an intollerable stench: besides all this, he had a strong convulsion of his nerves, and shortness of breath. For which cause it was a general opinion amongst holy men, & such as had the knowledg of Prophecie, that the King was thus punished for his infinites impieties and sins committed against the Majesty of God. And although he was tormented with an unsupportable sickness, yet had he hope to escape: and for that cause he sent for Physicians from all places, and refused none of those remedies which

B they thought behoveful for him. He therefore past over Jordan and went into the hot baths of Calliroes, the waters whereof are potable, besides other vertues they have against all other kind of sickness: this water dischargeth it self into the lake called Asphaltites. Being there, it was thought good by his Physicians, that he should refresh himself in those waters: There being set by them into a bathing tub filled with oyl, he waxed so sick, that they held him for dead. Whereupon all his household servants wept, and grievously lamented; and all his familiar friends cried out and bewailing him, with their great noise caused him to come to himself: and seeing himself wholly out of hope to escape, he gave order that there should a distribution be made to every Souldier the sum of fifty drachmes, and he offered great presents to their Captains and his friends. Afterwards he returned to Jericho,

C where a melancholy humor possessed him, which made him unsociable, and displeased against all men; so that seeing that he must needs die, he bethought him of this facinorous action that followeth. For the Noblest men amongst the Nation of the Jews, resorting unto him from all parts (upon his commandment under the express penalty of loss of life, to whosoever should neglect the same) the King shewed himself to be displeased, as well against those whom he thought guilty, as against them who had given him no occasion of discontent. For he caused them to be shut up in a place called the Hippodrome, which was the tilt-yard to run Horses in, and sent for his Sister *Salome*, and *Alexas* her husband, telling them that his end was at hand, for that his griefs did incessantly torment him: which as he said, he ought to bear patiently, because it was an end that should happen to all men. But that which most grieved him was, that he saw himself deprived of those mournings and lamen-

D tations, which a King deserved. For he was not to seek of the Jews affections, neither how his death was desired and longed for by them, since that in his life time they presumed so far as to revolt, and dishonour and deface those gifts, which he had bestowed upon the Commonweal. It therefore behoved them to afford him some solace in that his bitter anguish, for that if they refused not to perform that which he had contrived in his mind, the lamentation of his death should be magnificent, & as great as ever any King ever had: & the pleasure and laughter that might accompany his death, should be abated by their sorrow, who should unfeignedly lament for the whole Nation. He therefore willed them, that at such time as he should give up the ghost, they should cause the Hippodrome to be invironed by

E his Souldiers, as yet unadvertised of his death (which he would not have published before this execution were ended) and to command them to shoot their arrows at those that were shut up therein. And that when they had slain them all after this manner, they should make him triumph and rejoyce in a double joy; first, for that in his death his commandment should be ratified by effect: secondly, for that he should be honoured by a memorable lamentation. Thus weeping, he besought his Kinsfolk for the love they bare unto him, and for the faith they bare unto God, that they should not suffer him to die frustrate of his last honour: and they protested that they would not transgress any point of this his commandment. Hereby a man may conjecture what his nature was, who took pleasure in these above-named impieties, and who through the desire he had of long life, hath after this sort dealt with those of his blood: and it may be conjectured by these his last commandments, that he had nothing

F in him that savoured any humanity: for that departing out of the world, he had such a mind, that all the Nation, and all such as were most affectionate towards him, should be driven to sorrow and desolation; commanding that in every house one should be slain, yea, such as had not in any sort offended him, and were not accused of any misdeed committed against any other: whereas they that have any vertue, finding themselves at that state, have been accustomed to lay aside the hatred which they have before-time born unto their enemies.

The year of the World, 3963. after Christs Nativity, 1.

He.io & Rufinus, chap. 9.

Herods horrible sickness.

The hot baths of Calliroes that flow into the lake Asphaltite.

Herod bestoweth a distribution among his Souldiers.

Herod commandeth that the Noblest of the Jews should be slain after his death.

CHAP. IX.

Antipaters *death.*

The year of the World, 3963. after Christs Nativity, 1.

Letters are sent from Rome, that Acme was executed by Cæsars command, and that he had authority to use Antipater at his pleasure.

WHileſt he delivered theſe inſtructions to his kindred, he received Letters from thoſe Embaſſadors which he had ſent to Rome unto *Cæſar*: the effect whereof was, that *Acme* was put to death by *Cæſars* command, who was diſpleaſed with her for that ſhe had been of *Antipaters* conſpiracie, who was remitted to *Herods* pleaſure like a King and father to uſe him, as beſt pleaſed him; either to exile and baniſh him; or if it ſo pleaſed him, to put him to death. *Herod* receiving theſe news, recovered his ſpirits a little through the pleaſure he received in the contents of thoſe Letters, both of *Acmes* death, as of the power that was granted him to puniſh his Son. But being aſſailed afreſh with grievous dolours, and urged with a deſire to eat, he called for an apple and a knife: for before-time he was accuſtomed to pare his apples himſelf, and to cut a little; and afterwards to eat it: when as therefore he had gotten hold of the knife, he looked round about him, determining to give himſelf a mortal wound therewith, and had ſurely done it, had not *Achiabus* his nephew haſtily ſtept within him, and ſtaid his hand, and called for aſſiſtance. At that time the ſorrow and lamentation was renewed in all the Palace, as if the King had been already dead: and *Antipater* certainly believing that his father was departed, began to hope (and confirmed no leſs in his words) that being delivered out of priſon, he ſhould obtain the poſſeſſion of the Kingdom without any difficulty: and deviſed with the Jaylor as touching his deliverance, offering him great preſents both in hand and hereafter, as if there had been no other queſtion but of that. But ſo far was the Jaylor from obeying that which *Antipater* demanded, that he went and certified the King what his intent was, and what offers he made him. *Herod*, who had already conceived a ſiniſter opinion of his Son, hearing what the Jaylor had ſaid, began to exclaim, and to beat his head, although he was at the uttermoſt gaſp: and lifting himſelf up upon his elbows, he commanded that one of his Guard ſhould preſently haſte and kill him; and that done, he ſhould be buried in the Caſtle of Hircanion, without any honour.

Letters are ſent from Rome, that Acme was executed by Cæſars command, and that he had authority to uſe Antipater at his pleaſure.

Herod calling for a knife and an apple intendeth to ſtab himſelf.

Achiab withholdeth his hand.

Antipater thinking his Father to be dead, dealeth with his keeper for his delivery, which Herod hearing of, commandeth him to be ſlain.

CHAP. X.

Herods *will, Death and Burial.*

Hedio & Ruffinus, c 10.

Herods will is changed.

AFter this, having changed his mind, he made a new Teſtament. For he appointed *Antipas* Tetrach of Galilee and of Peræa, whereas before that he had inſtituted him for his Succeſſour in the Kingdom. He created *Archelaus* King; he gave the Provinces of Gaulonites, Trachonites, Batanea, and Paneade to *Philip* his Son, and *Archelaus* Brother by the Mothers ſide, to be Tetrach over thoſe places. He gave his Siſter *Salome*, Jamnia, Azot, and Phaſælis, with fifty thouſand crowns of gold. He provided alſo for his other Kinſmen, all whom he left rich in Money, which he gave them, and revenews which he aſſigned them. He gave *Cæſar* ten millions of drachmes in ſilver, amounting to the ſum of eleven hundred thouſand Franks, beſides a great quantity of gold and ſilver plate, and of precious moveables. To *Julia*, *Cæſars* wife, and to certain others, he bequeathed five millions of drachmes, amounting to five hundred and fifty thouſand Francks, or thereabout. After he had in this manner diſpoſed all things, ſome five days after he had cauſed *Antipater* to be executed, he departed this life: having reigned after *Antigonus* death, for the ſpace of thirty & four years, and thirty and ſeven years after he was elected and approved King by the Romans: a man without reſpect cruel, and ſevere towards all men; ſlave to his wrath; Lord of the Laws: yet ſo favoured by fortune, as no man more, for from a private man he became a King, and being invironed with many perils, he always happily eſcaped, and he lived alſo a very long time. And as touching his family and children, in this alſo in his own opinion was he happy, in that he overcame his enemies and adverſaries: but in my opinion, he was moſt unfortunate.

His legacie to Cæſar, and Julia his wife.

Herods death.

Herods mutable and ſtrange fortune.

But before the Kings death was thorowly known, *Salome* and *Alexas* diſcharged thoſe that were locked up in the Hippodrome, and ſent every one of them home unto his own houſe, telling them that the King commanded them to depart and follow their houſhold affairs, and till their land: wherein they performed a moſt noble action, and benefited the whole Nation with an eſpecial good turn. After the Kings death was bruted abroad, *Salome* and *Alexas* cauſed all the men of War to be aſſembled in the Amphitheater in Jericho, and firſt

Salome and Alexas after the Kings death, diſmiſs the Jews that were ſhut up in the Hippodrome.

A first of all they caused *Herods* Letters to be read, which were addressed to the Souldiers, in which he gave them thanks for the fidelity and good will which they had expressed towards him, praying them to continue the same to *Archelaus* his Son, whom he had appointed to be their King after him. That done, *Ptolomey*, to whom the King had committed the custody of his seal, recited his Testament, which was to take no effect, except that *Cæsar* approved the same. Thereupon all of them began to applaud and honour *Archelaus* for their King. The men of War flocked about him in Troops, accompanied with their Captains, promising him to serve him with no less will and affection, than they had done his Father, praying God to yeeld him his assistance.

The year of the world, 3963. after Christs Nativity, 1.

Hedio & Russinus, cap. 11. Herods thanksgiving to his Army, and testament read, and Archelaus is applauded by the people. Alias, cha. 12. Herods Corps is buried with great pomp and solemnity in Herodion. The Germans and French served under Herod.

At that time also the Kings Hearse was prepared, and *Archelaus* gave order that his obsequies should be most royally performed, and bestowed all the furniture that was requisite for that funeral and Princely interment. He was carried out in a gilded litter, distinguished B with divers precious stones, the cover thereof was of azure colour. The dead body was apparelled in a purpel raiment, having a Diadem upon his head, over which there was set a Crown of gold, and a Scepter was couched in his right hand. About this litter marched a great number of his Children and Kinsfolk; and after them followed the men of War, disposed in bands and Troops, according to the manners of every Nation. The first of these were the Archers of his Guard: after them went the Thracians: and lastly, marched the Germans, and Galatians; all of them in their warlike abiliments and discipline. After them followed all the Army, marching in order in like manner as when they were addressed to Battel, each one under his Corporal and Captain. Next these followed five hundred of his house- C hold servants, bearing perfumes, and all these in this equipage marched to the Castle of Herodion, distant some eight stades or furlongs off. For there was he intombed, according to the tenour of his Testament. Thus died *Herod*. *Archelaus* continued his mourning for seven days space in honour of his father. (For the Law of the Countrey ordaineth no less.) And after he had feasted the people, and laid aside his mourning apparel, he ascended up into the Temple. All the way as he went, all the people with shouts and acclamations, cried, God save the King; and with prayers and praises honoured him to their uttermost, and he being conducted up to a high station and state, which was made for their purpose, and placed in a Throne that was embellished with gold, entertained the people very graciously, taking pleasure in their acclamations and congratulations that they bestowed upon him. He gave them D thanks also, "For that they had blotted out of their remembrance the injuries that his Fa- "ther had done unto them; protesting in his own behalf, that he would inforce himself to "requite their kindness, with an intire affection. He likewise told them, that for the present "he accepted not the stile of King, because the honour was bequeathed him with this condi- "tion, that *Cæsar* should ratifie his Fathers Testament. For this cause, although the Souldiers that were in Jericho inforced themselves to set the Diadem upon his head, yet would he not accept that uncertain honour, because it was not resolved whether *Cæsar*, who was the principal party in the gift, would grant him the Government or no.

Archelaus banquetteth the people.

He alleadged likewise, that if his affairs succeeded according to his desire, he would not, according as his honour commanded him, forget their love, or leave their good affection E unrequited. And that in the mean while, he would enforce himself by all means to further those things that concerned them, and entertain them with more kindness, than his Father had done. But they, according as it is the custom of the common people, thinking that those that enter into such Dignities, declare and open their minds at the first day, the more *Archelaus* spake kindly and courteously unto them, the more they applauded him, and presented him with divers petitions, for certain grants and donations from him. Some of them cried out unto him, that he should cut off some part of their taxes and tallages, which they payed annually. Othersome cried upon him, to deliver those prisoners that were committed by *Herod*, of whom divers had pined a long time in prison: Others instantly urged him to cut off those tributes which had been imposed by him upon bargains and sales, which was to pay F the half of the bargain. Whereunto *Archelaus* did not in any sort contradict, striving to the uttermost of his power to please the people, for that he knew full well that their good affection would be no small advantage toward him in the confirmation of his Kingdom. That done, he sacrificed unto God, and afterward fell to banquetting and entertainment of his friends.

Archelaus promises that with Cæsars approbation, he will carefully intend the desires and profits of the people.

CHAP.

CHAP. XI.

The people mutiny againſt Archelaus.

The year of the world, 3963. after Chriſts Nativity, 1.

Hedio & Ruffinus, cap. 12. al. 13.

The ſeditious people bewail Matthias, and thoſe that were executed with them.

MEan while, certain men among the Jews that were deſirous of innovation, in their private conventicles bewailed *Matthias* and his Confederates, whom *Herod* had put to death, and condemned for razing and defacing the Golden Eagle: for that incontinently after their deceaſe, they had neither been publikely honored, nor lamented for, by reaſon of the fear that the people had conceived of *Herod*. For which cauſe at that time they required with lamentations and great cries, that their obſequies might be ſolemnized; and as if the dead bodies had received ſome contentation by their tears and tempeſts of exclaims, they uttered many hainous and diſgraceful ſpeeches againſt *Herod*; and aſſembling themſelves together, they requeſted *Archelaus* to do them juſtice againſt thoſe, that during *Herods* life were in Authority; and eſpecially they demanded, that the High Prieſt, who was advanced by his Father, ſhould be depoſed, and that another more lawful and upright might be placed in his ſtead, to offer and exerciſe the High Prieſts place. Now, though *Archelaus* was ſore diſpleaſed at theſe their violent proceedings, yet notwithſtanding, he conformed himſelf to their good likings, in that he was with all expedition to repair unto Rome, to underſtand and attend *Cæſars* pleaſure. He therefore called for the General of his army, willing him to perſwade them not to ſeek a revenge for thoſe men, who were dead, notwithſtanding they were their friends; becauſe whatſoever was done, was done according to Law; and that no inquiry might be made thereof, except to the great prejudice of his reputation, and hazard of his ſtate, in regard of the uncertainty of the time: that it was more expedient for him to ſtudy for the maintenance of peace, until ſuch time as being eſtabliſhed in the Kingdom by *Cæſars* conſent, he ſhould return back again unto them, and that then he would conſult with them for the common profit, according to their juſt demands, wiſhing them for the preſent to contain themſelves, and to take heed leſt they ſtirred up ſedition.

They would be revenged on Herods friends, and would depoſe the High Prieſt.

The year of the world, 3964. after Chriſts Nativity, 2.

When he had thus inſtructed his General, he ſent him unto them. But they cried out with a loud voice, and would not ſuffer him to ſpeak: but for fear of danger and death, they put him to ſilence. And if any other were ſo forwards as to ſpeak unto them, and perſwade them to ſome moderation, and to alter their ſiniſter reſolutions, he was alſo in danger: for that they had this perſwaſion, that all things ought rather to be ordred according to their pleaſures, than by the authority of their Superiours: ſuppoſing that although during *Herods* lifetime they had been deprived of their deareſt friends, it ſhould be now a matter unworthy their courages, after his death to be cut off from their priviledge to demand their revenge. For they were tranſported with their own opinions, and held all that for lawful and upright, which was in any ſort conformable to their pleaſures, without foreſeeing the danger that might happen thereby: ſo much were they pleaſed to be revenged on thoſe, whom they reputed to be their enemies. Now, whereas divers were ſent by *Archelaus* to conſult with them, and divers came unto them, not as meſſengers for him, but as friends and lovers of peace, of their own motion, with an intent to pacifie them, they would not permit any of them to ſpeak; and through their rage there aroſe a great tumult, which had grown to a further extremity, if a greater number of people had joyned themſelves with them.

Sedition at the Feaſt of the Paſſeover.

At that time fell the Feaſt of unleavened bread, which is called Paſcha, which is a memorial of their deliverance out of Egypt, at which time all men do moſt willingly preſent their ſacrifices, and a greater number of beaſts are ſlain at that Feaſt, than at any other time. To this ſolemnity alſo an infinite number of people aſſembled from all parts to honour God: whereby the ſeditious (ſuppoſing that they had gotten fit opportunity) lamented *Judas* and *Matthias*, who were the Expoſitors of the Law, and kept themſelves within the Temple, whither they had gathered good ſtore of victuals, which they were not aſhamed impudently to beg for. But *Archelaus*, fearing leſt their rage ſhould produce ſome more grievous effect of miſchief, ſent out a band of armed men, with a Captain, and a Regiment of a thouſand men, to repreſs their head-long fury, before the reſt of the people were infected with their follies; and to bring them likewiſe unto him, whom they found to be the forwardeſt in that commotion. Againſt thoſe the ſeditious cried out with great clamours, and incenſed the people againſt them, ſo that all of them ruſhed in upon the men of War, and ſlew divers of them. The reſt of them eſcaped with their Captain, yet not without divers wounds. That done, they which were within the Temple, returned again to their Divine ſervice.

Now

A Now *Archelaus* ſuppoſing that his whole fortune was endangered, except he repreſſed the rage of the multitude, he ſent out all his footmen with a certain number of Horſmen, to prevent leſt they that were without ſhould yeeld aſſiſtance to thoſe; who had taken up their lodging in the Temple, and to put thoſe to the ſword, who having eſcaped the violence of the footmen, ſuppoſed themſelves to be in ſecurity. Theſe Horſmen ſlew about three thouſand men, the reſt retired themſelves into the mountains that were neer adjoyning. Hereupon *Archelaus* made proclamation, that each one ſhould repair unto his own houſe. For which cauſe they departed and abondoned the Feaſt, for fear of greater miſchief; notwithſtanding they had ſpleen enough, as it is the ordinary ſcuſtome of the ignorant multitude.

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Three thouſand Jews ſlain.

After this, *Archelaus* accompanied with his Mother, betook himſelf to Sea, and led with him *Nicholas* and *Ptolomey*, with divers other his friends, committing the Government of all B his houſhold and Kingdom to his Brother *Philip*: with him alſo departed *Salome*, *Herods* Siſter, leading with her, her children. There went alſo divers other of his Kindred, who ſaid that they would all of them labour for *Archelaus*, that he might obtain the Kingdom, but in effect it was to contradict him with all his power: and in eſpecial, to urge that againſt him with great vehemencie, that was done in the Temple. *Sabinus*, *Cæſars* Viceroy in Syria, poſting into Jewry to take charge of *Herods* money, met with *Archelaus* in Cæſarea. But *Varus* arriving in the mean while, detained him from finiſhing that voyage; for *Archelaus* had ſent for him to come thither by *Ptolomey*, and *Sabinus* willing to do *Varus* a pleaſure, would not ſeize the fortreſs of Jewry; neither ſealed up *Herods* Treaſures, but left them in *Archelaus* C poſſeſſion, until ſuch time as *Cæſar* had given order for the eſtate; and after he had made this promiſe, he ſtayed in Cæſarea.

Archelaus repairs to Rome, and many of his faction follow him.

Hedio & Ruffinus, cap. 13. al. 14.

After *Archelaus* had ſet ſail towards Rome, and *Varus* was departed for Antioch, *Sabinus* went to Jeruſalem, where he ſeized the Kings Palace: and calling before him the Kings Agents, and the Captains of his Garriſons, he required them to deliver up their Caſtles into his hands. But they, according as *Archelaus* had commanded them, continued the poſſeſſion in their accuſtomed manner, according to the Kings direction, pretending to keep the ſame in *Cæſars* behalf. At the ſame time *Antipas Herods* Son travelled to Rome likewiſe, under the hope to be elected King, in regard of *Salomes* promiſes; and for that he better deſerved the ſame than *Archelaus*, conſidering that in the firſt Teſtament, which ſhould be of more D force than the later, he had been appointed King. He led his Mother alſo with him, and *Ptolomey* the Brother of *Nicholaus*, who had been one of *Herods* moſt eſteemed friends, and was well-affected to further and ſet forward his title. But eſpecially he was ſtirred up to ſeek the Kingdom by *Irenæus*, a man very eloquent, and to whoſe charge in regard of his ſufficiency, the affairs of the Kingdom had been committed. For which cauſe, although he were perſwaded to give over the Kingdom unto his elder Brother, who was confirmed in the Kingdom by his Fathers Teſtament, yet would he not give ear thereunto. But *Antipas* no ſooner arrived in Rome, but all his Kinſfolk revolted from *Archelaus* unto him, not ſo much for the love they bare him, as for the hatred they conceived againſt *Archelaus*: and above all, for the deſire they had to recover their liberty, and to draw themſelves under a Roman Gover- E nour. For they thought that if there were any contradiction, that *Antipas*, for whom they endeavoured to procure the Royalty, ſhould be more profitable unto them than *Archelaus*: *Sabinus* alſo by his Letters accuſed *Archelaus* to *Cæſar*: but *Archelaus* by *Ptolomey* exhibited unto *Cæſar* a ſupplication containing his right and Title unto the Kingdom, his Fathers Teſtaments, and the account of the money which *Herod* his Father had ſealed up, together with his ring, and expected the iſſue.

Sabinus repaireth to Jeruſalem, with an intent to ſeize Herods treaſures and Caſtles.

Antipas under hope to recover the Kingdom, ſaileth to Rome.

But when he had read theſe Letters, and thoſe which *Varus* and *Sabinus* had ſent him, and underſtood what ſums of money he had left, and what the annual revenew was, and how *Antipas* challenged the Kingdom, and appropriated it to himſelf, according as his Letters made mention: he aſſembled all his friends to have their advice thereupon. Amongſt them F was *Caius* the Son of *Agrippa* and his daughter *Julia*, adopted by him, whom he cauſed to ſit in the chiefeſt place: which done, he commanded the aſſiſtants to ſpeak what they would touching this matter. At that *Antipater*, *Salomes* Son, a man very eloquent, and a great adverſary to *Archelaus*, ſpake firſt, ſaying, That it was a mockery for him at that time to ſpeak of the Kingdom, conſidering that before *Cæſar* had granted it him, he had already ſeized the forces of the State, when as upon a Feſtival day he had ſlain ſo many; who although they had deſerved that puniſhment, yet ought the juſtice thereof to have been reſerved to a lawful power, and not to have been uſurped by him, either being King with *Cæſars* prejudice, whoſe authority he had contemned; or by being a private man, which was a great overſight,

Antipater, Salomes Son, accuſeth Archelaus before Auguſtus Cæſar.

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ſight. For which cauſe he undeſervedly at this time hoped for his approbation, whom already, as much as in him lay, he had deprived of the title and authority of his allowance. Moreover, he objected againſt him, that of his own authority he had changed certain Chieftains of the Army, and that he had ſeated himſelf in the Royal Throne, and like a King had determined certain cauſes, and had granted certain demands of the people: finally, "That he had "left nothing undone, which he might have performed, had *Cæſar* confirmed his Title. He al- "leadged alſo, that they who were incloſed in the Hippodrome, were diſmiſſed by him, and "divers other acts, partly true, partly probable in regard of the ambition of young men, who "deſirous to govern, do ordinarily commit ſuch things: beſides this, his neglect in mourn- "ing for his father, and withal, his rare Banquets all night long at that very time his father "died; whereat the people began to mutiny, ſeeing the ſmall regard he had of his fathers "death, from whom he had received ſo great goods & honors. How all the day long he made "a ſhew of his ſorrow & tears in his pavillion, but all the night he took pleaſure like a King; "and being ſuch, if *Cæſar* ſhould grant him the Kingdom, he would behave himſelf no leſs "unkindly towards him, than he had don etowards his moſt kind father. That it was no leſs "than an hainous crime in him, to delight himſelf with ſongs and dances at his fathers death, "as if he had been his enemy: That he now came to *Cæſars* preſence, to the intent to obtain "the Kingdom by his conſent, whereas already he had behaved himſelf no otherwiſe then if "he had already been eſtabliſhed King by his authority. But moſt of all he exaggerated the "ſlaughter he had committed in the Temple, and the impiety perpetrated ſo near to the feaſt "of Eaſter, at which time, divers both ſtrangers and Citizens had been ſlaughtered after the "manner of ſacrifices, and the Temple filled with carcaſſes, not by a ſtranger, but by him, who "under the colour of Religion deſireth the Government of the Kingdom, to the end he might "ſatisfie the unjuſtice of his nature, in exerciſing each way his tyranny towards all men: for "which cauſe his father never thought, nor ever dreamt to ſubſtitute him King in his place. "For he knew both his life and diſpoſition, and by his former Teſtament (and that of great- "eſt force) had ordained his adverſary *Antipater* to be King. For he had been allotted the "Kingdom by his father, not when his mind was dead before his body, but when both his "judgment was ſound, and his body in health. Yea, although at that time *Archelaus* father "had ſuch a conceit of him, as in his later Teſtament and bequeſt he pretendeth; yet that he "had already declared what kind of King he was like to be, who contemned *Cæſars* autho- "rity in confirming the Kingdom, and being as yet a private man, doubted not to murther "the Citizens in the Temple. This ſaid, *Antipater* (to give greater credit to his words, "bringing divers of his Kindred as witneſſes of that he had ſaid) ended his Oration.

Nicholas excuſeth Archelaus.

Whereupon *Nicholas* aroſe, and alleadged in *Archelaus* behalf as touching the ſlaughter, that it was to be imputed to their impiety, who could not be reſtrained from their tumults and uproars, before *Archelaus* was enforced to appeaſe them by force; alledging, "That they "were ſo much the more guilty, for that they had not only exerciſed their malice, but alſo "had enforced others to attempt ſo heinous a revenge againſt them: for their inſolencie ſee- "med in appearance to concern *Archelaus*, yet in a ſort their contumacie pertained to *Cæſars* "ruine. For thoſe that had been ſent by him to appeaſe and redreſs their ſedition, were a- "gainſt all law and right charged and ſlain by them, without reſpect of God, or regard of the "ſolemn Feaſt: whoſe defence *Antipater* was not aſhamed of, without reſpect of equity, ſo "that he might ſatisfie that hatred which he bare unto *Archelaus*. That therefore it was "their fault, who firſt of all abſtained not from injury, but whetted thoſe ſwords, which "were drawn in maintenance of the peace, againſt their own boſoms. He enforced all other "things alſo, whereof they had accuſed *Archelaus*, againſt themſelves, ſaying, that none of "theſe things were done without their conſents: and that the offence was not ſo grievous, as "they intended it ſhould be eſteemed, to the end they might diſcredit *Archelaus*. So great a "deſire was in them to hurt their Kinſman, a man both well reſpected, and affected by his "father, as alſo kind and officious towards them in all things that concerned them. As for the "Teſtament, that it was made by the King when he was in perfect eſtate of mind and body, "and of greater force than the former, becauſe the authority and confirmation thereof was "aſcribed to *Cæſar* the Sovereign of the world.

"Further, that *Cæſar* would not imitate them in that wrong they did unto *Herod*, who (being "during his life-time bountifully graced by him, by many benefits) do now after his death, go "about to violate his laſt & trueſt teſtament, but that rather like a friend and confederate, he "would confirm his will, who like his faithful and ſworn welwiller had committed all things "to his truſt. For that there muſt needs be a great difference between their malice & *Cæſars* "vertue and faith, which was renowned thorow the whole world. For which cauſe he would

not

A not judg his decree to be inconsiderately past, who left his Succession to his well-deserving Son, and referred all things to his trust. For that it was unlikely that he should err in the choice of his Successor, who had so discreetly submitted all things to *Cæsars* judgment. After this manner *Nicholas* also finished his discourse. Hereupon *Cæsar* courteously raised *Archelaus*, who lay prostrate and humbled before his feet, telling him that he was most worthy to be King, by giving an apparent testimony, that he was constant in his resolutions; pretending that he would do nothing but that which should be answerable to *Herods* Testament, and *Archelaus* profit; and seeing the young man was confirmed in some good hope with this his promise, he determined nothing more for that time: but dismissing the Councel, he debated with himself, whether he should ratifie the Kingdom to *Archelaus* only, or divide it amongst
B *Herods* kindred, especially since all men had need of his assistance.

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Cæsar pronounceth Archelaus to be worthy of the Kingdom. Hedio & Rufinus, cap. 14.

CHAP. XII.

The Jews mutiny against Sabinus, *and how* Varus *punisheth the authors of the Sedition.*

BUt before *Cæsar* had determined any thing certainly in this behalf, *Marthalce*, *Archelaus* Mother died of a Sickness, and *Varus* the President of the Jews in Syria, had sent Letters, which certified the Emperour of the Rebellion of the Jews. For after *Archelaus* departure, all the Nation were in an uproar. To pacifie which, *Varus* resorted thither, and punished the authors of the same: and after he had in this sort appeased all things, he returned to Antioch, leaving a Regiment of Souldiers in Jerusalem to re-
C strain the factious innovations amongst the Jews: yet prevailed he nothing by this his policie. For as soon as *Varus* was departed, *Sabinus*, who intended *Cæsars* affairs, remaining in that place, grievously burthened the Jews, trusting to that power that was left him, and supposing that he was already enabled to withstand the multitude. For he armed divers Souldiers, and made use of them to oppress the Jews, and to provoke them to sedition. For he inforced himself to surprize their fortresses, and forceable to make search after the Kings treasures, for his private lucre and covetousness sake. When as therefore the Feast of Whitsontide was come (which is one of our festivals) divers thousands from all parts repaired to Jerusalem,
D not only for Religion sake, but also for despite and hatred they had conceived against those violencies and injuries, which *Sabinus* had offered them. And not only were those of Judæa grievously offended (but divers also resorted out of Galilee and Idumæa, from Jericho and the Cities situate on the other side of Jordan, desiring all of them to be revenged on *Sabinus*. And dividing their camp into three bands after this manner, and one part of them took up the Hippodrome, and of the other two, the one seized the southern quarter of the Temple, and the other the Eastern, and the third which was in the Hippodrome, were planted to the westward, where the Kings Palace stood; and thus prepared they all things that were necessary to set upon the Romans whom they had besieged on all sides. At that time *Sabinus* fearing their number, and resolution, who were resolved either to die or overcome, sent present Letters unto *Varus*, requiring him with all expedition to send him a supply, because the Re-
E giment that was left by him, was in great danger; and must needs utterly perish without his speedy rescue: as for himself he withdrew into the tower and dungeon of the Castle Phasælus, which was a Fortress, which was builded and so called in honour of *Herods* brother, who was slain by the Parthians; and from the top thereof made a sign to the Romans, that they should sally out upon the Jews; being afraid to trust himself to his own friends, and supposing that the rest ought to expose their lives to danger in maintenance of his safety. The Romans having made this sally, there arose a desperate skirmish, wherein the Romans divers ways had the upper-hand; yet were not the Jews any ways discomforted, notwithstanding they had lost many men; but wheeled about so long, till at last they seized the outward Galleries,
F and those that incompassed the Temple, and in that place there was a hot assault: for they flung down stones with their hands and slings, and there were certain archers mixed amongst them; who in that they had recovered a place of advantage, grievously gauled the Romans which were below, in that they had no means to avoid their shot, but were in such sort exposed thereunto, as their enemies had the better. And with this disadvantage fought the Romans a long time, till at length sore aggrieved at this their present indignity, they secretly fired the Galleries and porches, without any discovery of those that were therein, which fire brought thither by many, and fed with such matter, as would speedily flame, incontinently took hold of the roof, because the roof was covered with pitch and wax, and gilded upon the wax; so that these great and excellent buildings were burnt down to nothing in a moment, and they that were resorted thither, were all of them consumed before they were aware. For

Marthalce Archelaus Mother dieth.

Varus pacifieth the seditions at Jerusalem.

Alias cap 15. Sabinus avarice raiseth a great sedition in Jerusalem at the feast of Pentecost.

A most bloody battel fought betwixt the Romans and Jews neer unto the Temple.

Divers Jews are slain and burned in the roof of the Porches.

some

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some of them fell with the roof of the Galleries; othersome shot at and slain by those that stood round about; othersome despairing of their lives, and amazed at the mischief, either cast themselves into the fire, or slew themselves with their own swords; and all those that retired under hope to save themselves by that way they ascended, were encountred by the Romans, who slew them all in that they were discouraged and disarmed, though furiously desperate: so that not one of them that ascended the porches escaped with life. Afterward, the Romans thrusting forward one another by those ways where the fire was slaked, entred the treasure-house where the sacred money was kept, by which means a great part thereof was stoln away by the Souldiers, and *Sabinus* to all mens knowledg carried away four hundred talents. But the Jews being afflicted with a double calamity, first of all with the loss of their friends in that fight: and lastly, with the spoil of the treasury; yet assembled they a Troop of the most valiantest Souldiers, and besieged the Palace, threatning to burn the same, with *Sabinus* and all other the Romans that were therein, except they speedily departed; and in so doing, they promised both them and *Sabinus* all assurance and security: whereby it came to pass, that divers of them that were in the Palace, issued out and submitted themselves unto them. But *Rufus* and *Gratus* having three thousand of those valiant Souldiers under their charge, who had served *Herod*, joyned themselves with the Romans. The like did those Horsmen which followed *Rufus*, who in like manner submitted themselves to their direction: yet for all this, the Jews continued and intended their siege, undermining their walls, and exhorting their adversaries to depart, and not to exempt them of their liberty, which they had long time enjoyed under their Predecessors. *Sabinus* was willing to depart from thence with his Souldiers; yet durst he not trust them in regard of their former attempt, and he suspected overmuch the over-liberal offer his enemies had made him: but neglected the same, because he expected *Varus*.

A great part of the sacred treasure taken away by the Souldiers.

The Palace besieged by the Jews.

Rufus and Gratus, Captains of Herods Army, joyn with the Romans.

Hegio & Rufinus, chap. 15.

At the same time infinite other troubles were raised in divers other places of Judæa, according as each man either was incensed with a desire of gain, or a will to revenge. For 2000 men of War (who had sometime served under *Herod*, and being at that time cathier'd, lived at home) assembling themselves together, assailed those of the Kings faction, who made head against them, under the conduct of *Herods* Nephew *Aciabus*: who never daring to encounter them in a place of equal advantage, in that they were old Souldiers, and well exercised in war, defended himself, in that he held and kept himself as near as he could in the mountains and places of advantage. Moreover, *Judas* the Son of *Ezechias* the Arch-thief, whom *Herod* overcame with so much difficulty at Sephoris a City in Galilee, gathering unto him a band of desperate men, made incursions upon the Kings dominions. And having taken all those arms and weapons, which he might recover in that place, he armed from the first to the last all those Souldiers that were with him: he took away all that money which was reserved for the King, in that place: and affrighting the Inhabitants round about him, he spoiled all those with whomsoever he met; aspiring to the Kingdom, and affecting the same, not by lawful means, of which he was unskilful, but by a liberty to do injury.

Divers tumults in Jewry.

Two thousand of Herods Souldiers assail the Kings people.

Judas, Ezechias Son the Arch-thief.

Whilest these troubles ranged in every place, *Simon* also, who had been one of *Herods* servants, and both for his shape, stature and strength, was esteemed amongst all men, undertook the Kingdom: and being attended by a mighty Army, and proclaimed King by them, who were a wicked and unbridled multitude, and perswading himself that he was worthy to be King above any other, he first of all set fire on the Palace in Jericho, and spoiled all that which was therein. He burnt also divers other Royal Palaces, belonging to the King, which were in divers places of the Countrey, giving them free licence, who were his followers in the action, to bear away the prey that remained: and far more licentious pranks had he played, had not his practises been speedily and wisely prevented. For *Gratus*, who with the Kings Souldiers had coupled himself with the Romans, and gathered all the Forces that he had, went out against this *Simon*. And after a fierce Battel, they on the other side of Jordan, were put to flight, and fighting rather under courage than military Discipline, they were overcome. And whilest *Simon* in traversing a valley sought to save himself by flight, *Gratus* met with him, and cut off his head.

Simon, Herods Servant.

Gratus conflict with Simon.

Simon beheaded.

About the same time also, the Royal Palace of Amatha, that was fast by Jordan, was burnt by men of as bad disposition as *Simon* was. And thus thorow the whole Nation reigned this raging rebellion, for that the Countrey had no King, who by his vertue might govern and moderate the people, for that the strangers, who were sent to repress these mutinies, did rather incense them through their violence and avarice. For a certain obscure and base man (neither esteemed for vertue, nor worthy regard for his riches, but being a shepherd utterly unknown before time, and only famous for his huge stature and strength) called *Athronges*, was

The Jews almost enraged in rebellion.

Athronges strong in body and goodly in stature, attempteth the Royal Dignity.

A was so audacious to aspire to Royal Dignity, and took pleasure to offer violence, setting light by his life, and exposing himself to all hazards for the only unbridled affection he bare to Sovereignty. He had four Brothers of as goodly stature as himself, who were esteemed for men of valour and execution, whereby they imagined they had the means offered them to occupy the Kingdom. Each one of these had the command over a company. For a great company of people resorted daily unto them; the charge of whom was committed unto his Brethren, at such time as any occasion of war was offered, and he in the mean while wearing the Diadem on his head, ordered, counselled, and commanded all things. The power of this Gallant endured a long time, who was not called King for nought: for he disposed all things according to his own pleasure, and both he and his Brethren were flesht with the slaughter of the Romans, and those of the Kings side, whom he hated alike; these, by reason of the insolence they had used during *Herods* life-time: the other, in regard of those injuries, which lately they supposed themselves to have received by them. This hatred of theirs daily increased more and more, and there was no man that could escape their hands, both in respect of the gain they sought, as for the custome they had to shed blood. They therefore at that time set upon the Romans, and surprized them on the sudden neer to Emmaus, at such time as they carried victuals and munition unto their Camp, and having enclosed their Centurion *Arius* with forty of their most valiant Footmen, they shot him thorow with their darts. The rest that expected nothing less than death, were saved by *Gratus*, who came in upon them with the Kings Souldiers: whereupon leaving the dead bodies, they retired. Continuing their War after this manner a long time, according as C occasion was offered, they had done much mischief to the Romans, and far more injury to the Nation of the Jews. Finally, they were surprized; the one in an encounter betwixt them and *Gratus*, the other in fighting against *Ptolomey*. The eldest was taken by *Archelaus*, and the last being dismayed with the accidents, and seeing no means to escape (for besides his other mishaps, his Souldiers were afflicted with sickness) he with the rest upon *Archelaus* faith and oath submitted himself unto him. But this was done some little while after.

The year of the world, 3965. after Christs Nativity, 33.

Athronges and his Brethrue taken.

At this time was all Judæa full of robberies, and as many seditious assemblies as drew together, so many Kings were there elected, who were raised to the utter ruine of the Commonweal. Amongst the rest, the Romans were they that smarted least, but the murthers were executed against those that were out of the Countrey. But *Varus* understanding by *Sabinus* Letters, in what dangers they were, and fearing the uttter overthrow of his third Legion, he took with him the two other (for to the uttermost in Syria there were but three) and with the assistance of the Kings and Tetrarchs, he hasted into Jewry, to relieve those that were besieged, commanding those that were sent out before he dislodged, to meet him at Ptolemais, and passing by the City of the Berythians, he received a thousand and five hundred Souldiers at their hands, to attend him in his War. *Aretas* also, who was Lord of Petra, drawing himself into confederacie with the Romans in regard of that hatred he bare toward *Herod*, sent him Horsmen and Footmen. When all these forces were assembled at Ptolemais, he E delivered a part thereof to his Son, and one of his friends; commanding them to make War upon the Galileans, who bordered upon that City; who entring that Region, and putting all those to flight, whosoever durst make head against him, he took Sephoris, and selling the Inhabitants under the spear, he consumed the City with fire. *Varus* himself marching towards Samaria with his Army, violenced not the City, in that he knew it was free from the contagion of the seditious, but he pitched his Camp in a certain village, which was *Ptolomies* possession called Arus. The same did the Arabians burn, revenging themselves on *Herods* friend for his sake, and marching onward, the Arabians spoiled also another village called Sampho, and for that it was strongly fortified burned the same. Besides, in that journey nothing escaped their hands, but they put all to fire and sword. For both Emmaus was burned by *Varus* command, and in revenge of his Souldiers that were slain in that place, it was left F desolate and void of Inhabitants. From thence drawing neer to Jerusalem, those Jews that besieged the Legion of that side, upon the sudden view and approach of the Army of the Romans, fearfully fled, giving over that siege which they intended. But those Jews of Jerusalem, being grievously reproved by *Varus*, alleadged in their excuse, that the people in regard of the Feast were assembled in that place, and that the War was not begun by their consent, but undertaken by their boldness who resorted thither from divers places, and that they were so far off from assailing the Romans, as they rather seemed to be besieged by them. And long before this, *Joseph* King *Herods* nephew, *Gratus* and *Rufus*, with their Souldiers were gone out to meet *Varus*, and those Romans that had sustained the siege, had done no less.

Arus burned by the Arabians.

Sampho and Emmaus burned.

Varus repaireth to Jerusalem, and delivereth the Legion that was besieged.

Hedio & Ruffinus, chap. 16.

The year of the World, 3965. after Christs Nativity, 3.

The insurrection of the Conspirators.

But as touching *Sabinus*, he would not appear in *Varus* presence, by stealing away privily out of the City, he fled unto the Sea-ward. Then *Varus* sending a part of his Army thorow the whole Region, sought out the authors of this sedition, and those that were noted men in the action; some of which who were most guilty, were punished: the rest were delivered. Now of those that were punished for this occasion, there were about two thousand crucified, and that done, seeing that this Army stood him in little stead, he dismissed them. For divers disorders and outrages, contrary to *Varus* express command, were acted by his Souldiers, who sought after nothing more than to increase their means by other mens miseries. And hearing that ten thousand Jews were assembled together, he hasted to apprehend them: but they not daring to hazard their fortune in a fight with him, by *Achiabus* advice submitted themselves. But *Varus* having pardoned the people for that their rebellion, sent all those that were the Ringleaders thereof to *Cæsar*, who discharged divers of them. But he chastised certain of *Herods* Allies, and such as bare arms with them: for that neither in regard of kindred, nor respect of justice, they had abstained from rebellious insurrection. After that *Varus* had in this sort appeased all the troubles in Jewry, and left the first Legion in Garrison in Jerusalem, he returned to Antioch.

Hedio & Ruffinus, c. 16. al. 17.

The year of the world, 3966. after Christs Nativity, 4.

The embassage of the Jews to Rome. Archelaus and the Embassadors of the Jews appear before Cæsar. Philip Herods Son.

But *Archelaus* was crossed in Rome by another occurrent that arose upon this occasion: Certain Embassadors of the Jews resorted thither by *Varus* permission, requiring that it might be lawful for them to live according to their own Laws: these presented themselves to the number of fifty, and were backt by eight thousand Jews that inhabited the City. And when as *Cæsar* had assembled the Councel of his friends, and chiefest Citizens in *Apollo's* temple, which he had builded to his mighty charge, thither resorted the Embassadors, who were followed by a Troop of Jews; and *Archelaus* also attended by his friends. But the Kings kindred neither stood by *Archelaus* in regard of the hate they bare him, and yet disdained they to assist the Embassadors, for that they were ashamed in *Cæsars* presence to oppose themselves against their neerest friend and kinsman. *Philip* also was present at that time, who by *Varus* perswasion resorted thither out of Syria, especially to the intent to plead for his Brother, to whom *Varus* wished all good fortune: besides that, hoping not a little, that if the Jews should obtain the liberty to live according to their Laws, it might come to pass that the Kingdom being divided amongst *Herods* children, he might also light on some part thereof. After therefore the Embassadors of the Jews had obtained licence to propose their demands, pretending with themselves wholly to extinguish the Royalty: they began to rip up *Herods* disgraces, alleadging how only in name he had been a King, whereas otherwise he had used all the tyrannous practices that the wickedest person could have invented toward the destruction of his Nation; and that not content with these, he had of his own head practised and invented new. Neither that it needed them to reckon up how many he had deprived of life, when as the estate of those that were alive was far more desperate; whom he not only affrighted with perpetual terror and severity, but also with injurious hands had not abstained from their goods. By which means it came to pass, that he not only builded, but beautified forein Cities inhabited by forein Nations, to the end he might the rather utterly spoil those by exaction, which were situated and seated in his own Countrey: and that he inforced his Nation to extreme poverty, which he received in most happy estate, whilest he spoiled those Nobles of their estates, who upon weak probabilities were condemned to die, or granting them life, deprived them of their possessions. Furthermore, whereas yearly tributes were imposed on every one, yet severally was the ravenous and covetous desires of his friends and Courtiers to be satisfied, yea, and of his servants also, who had the authority to exact these things, and by this means they might redeem their injurious vexations. As for the deflouring of Virgins, and the scornful betraying of a Matrons chastity, they covered them under silence, for that it is a great comfort to those that suffer such outrage, if their disgraces be but known to a few. In brief, that *Herod* had in no other sort governed, than as if the Government of them had been committed to a most savage Beast. For which cause, whereas in times past that Nation had been afflicted with many calamities and murthers, yet that there is no example extant amongst their Monuments of antiquity, that may be compared with their present calamity under *Herod*. For which cause upon just respects they had with one consent named *Archelaus* their King, supposing that whatsoever King might befal them, he would always demean himself more affably than *Herod* had done; and that to honour *Archelaus* they had mourned with him for his father, to gratifie him him in other things, to the intent they might tie his good affection unto them: But he without delay and all at once had made manifest to the whole Nation, what opinion they were to conceive of him, notwithstanding that as yet he was not confirmed King (for that it lay in *Cæsars*

The Embassadors of the Jews rip up Herods and Archelaus iniquity.

hands

hands to bequeath it, yea or no) and as if he had been afraid leſt he ſhould aſſuredly be acknowledged for his fathers Son, he had ſhewed an example of his vertue, moderation and good Government, that he would uſe towards his Subject, by the firſt act which he hath committed, not only againſt God, but alſo againſt men. For in the Temple it ſelf he hath cauſed three thouſand of his own Countreymen to be ſlain. And how can he chuſe but be juſtly hated, who beſides his other cruelties, objecteth againſt us the crime of rebellion and mutiny? The effect of their requeſt therefore was this, that they might not any more be governed by a King, nor any ſuch like Government, but that they might be annexed unto Syria, and ſubmit themſelves unto their Governors that ſhould be ſent thither: That in ſo doing it ſhould truly appear whether they were ſeditious, and addicted to changes, or whether they would live in peace at ſuch time as they had favourable Governours. After the Jews had ſpoken to this effect, *Nicholas* diſcharged the Kings of thoſe accuſations that were objected againſt them, and namely *Herod*, who (as he ſaid) had never been accuſed all his life-time; and that it was no reaſon that they who juſtly accuſing him, might have cauſed him to be puniſhed during his life-time, ſhould now addreſs their accuſations againſt him after he was dead. And as touching thoſe things that were objected concerning *Archelaus* actions, it ought to be imputed to their inſolence, for that ingaging themſelves in matters contrary to Law, and having begun to murther thoſe who ſought to appeaſe the tumult, they accuſed ſuch as had kept them in obedience. Beſides this, he objected againſt them, that they were addicted to alterations, and took pleaſure to ſtir up Seditions, for that they knew not what thing it was to obey Juſtice and the Laws, and that there was no Nation in the world ſo head-ſtrong as that of the Jews; for that they would have the upper-hand over all. Thus ſpake *Nicholas*.

The year of the world, 3966. after Chriſts Nativity, 4. y.

Nicholas accuſeth Herod and Archelaus.

CHAP. XIII.

Cæſar *confirms* Herods *Teſtament, and appointeth his Children to be his Succeſſors.*

WHen *Cæſar* had heard theſe things, he diſmiſſed the Aſſembly. But ſome few days after, deſirous to make an end of this matter, declared *Archelaus* not King, but Lord of half that Government that appertained to *Herod*, promiſing him to beſtow a Royal Dignity upon him, if ſo be he behaved himſelf vertuouſly, according as it became him. As for the other moity, he divided it between two, giving a ſeveral part thereof to each of *Herods* Sons, *Philip* and *Antipas*, who debated with his Brother *Archelaus* for the whole Kingdom. The ſame *Antipas* alſo had the Countrey on the other ſide of Jordan, and Galilee, with two hundred talents of annual revenew. As for *Philip*, he had Bathanea, Trachonitis, and Auranitis, and part of the Palace that was called by Zenodorus name, with one hundred talents. As for *Archelaus*, he had Idumæa, Judæa, and Samaria, which were diſcharged of the fourth part of the Tributes by *Cæſar*, for that they had joyned themſelves with the reſt of the people during the time of the Sedition. Beſides that, *Archelaus* had the Tower of Straton, Sebaſte, Joppe, and Jeruſalem. For Gaza, Gadara and Hippon were Cities of Greece, which *Cæſar* had diſmembred, and adjoyned to Syria. *Archelaus* had five hundred talents of yearly rent out of his Countrey. Thus was the Patrimony divided among *Herods* Sons. As for *Salome*, beſides that which her Brother had given her in his Will, which were the Cities of Jamnia, Azot, Phaſælis, and half a million of ſilver money, *Cæſar* granted her a Royal houſe in Aſcalon; ſo as ſhe received in the whole, ſixty talents of annual revenew, and had her houſe allotted her within the Dominion of *Archelaus*. All of *Herods* kindred received that which was bequeathed unto them by his Teſtament. Two of his daughters that were unmarried, were endowed by *Cæſar* with a quarter of a million of ſilver money which he gave them, beſide their fathers portion, and they were married to *Pheroras* Sons. Moreover, he gave *Herods* Sons, all which he had given him by the Teſtament, amounting to the ſum of one thouſand and five hundred talents, contenting himſelf only to receive ſome few movables, not ſo much for their value, as in remembrance of the King, who had given them.

Cæſar maketh Archelaus an Ethnarch, and beſtoweth one half of the Kingdom on Philip and Antipas.

Salome.

Herods two daughters that were Virgins married to Pheroras Sons.

CHAP. XIV.

Of the counterfeit Alexander.

The year of the world, 3966. after Christs Nativity, 4.

Hedio & Ruffinus, chap. 18. Alia, cap. 17.

The falſe Alexander.

AFter theſe things were in this ſort diſpoſed by *Cæſar*, a young man and a Jew born, brought up in the City of Sidon, by a certain Roman Libertine, intruded himſelf into *Herods* kindred, for that all thoſe that beheld him, reported he reſembled *Alexander*, *Herods* Son, who was ſlain by him; and by this means, he began to aſpire to the Kingdom: whereupon calling to him a Companion, who was his own Countreyman and a long beaten Courtier, and his Craftſmaſter, and fit to execute any dangerous or deſperate actions, he by his inſtructions feined himſelf to be that *Alexander*, *Herods* Son, who was delivered from death by the means of a certain friend, who had the charge to ſee him executed: who executing others in their ſteads, delivered both him and his Brother *Ariſtobulus*, and that they were both eſcaped in this manner. Being puffed up by theſe toys, he failed not to deceive other men; and as ſoon as he came to Creet, as many Jews ſoever as he fell in conference with, he perſwaded them no leſs, and getting much money at their hands, he ſailed into the Iſle of Melos, where he gathered a great ſum of money under pretext that he was of the Kings blood. And now hoping that he ſhould recover his Fathers Kingdom, and that he ſhould remunerate thoſe who were beneficial unto him, he haſted towards Rome, accompanied with his friends in great pomp. And being arrived at Puteol, he there alſo was entertained with no leſs favour by thoſe Jews whom he deceived by his colourable title; and divers others, who had been *Herods* friends and familiars came unto him, and entertained him as their King. The cauſe hereof was the natural diſpoſition of men, who take pleaſure in falſe reports, together with the report of his reſemblance. For they that had frequented very familiarly with *Alexander*, held it for a matter moſt aſſured, that he was the man and none other, and affirmed unto other upon their Oaths that it was he, ſo that this rumour at laſt came to Rome. And all the Jews that dwelt there came forth to meet him, ſaying, That it was Gods handy-work, that he was after that ſort preſerved beyond all mens expectation: and they greatly rejoyced in his Mother *Mariammes* behalf, from whom he was deſcended; and he was carried in a Litter thorow the ſtreets with all the apparel of a King, the charge whereof was defrayed by thoſe who were his friends. He was attended by a great multitude of men, and honoured with great applauſe, as it ordinarily falleth out at ſuch time as beyond all expectation any one is found to have been miraculouſly preſerved. When this news was brought to *Cæſars* ears, he gave ſmall credit thereunto, perſwading himſelf that it was a hard matter to deceive *Herod* in a cauſe of ſo great importance: notwithſtanding, conforming himſelf in ſome ſort to the opinions of men, he ſent a certain free-man of his called *Celadus*, who had very familiarly converſed with *Alexander* and *Ariſtobulus* during their infancie, giving him in charge to bring *Alexander* unto him, to the end he might ſee him; which he did, and was never the wiſer in diſcovering him. This notwithſtanding, *Cæſar* was not fully deceived. For, although he reſembled him ſomewhat, yet was he not ſo nearly like him, that he could deceive thoſe who narrowly obſerved him. For this counterfeit *Alexander* had hard hands, in that he had been accuſtomed to labour, which the true *Alexander* could not have in regard of his tender and delicate education: and contrariwiſe this man was of a rough skin and hard fleſh. *Cæſar* therefore diſcovering the treachery both of their counterfeit Scholar, and lying Maſter, and how they accorded in their confident juſtifications, he enquired of them what was become of *Ariſtobulus* who was ſecretly hidden with him, and for what cauſe he preſented not himſelf to enjoy the honour that appertained to thoſe, who were ſo Nobly deſcended? It was anſwered him, that he remained in the Iſle of Cyprus, for fear of dangers, to which they are expoſed who ſail by Sea, to the end that if any misfortune ſhould befall him, all *Mariammes* race ſhould not be extinguiſhed, but that at leaſtwiſe *Ariſtobulus* might be left alive. Whileſt he avowed theſe things, and the author of the Fable juſtified no leſs, *Cæſar* drawing the young man aſide, ſaid unto him: "My friend, if thou wilt not deceive me, thou ſhalt have this "recompence, that thou ſhalt not be puniſhed. Tell me therefore what thou art, and who "hath emboldned thee to practice this fraud: for this malice is ſo great that it ſurpaſſeth "thine age: Whereupon being unable to conceal the truth, he diſcovered the treachery to *Cæſar*, how and by whom it was contrived. At that time *Cæſar* being loath to falſifie his promiſe that he had paſt to this falſe *Alexander*, and ſeeing that in times paſt he had travelled with his hands, he cauſed him to be enrowled amongſt the number of his Saylers to row, and cauſed the other that induced him to this fraud, to be put to death, con-

The falſe Alexander cometh to Rome.

The falſe Alexander cannot deceive Cæſar.

The falſe Alexander is condemned to tugg at an Oar.

A contenting himself that the Inhabitants of Melos had lost their charges, which they had imployed upon this false *Alexander*, who had a shameful end, as it hath been heretofore declared.

The year of the world, 3966. after Christs Nativity, 4.

CHAP. XV.

Archelaus *is accused a new, and afterwards banished, and sent into Vienna.*

After that *Archelaus* had taken possession of that Sovereignty that was allotted him, he came into Judæa, where he deposed *Joazar* the Son of *Boethus* from the High Priesthood, accusing him to have favoured the Seditious, and established *Eleazar* his Brother in his place. After this he re-edified the Palace in Jericho, and sumptuously adorned it, drawing away the half of those waters which served the Borough of Neara: and conveying them thorow a field which he had planted with Palm trees; he builded a Borough in that place, which he named *Archelais*, and contrary to the Laws of his Countrey he married *Glaphyra Archelaus* Daughter, who had been his Brother *Alexanders* wife, by whom he also had divers children; notwithstanding, the Law of the Jews forbiddeth a man to marry his Brothers wife. Neither did *Eleazar* enjoy the Priesthood any long time: but during his lifetime, *Jesus* the Son of *Sias* was substituted in his place.

Hegesippus & Rufinus, chap. 19. al 18.

The Priesthood is taken from Joazar, and delivered to Eleazar, and from him to Josuah the Son of Sia.

Archelais builded.

The tenth yeer of *Archelaus* Government, the chiefest Governours among the Jews and Samaritanes, unable any longer to endure his cruelty and tyranny, accused him before *Cæsar*, and especially after they had understood that he had transgressed *Cæsars* command, who had charged him to behave himself graciously towards them. Which when *Cæsar* understood, he was sore displeased, and caused *Archelaus* Agent to be called before him, who was then at Rome, and sent for *Archelaus* also: and esteeming it too base an indignity for him to write unto him, Go (said he) unto him with all expedition, and bring him unto me without delay. He posting forward with all diligence, at length arrived in Judæa, where he found *Archelaus* banquetting with his friends, and having certified him of *Cæsars* pleasure, he incited him to hasten onward of his way. As soon as he came to Rome, after that *Cæsar* had heard certain news of his Accusers and his justification, he banished him, and confined him in the City of Vienna in France, and confiscated all his goods.

Archelaus banished and confined.

But before *Archelaus* was sent for to Rome, he reported unto his friends this dream which ensueth: Him thought that he saw ten ears full of wheat, and very ripe, which the oxen browzed upon, and as soon as he awoke, he conceived an opinion that his vision presaged some great matter. For which cause he sent for certain Sooth-sayers, who made it their profession to interpret Dreams. Now whilest they were debating one with another (for they differed for the most part in their exposition) a certain man called *Simon*, an Essean, having first of all obtained security and licence to speak, said that the vision pretended, that a great alteration should befal in *Archelaus* estate, to his utter disgrace. For the oxen signified afflictions, in respect that those kind of creatures do ordinarily travel; and as touching the change of estate, it was signified by this, in that the earth being laboured by the travel of the oxen, retained not the same estate: and as touching the ten ears of corn, they signified the like number of years. And therefore when as one Summer should be overpast, that then the time of *Archelaus* Sovereignty should be at an end. Thus interpreted he this Dream. And the fifth day after the vision thereof, *Archelaus* his Factor by *Cæsars* commandment came into Jewry to summon him to Rome. Some such like matter happened to *Glaphyra* his wife also, the daughter of King *Archelaus*: she (as we have said) married *Alexander Herods* Son, when she was a maid, and Brother to this *Archelaus*; who being slain by his Father, she was married the second time to *Juba* King of Mauritania: and he also being dead, she living with her Father in Cappadocia, was married to *Archelaus*, who put away *Mariamme* his wife for the love he bare unto *Glaphyra*. She living with *Archelaus*, was encountred with such a Dream: She thought that she saw *Alexander* fast by her, who cherishing and embracing her, checked her, saying, *Glaphyra*, Thou approvest the truth of that Proverb, which saith, Women have no loyalty. For having given me thy faith, and married with me at such time as thou wert a virgin, and born children by me, thou hast forgotten and neglected my love, thorow the desire thou hast had to be married the second time. Neither wast thou contented to have done me this wrong, but hast taken unto thee likewise a third Husband, lewdly and impudently intruding thy self into my family, and being married with *Archelaus*, thou art content to admit my Brother for thy Husband. This notwithstanding, I will not forget the love that I have born thee, but will deliver thee from him, who hath done thee this reproach, by retaining thee for mine own, as heretofore thou hast been. After that

Simon the Essean interpreteth Archelaus vision.

Glaphyras Dream.

The year of the World, 3973. after Christs Nativity, 11.

she had told this Vision to certain women that were her familiars, she died very shortly after. Which accident I have thought good to register in this place, in that I was to entreat of those Kings; and otherwise the matter seemeth to be a signal example, containing a most certain argument of the Immortality of Souls, and God's Providence. And if any one deem these things incredible, let him reserve his opinion to himself, and no ways contradict those, who by such events are incited to the study of vertue. Now when the Government of *Archelaus* was annexed to Syria, *Cyrenius* who had been Consul, was sent by *Cæsar* to tax Syria, and to dispose of *Archelaus* house.

Cyrenius Censor of Syria.

THE EIGHTEENTH BOOK
Of the
ANTIQUITIES of the JEWS:
Written by *Flavius Josephus.*

The Contents of the Chapters of the eighteenth Book.

1 Cyrenius *is sent by* Cæsar *into Syria and Judæa to tax the people.* Coponius *made Governour of Judæa.* Judas *the Galilean raiseth up new troubles.*
2 *What, and how many Sects there were among the Jews.*
3 *The Tetrarchs* Herod *and* Philip *build Cities in the honour of* Cæsar.
4 *The Sedition of the Jews against* Pontius Pilate.
5 *That which befel the Jews that were dwelling at Rome in* Pilates *time.*
6 *Of* Vitellius *his arrival in Jerusalem, and how he received commission from* Tiberius Cæsar *to make War against* Aretas, *after he had received Hostages of* Arrabanus.
7 Herod *the Tetrarchs War against King* Aretas, *and his overthrow.*
8 Agrippas *voyage to* Tiberius, *where he is accused and shut in prison. He is delivered after* Tiberius *death, by* Caius *his Successour.*
9 *How* Herod *the Tetrarch was banished.*
10 *The Sedition of the Jews and Greeks at* Alexandria.
11 Caius *sendeth* Petronius *into Judæa to make war against the Jews, if so be they refused to receive his Statue.*
12 *That which hapned the Jews that were at Babylon, & of the two Brethren* Asinæus *&* Anilæus.

CHAP. I.

Cyrenius *is sent by* Cæsar *into Syria.*

Hedio & Russinus, chap. 1. Cyrenius is sent by Cæsar into Syria to execute Justice in that place. Coponius Præfect of Judæa.

Cyrenius the Roman Senator having executed all degrees, offices, and dignities, until such time as he obtained the Consulship (a man of great reckoning and estimation) was sent into Syria by *Cæsars* direction, to do justice among the people, and to sess and tax each mans goods: with him was sent *Coponius* a Captain of a Company of Horsmen, who was appointed to have the Commandment of all Jewry. *Cyrenius* therefore came into Judæa, which was already annexed unto Syria, to tax the goods of the Inhabitants thereof, and to confiscate *Archelaus* substance. And although at the first the Jews thought but hard of this description, yet notwithstanding without contradiction they submitted themselves, being perswaded thereunto by the counsel of the High Priest *Joazar* the Son of *Boethus*, by whose advice they suffered themselves to be taxed without contradiction. But after this there arose a certain Jew called *Judas* the Gaulanite, born in the Town of Gamala, who having a certain man called *Sadoc* the Pharisee, confederate with him, laboured to stir up the people to rebellion: alleadging that the description was no other thing, but a confession of their servitude, exhorting all the Nation to maintain their liberty, and putting them in hope that they thereby should happily establish their estates, and enjoy their goods with security: and besides this, obtain both

the taxation of the people of the Jews.

Alias, chap 3.

honour

A honour and glory in profecution of ſuch an enterprize. Moreover, that God would not afford them a more aſſured way to ſettle their fortunes, than by this means, namely if they would employ themſelves in the execution of their deſigns, and if having conceived in their minds haughty and noble attempts, they forbore not to finiſh the ſame, notwithſtanding the execution coſt them their lives. Theſe ſpeeches of theirs were entertained by the people with great pleaſure, and by the ſame they were the more confirmed and heartned to rebellion. So that there was no kind of evil which theſe men ſet not abroach; yea, the whole Nation was repleniſhed with ſuch miſeries, that it was impoſſible to recount them: for the Wars therein continued with ſuch fury, that it was impoſſible to reſtrain the violence thereof; ſo that they neither ſpared friends, nor reſpected enemies, but were wholly given over to the ſpoil. There reigned nothing but robberies and murthers of Noble perſonages, who entertained one another under pretence to eſtabliſh the eſtate of the Commonweal, but in B effect for their private profit ſake, whereby the Cities were repleniſhed with ſeditions and murthers, in which the Inhabitants ſlaughtered one another, after a ſtrange manner of fury, and deſire they had not to ſpare any that was of their contrary faction. They were afflicted with forein enemies and famine; yet none of theſe could pacifie their fury, but that they furiouſly razed Cities, ſhed innocent blood, till at length the horrible miſchief took ſuch a head, that they conſumed the Temple of God, and burned all the beautiful buildings. So dangerous a thing it is to change the cuſtoms and manners of a Countrey. For *Judas* and *Sadoc* having introduced and raiſed a fourth Sect, and tying the Sectaries to their command, filled the whole Common-weal for the preſent with many troubles, and produced the roots C of theſe miſchiefs, which afterwards branched abroad from this unaccuſtomed Sect. For which cauſe I think it not amiſs to diſcourſe briefly of theſe Sectaries opinions, whereby ſo many evils have fallen upon our Nation.

The year of the world, 39 3. after Chriſts nativity, 11.

Slaughters, theefts, ſeditions and famine in Judæa.

The Temple of Jeruſalem burnt.

Judas and Sadoc the Authors of the fourth Sect.

CHAP. II.

How many, and what Sects there were among the Jews.

D THere were three Sects among the Jews of long continuance and antiquity: that of the Eſſeans; that of the Sadduces; and that of thoſe who were called Phariſees. Of theſe have we ſpoken in our ſecond Book, of the Wars of the Jews; and yet now I think it not amiſs to ſpeak ſomewhat of them in this place alſo. The Phariſees uſe a very auſtere and ſtrict kind of life, and addict not themſelves to any delicacie, but diligently follow that which their reaſon induceth them unto. They honour their elders, neither dare they reply, or reproach them for their admonitions. They attribute all things unto fate, and yet they take not an aſſent of will from man; ſuppoſing that God tempereth all things in ſuch ſort, that by his ordinance and mans will all things are performed good or evil. They believe alſo that the Souls of men are immortal; and that under the earth they receive judgment of honour or diſgrace, according as they have addicted themſelves to vertue or vice in their life times: the one to live in perpetual priſon, the other to riſe a-E gain very ſhortly. For which cauſe they are in great eſtimation among the people; and all that which appertaineth to the ſervice of God, whether they be prayers or ſacrifices, all things are done according as they give direction. So ample a teſtimony yeeld the Cities of their wiſdom, temperance and honeſt life. But the Sadduces are of that opinion, that the Souls of men periſh with their bodies. They obſerve no other thing but that which is in the Law, and hold it a vertue to diſpute with their Maſters, as touching the decrees of their Sect. Their opinion is entertained by very few, yet ſuch, who for the moſt part are men of the beſt reckoning; yet intermeddle they not in any caſe with any affairs: and when they are advanced to any honours, either with their own good liking, or with conſtraint; they are enforced to allow of that which the Phariſees ſhall propoſe, otherwiſe the common people will F not endure them. The Eſſeans attribute unto God the Government and diſpoſition of all things. They ſay that the Souls of men are immortal, and all the uttermoſt of their indeavour and delight is to maintain juſtice and equity. They ſend their offerings unto the Temple, yet ſacrifice they not with other men, by reaſon they uſe more ſacred and different Ceremonies: for which cauſe they are ſecluded out of the common Temple, and ſacrifice apart. Otherwiſe, they are men of moſt reconciled behaviour, and ſuch as are wholly addicted to trimming and labouring their fields. They have one cuſtome which is worthy admiration, and ſuch a one as is not to be found amongſt any other, either Greeks or Barbarians, that make any reckoning of vertue, which they have not practiſed for a little while, but even from

Hedio & Ruffinus, c. 11. l. 5.

Three Sects of whom mention is made in the ſecond Book of the Wars of the Jews.

The Phariſees Doctrine.

The Sadduces opinion.

The Eſſeans opinion.

The Eſſeans life and manners.

from all antiquity; which is, that they poſſeſs their goods in common: neither doth the richeſt amongſt them make more uſe of his poſſeſſions than he that hath leaſt of all. They are at leaſt four thouſand in number, who have neither wives nor ſlaves; ſuppoſing that women are the occaſion of injuſtice, and that ſlaves do ariſe by mutinies: and living apart by themſelves, they ſerve one another; and chuſe out certain upright men among the Prieſts to gather the fruits and revenews of the Lands, to the end they may be ſuſtained and nouriſhed thereby: In a word, they follow the ſame courſe of life that they do, who are called Pliſti among the Danes. The fourth Sect was founded by *Judas* of Galilee, which accordeth altogether and in all things with the Phariſees, but that they are extremely zealous of their liberty, acknowledging but one only God, Lord and Maſter of all things, and had rather both themſelves with their deareſt children and kinsfolk endure the moſt grievous and bitter torments that may be imagined, than call any mortal man their Lord. Of which conſtancie of theirs I forbear to diſcourſe any further at this time, for that it is ſufficiently known unto divers, who have been eye-witneſſes thereof: neither fear I leſt any one ſhould ſuppoſe thoſe things to be incredible, which I have ſaid of them; but contrariwiſe that I have ſpoken leſs than they themſelves make evident in contemning their grievous tortures and puniſhments; which courage and magnanimity of theirs increaſed very mightily amongſt our Nation, being kindled by the moſt hainous injuries which were offered us by *Geſſius Florus* our Governour, by which means at length it came to paſs that they revolted and rebelled againſt the people of Rome. Thus much as touching the Sects among the Jews.

The year of the world, 3973. after Chriſts Nativity, 11.

Pliſti among the Danes.

Judas Galilæus the author of the fourth Sect.

Geſſius Florus injuries.

CHAP. III.

The Tetrarchs Herod *and* Philip *build Cities in honour of* Cæſar.

After that *Cyrenius* had confiſcated *Archelaus* goods, and finiſhed the valuation of every mans eſtate (which happened 37 years after *Antonies* overthrow by *Cæſar* in the Actian Battel) he depoſed *Joazar* from the Prieſtly Dignity, by reaſon of that ſedition which the people ſtirred up againſt him, and eſtabliſhed *Ananus* the Son of *Seth* in his place. But *Herod* and *Philip* took each of them the poſſeſſion of their Tetrarchy, and diſpoſed of the affairs thereof. *Herod* incloſed Sephoris with a ſtrong wall, and made it the chiefeſt City and Ornament of Galilee: he fortified alſo another City called Bataramphtha, and named it Julias in honour of *Julia* the Emperour *Cæſars* wife. *Philip* repaired Paneada ſituated neer unto the ſourſe of Jordan, and called it Cæſarea: he repaired alſo the Borough of Bethſaida neer unto the Lake of Genazereth, and gave it the dignity of a City, both for the number of the Inhabitants, as for other pre-eminences, and called it Julia by *Cæſars* wives name. As for *Coponius* the Governour in Judæa, who (as we have ſaid) was ſent with *Cyrenius*, in his time there hapned that which followeth. At the Feaſt of unleavened bread, which we call Paſcha, the cuſtome was that the Prieſts opened the Temple gates about midnight: at which time certain Samaritans, who ſecretly entred into Jeruſalem, as ſoon as the Gates were open, ſpred mens bones amidſt the Porches, and over all the Temple: whereby it came to paſs, that the Prieſts began to keep a more diligent watch, than they had done before time.

Hedio & Ruffinus, chap.3.

Annaus the Son of Seth made High Prieſt in Joazars place. Alias, chap.6.

Sephoris chief City of Galilee.

Bataramphtha called Julias.

Paneas Bethſaida.

Mens bones ſcattered in the Temple.

The year of the World, 3974. after Chriſts Nativity, 12.

Hedio & Ruffinus, chap. 4.

The year of the world, 3975. after Chriſts Nativity, 13.

The year of the world, 3977. after Chriſts Nativity. 15.

The year of the world, 3978. after Chriſts Nativity, 16.

The year of the world. 3979. after Chriſts Nativity, 17.

Some little while after, *Coponius* returned to Rome, and *Marcus Ambivius* ſucceeded him in the Government. In his time *Salome* King *Herods* Siſter departing out of this life, bequeathed unto *Julia* the City of Jamnia and all the Lands and Countrey round about: ſhe gave her alſo Phaſælis ſituate in the Plain, and *Archelais* where there are divers Date trees, bearing moſt excellent fruit. After *Ambivius*, *Annius Ruphus* had the command, under whom died *Cæſar* the ſecond Roman Emperour, after he had reigned fifty ſeven years, ſix moneths and two days, and had *Antonius* his copartner in the Monarchy for the ſpace of fourteen years. He lived in the whole ſeventy ſeven years.

After *Cæſar* ſucceeded *Tiberius Nero* the Son of *Julia* his wife, who was the third Roman Emperour. He it was that ſent the fifth Governour inro Judæa, whoſe name was *Valerius Gratus*, who ſucceeded *Annius Rufus*. This *Gratus* depoſed *Ananus*, and appointed *Iſmael* the Son of *Fabius* High Prieſt: and after his deceaſe (for he lived but a little whiles after *Eleazar* the ſon of *Ananus* was made High Prieſt. A year after this, this *Eleazar* was alſo depoſed, and the Prieſthood was given to *Simon* the ſon of *Camithus*: who continuing in this dignity for a years ſpace and no longer, *Joſeph* called *Caiphas* who ſucceeded after him. After *Gratus* had behaved himſelf thus, he returned to Rome, after he had remained in Judæa for the ſpace of 11 years. After him came *Pontius Pilate*, and ſucceeded him in the Government.

But

A But *Herod* the Tetrarch being entertained into *Tiberius* friendship, builded a City in honour of his name, and called it Tiberias. He planted it in the fruitfullest part of Galilee, hard by the lake Genazareth, and neer unto the natural Baths in the Borough called Emmaus. This City was peopled by ſtrangers, who reſorted thither from all parts; and by divers, of the Countries of Galilee, ſome of which were conſtrained to inhabit the ſame. Some of thoſe likewiſe, who were in Authority repaired thither, and from all Countries there flocked many, who were not aſſuredly held for men of free condition; all which he enfranchiſed, and gave them great gifts, under that condition, that they ſhould not abandon the City. To ſome of them he gave houſes already builded, to otherſome Lands very apt to be tilled, knowing that the habitation of ſuch a place was contrary to the Laws and cuſtoms of his Countrey, and the Ordinances of the Jews; for that Tiberias was builded in a place full of Sepulchres: and our Law ſaith, he that converſeth in thoſe places, is held unclean and defiled for the ſpace of ſeven days.

The year of the world, 3979. after Christs Nativitie, 17.

The year of the World, 3990. after Christs Nativity, 28.

Tiberias builded.

B At that very time died *Phraates* King of Parthia, being traiterouſly ſlain by his Son *Phraataces*, for this cauſe. After that *Phraates* had gotten many lawful children, he took unto him an Italian woman to be his Concubine, called *Thermuſa*, whom with other preſents *Julius Ceſar* had ſent unto him. After he had begotten on her his Son *Phraataces*, he was ſo much beſotted with her beauty, that he took her to his wife, and held her in high eſtimation. She that might perſwade him unto all that whatſoever ſhe liſted, enforced her ſelf to the uttermoſt to make her Son King of Parthia: and ſeeing that ſhe might not attain thereunto, except ſhe had firſt found out the means to deliver her ſelf of *Phraates* lawful children, ſhe perſwaded him to ſend them hoſtages to Rome. In a word, they were preſently ſent away, becauſe *Phraates* in no ſort had the power to contradict *Thermuſas* will, and only *Phraataces* was brought up in the affairs of eſtate; who thinking the time too tedious and long, if he ſhould expect the Kingdom whileſt his father was dead, conſpired againſt him by the inſtigation and furtherance of his Mother, with whom (as it was thought) he committed inceſt. In effect, being equally attainted of thoſe two hainous crimes, both for the murther of his father, as his inceſt committed with his Mother, he was generally hated by his Subjects, who rebelled againſt him before ſuch time as he was ſetled in his Kingdom. By this means was his fortune overthrown, and he died. The Noble men among the Parthians, perceiving that it was impoſſible for them to maintain their Policie without a King, and that their King ought lineally to deſcend of the race of the Arſacians (becauſe by cuſtome they might not chuſe any out of another ſtock) and ſuppoſing that their ordinances had too much already been broken, and that it would redound to their great diſhonour if the Kingdom ſhould be continued in the hands of ſuch a man, who was deſcended from an Italian Concubine, they ſent Embaſſadours to require *Herod* to come and be their King, who otherwiſe was in hatred with all the people, and accuſed of extreme cruelty. In a word, he was an unſociable man, and extremely cholerick, notwithſtanding he were of the blood of the Arſacides: they therefore flocked about him, and killed him at a banquet made at a certain Sacrifice (for the cuſtome of the Parthians was, that every one bare his weapon) or as the common report was, that he was ſlain at ſuch time as he was a hunting. For this cauſe, they ſent Embaſſadors to Rome, requiring that one of thoſe that were Hoſtages there might be their King, and one *Vonones* was ſent unto them, who was preferred above all his Brethren. For he ſeemed to be capable of that high Degree of honour, as to command two of the greateſt Sovereignties that were under the Sun; the one of his own Nation, the other of a forein Dominion. But the Barbarians, who are by nature mutable, and moſt impatient of indignity, ſhortly after repented themſelves: for they diſdained to execute the command of a ſlave (for ſo called they a Pledg) ſaying, that the Parthians had not a King given them by right of War, but that which was the moſt outrage that might befal them, by injury offered them in the time of peace. For which cauſe they ſpeedily ſent for *Artabanus* King of Media, who was of the race of the Arſacides. To this requeſt of theirs he willingly condeſcended, and came unto them with his Army. And *Vonones* marched forward to make head againſt him. At the firſt encountry, although the common ſort among the Parthians favoured *Artabanus*; yet he was overcome and fled to the mountains of Media. But not long after, having aſſembled a greater Army, he once more ſet upon *Vonones* and diſcomfited him, at which time *Vonones* retired himſelf with ſome Horſmen of his into Seleucia. But *Artabanus* having made a great ſlaughter of thoſe that fled, and wholly abaſhed the minds of the Barbarians, he retired himſelf to the City of Cteſiphon, with thoſe people that accompanied him, and was afterwards made King of Parthia. *Vonones* arrived in Armenia, and at the firſt ſought to make himſelf King over that Nation, ſending to this effect certain Embaſſadors to Rome: but *Tiberius* repulſed his ſuit

Phraates King of the Parthians ſlain by the treaſon of Phraataces his Son. Thermuſa Phraataces Mother.

Phraataces ſlain.

Herod ſent for by the Parthians, and ſlain in hunting.

Vonones King of the Parthians put to flight by Artabanuss

The year of the world, 3990. *after Christs Nativity*, 28.

suit in respect of his cowardice, but the rather for that *Artabanus* by an expres Embassage had threatned him with War. For they of the greatest power among the Armenians (who are those that dwell about the flood Niphates) maintained *Artabanus* title; and *Vonones*, destitute of all hope to obtain the Kingdom, yeelded himself to *Syllanus*, who was Governor of Syria, and in regard that he had been brought up at Rome, he was kept in Syria: and *Artabanus* gave Armenia to *Orodes* one of his Sons. *Antiochus* King of the Comagenes died also at that time, and there fell a debate betwixt the Commons and the Nobility; so that both parties sent their Embassadors to Rome. The Nobles required that the form of their Government might be changed into divers Signories; and the people requested that they might be honoured by a King, as they had been accustomed. The Senate decreed that *Germanicus* should be sent to settle the affairs of the East, fortune thereby presenting him with the occasion of his ruine. For, at such time as he arrived in the East, and orderly disposed all things he was poysoned by *Piso*: whereof he died, as is declared in another place.

Vonones submits to Syllanus Governour of Syria.
Orodes King of Armenia.
Antiochus King of Comagena.
Germanicus poysoned by Pisos means.

CHAP. IV.

The Rebellion of the Jews against Pontius Pilate.

Hedio & Ruffinus, cap. 6. al. chap. 8.

Pilate Governour of Judæa led his Army from Cæsarea to Jerusalem, where he wintered them with an intent to bring in *Cæsars* Statues, and Standards into the City, in contempt of our Law, which forbiddeth us to make images. For which cause, those Governours that were before him, were wont to make their entries into the City without such Pictures or Paintings. *Pilate* was the first, who unawares and by night entred Jerusalem, bringing with him his Images. Which when the people understood, in great multitudes they resorted to Cæsarea, beseeching him for many dayes that he would transport those images into some other place. But when as *Pilate* denied them to perform their request, because the matter would redound to *Cæsars* dishonour, and the Jews also ceased not to sollicite him; some six days after commanding his Souldiers to lie in ambush in a readiness, he sate him down in the Tribunal within the Hippodrom, making use of the opportunity of the place, for that it was most fit for a stratagem. There being urged once more about the same business, he gave a sign to his Souldiers to beset them, threatning them with death except they would presently give over their suit, and repair every one of them with all speed to their own houses. But they prostrating themselves upon the earth, and offering their naked throats, told him that they rather desired to die, than to see their Laws violated, which were with so great judgment and reason proposed unto them. *Pilate* amazed at the confidence they shewed in the conservation of their Laws, suddenly caused *Cæsars* images to be transported out of Jerusalem into Cæsarea, and out of the sacred Treasury he made certain conduits of water, that had their fountain heads more than two hundred stades off. But the people took no pleasure in these conduits, and divers thousands of men assembled themselves exclaiming against *Pilate*, endeavouring thereby to make him give over his enterprize. Some of them also uttered divers injurious speeches against him, as it ordinarily falleth out amongst an unbridled multitude. But he caused them to be hemmed in by a great number of his Souldiers, attired in popular habit, as soon as they began to exclaim against him, gave a sign to his Souldiers: they, as it was before time commanded them, made use of their maces; and without distinction either of the persons or the offenders, fell on all those whom they had encompassed; and so unmercifully laid on them, who were naked and disarmed, that some of them were slain, othersome grievously hurt: and after this manner was the tumult and sedition appeased.

Hedio & Ruffinus, cap. 7. Alias, cap. 10.

Hedio & Ruffinus, chap. 6. al. chap. 9.

At that time was JESUS, a wise man, if it be lawful to call him a man. For he was the performer of divers admirable works, and the instructer of those who willingly entertain the truth: and he drew unto him divers Jews and Greeks to be his followers. This was CHRIST, who being accused by the Princes of our Nation before *Pilate*, and afterwards condemned to the Cross by him; yet did not those who followed him from the beginning, forbear to love him for the ignominy of his death. For he appeared alive to them the third day after, according as the divine Prophets had before testified the same, and divers other wonderful things of him: and from that time forward the race of the Christians, who have derived their name from him, hath never ceased.

At that time also there fell out another accident, which very sorely troubled the Jews, and in the Temple of Isis at Rome there were many shameful acts committed. But I will first of all recount the accident in the Temple of Isis: and then will I declare that which befell the Jews.

Pilate bringeth Cæsars Statues to Jerusalem, and upon the peoples instant motion transferreth them to Cæsarea.

The year of the World, 3997. *after Christs Nativity*, 35.

Pilate seeking to draw certain springs of water to Jerusalem, stirreth up a rebellion.

The year of the world, 3998. *after Christs Nativity*, 36.

Jesus Christ crucified by Pilate.

The year of the world, 3998. after Christs Nativity, 26.

A Jews. There was in Rome a Lady called *Paulina*, renowned both for the Nobility of her houſe, as alſo through her ſtudie and exereiſe in vertue. Beſides this, ſhe was very rich, and with her riches beautiful, and in her flouriſhing years; and notwithſtanding a very mirrour of chaſtity. She was married to a certain Noble man called *Saturnine*, that equall'd her in all thoſe her excellent perfections. A certain young man called *Decius Mundus*, one of the Knights of greateſt account at that time, fell in love with her. But ſhe was of that diſpoſition, that it was impoſſible for him to corrupt her by preſents: and the more ſhe refuſed thoſe infinite preſents which he ſent unto her, the more was *Mundus* heart inflamed with ardent affection; ſo that to enjoy her but one only night, he offered her two hundred thouſand drachmes, amounting in our Engliſh money to ſome ſix thouſand pound; yet for all this he could not overcome her. For which cauſe being unable to indure this his unfortunate love, he thought beſt to pine himſelf away for want of ſuſtenance, thereby to deliver himſelf
B from the tyranny of that paſſion, wherewith he was afflicted: Finally, that he confidently reſolved, he conſtantly put in execution. Now there was a certain freewoman that belonged to *Mundus* father, whoſe name was *Ida*, expert in all ſort of ſubtilties, who being ſore agrieved to behold the yong mans reſolution, whom ſhe ſaw wholly addicted to a deſperate death, ſhe addreſſed her ſelf unto him, and encouraged him with hope, promiſing him to bring him to *Paulinas* ſpeech, by the means of a certain bribe which ſhe intended to offer. He rejoycing very much at her motion, demanded what ſum ſhould ſerve her: who requiring nothing more than fifty thouſand drachmes to obtain *Paulina*; he furniſhed her preſently. When as by this means ſhe had quickned the young mans ſpirit, and received all that which
C ſhe demanded, ſhe ſhaped not the ſame courſe which others had kept that had the ſollicitation of the matter before, ſeeing ſhe ſaw that money would not tempt her; but knowing that ſhe was deeply devoted to the ſervice of *Iſis*, ſhe practiſed this ſubtil and unexpected policie. She addreſſed her ſelf to certain Prieſts of the Temple, and upon great hopes, and offer of greater preſents, and paying them down upon the preſent, twenty and five thouſand drachmes, and promiſing them as much more upon the performance of the bargain, ſhe diſcloſed unto them the paſſionate love which the young man bare unto *Paulina*, exhorting them to work ſo wiſely that he might enjoy her. They bewitched with this huge preſent they had, and hoped to receive, promiſed her to work the feat. Whereupon, the eldeſt among them reſorted to *Paulina*, and having free acceſs unto her preſence, he required that he
D might have conference with her in ſecret: which when he had obtained, he told her that he was ſent unto her by god *Anubis*, in that the god was ſurprized with her love, and deſired that ſhe would come unto him. *Paulina* took great pleaſure in this his diſcourſe, and told her familiars how ſhe had been honoured with the amorous ſollicitation of a god, and certified her husband how *Anubis* would banquet and lie with her. Whereunto he conſented, knowing how great his wives chaſtity was. She therefore repaired to the Temple; and after ſhe had ſupt, and the time was come wherein ſhe was uſually accuſtomed to lay her down to reſt, and the Gates were lockt up by the Prieſts that were therein, and the lights likewiſe were taken away; *Mundus*, who lay hid within, failed not to accoſt her: who thinking that it was god *Anubis* ſatisfied his deſires all the night long; and in the morning betimes before the Prieſts,
E who were privy to this treachery, were ſtirring, he retired himſelf: *Paulina* alſo early in the morning repaired to her husband, and certified him how *Anubis* had appeared unto her, and boaſting her ſelf among her familiars what conference he had uſed with her. But ſome of them believed her not, in regard of the manner of their entertainment; the reſt were altogether amazed, ſuppoſing thoſe things to be no ways incredible, at ſuch time as they bethought themſelves of the Ladies chaſtity. Some three days after this act was committed, *Mundus* meeting with *Paulina*, ſaid unto her: You have ſaved me two hundred thouſand drachmes, wherewith you might have augmented your treaſure, and this notwithſtanding, you have not failed to ſatisfie my requeſt: neither am I grieved that you have contemned me under the name of *Mundus*, ſince that undertaking *Anubis* name, I have accompli-
F ſhed my deſire, and this ſaid, he departed. But ſhe preſently amazed with the mans audacious impudence, tore her garments, and having told her husband of all this ſubtil circumvention, ſhe requeſted earneſtly his aſſiſtance, and that he would not forſake her in the proſecution of her revenge: who preſently certified the Emperour of each particular thereof. Now when *Tiberius* had diligently underſtood how all things had happened, by the inquiſition and examination of the Prieſts, he condemned them and *Ida*, who had been the inventer and comploter of this treaſon againſt *Paulina*, to be hanged: he pulled down the Temple alſo, and caſt *Anubis* Statue into Tyber, and baniſhed *Mundus*; ſuppoſing that he ought

Tiberius cauſeth Iſis Prieſts, and Ida to be hanged, and baniſhed Mundus.

The year of the World, 3998. before Christs Nativity, 38.

ought not to be more grievously punished, considering that the fault which was committed G by him, proceeded from extreme love: Behold here the insolence committed in the Temple of *Isis*, by the Priest that appertained to that Temple. Now I intend to declare that which hapned to the Jews that were at that time in Rome, according as heretofore I both purposed and promised.

CHAP. V.

Of that which befel the Jews that were at Rome in Pilates *time.*

Fulvia Saturnine sendeth gold and purple to be sent to the Temple in Jerusalem, they convert it to their own uses, which when Tiberius knew, he commanded all the Jews to be thrust out of Rome.

THere was a certain Jew, that having been accused for the breach of the Laws of his H Countrey, and fearing to be punished for the same, fled from thence, being without respect, a man of a most mischievous behaviour. He dwelling at that time in Rome, professed himself to be an expounder of *Moses* Law, and drawing to him three other no less reprobates than himself, he followed his ordinary profession. *Fulvia* a Lady of much honour became their Scholar, and had embraced the Religion of the Jews, whom they had perswaded to send certain purple and gold to the Temple of Jerusalem: which after they had received at her hands, they converted it to their own use, as before that time they had determined to do. *Tiberius*, who was informed hereof by *Saturnine* his familiar friend, and *Fulvias* husband, who had discovered the same unto him, commanded all Jews whatsoever to depart out of Rome. Of these the Consuls chose out and entouled to the number of four thousand men, whom they sent into Sardinia: and punished divers of them that I refused to bear arms, for fear they should transgress the Ordinances of their Countrey. So that by reason of the loose behaviour of four wicked persons, all those of our Nation were driven out of the City of Rome.

Neither was the Nation of the Samaritans exempt from this trouble: for a certain subtil companion, who sought by all the means he might to incroach upon the peoples favour, perswaded them to withdraw themselves with him to the mount Garizim (which they supposed to be the holiest amongst all their mountains) in which place, he avowed he would shew them the sacred Vessels buried in a certain place, where *Moses* had laid them: and at that time they being gathered together in arms, by his perswasion encamped themselves in a Borough called Tirathaba, where they entertained those that repaired thither to adjoyn themselves with them, to the end they might ascend the Mountain with the greater company. K But *Pilate* prevented them, and got up before them with his Horsmen and Footmen: who charging those that were assembled in the Borough, put them to flight; and slaying some, and putting the rest to flight, led away a great number of them prisoners with him. *Pilate* executed the chiefest Ring-leaders amongst them, and those also of greatest force amongst the fugitives. The tumult of these Jews being published abroad, and their misfortune made known, the Senate of Samaria addressed themselves to *Vitellius* who had been Consul, and who at that time governed Syria, before whom they accused *Pilate* for the murther of those whom he had slain, saying, that they assembled not in Tirathaba to rebel against the Romans, but to warrantize themselves against *Pilates* tyranny. Whereupon *Vitellius* sent *Mar-* L *cus* his friend, to take charge of Judæa, commanding *Pilate* to return to Rome, and to satisfie the Emperour of those things whereof the people had accused him. Hereupon *Pilate*, after he had sojourned ten years in Jewry, repaired to Rome, having no means to contradict that commandment that *Vitellius* had given him. But before he arrived there, *Tiberius* was departed and dead.

The Samaritanes assemble at Tirathaba to ascend the Mountain Garizim. Pilate chargeth and overcometh them, and putteth them to flight.

The year of the world, 3999. after Christs Nativity, 35.

Ioseph. lib. 18. cap. 11. Pilate accused before Vitellius, is sent to Rome. Eusebius & Rufinus, chap. 8. al. 12.

CHAP. VI.

Vitellius *cometh to Jerusalem.*

Vitellius cometh to Jerusalem, forgiveth the Jews their tribute, and committeth the charge of the High Priests Garments to them. The High Priest Vestments reserved in the Castle of Antonia.

AS soon as *Vitellius* came into Judæa, he went up to Jerusalem and celebrated there M the Feast of the Passeover, and after he had been magnificently entertained in that place, he forgave the Citizens all the tribute of those fruits which were sold. He delivered them also the Ornaments of the High Priests, with all the rest of the Priestly furniture within the Temple, committing the charge thereof unto the Priests, according as in times past they had the same. But at that time they were laid up in the Castle of Antonia for this cause which followeth: *Hircanus* the High Priest, the first of that name (for divers have been so called) having builded a tower neer unto the Temple, did for the most part make

make his residence therein, and there kept his vestments that were committed to his charge, the rather for that he only had the authority to put them on, and return them into their place at such time as he came down into the City, and put upon him his accustomed raiment. His Son and his Sons Son entertained the same custome, till such time as *Herod* being exalted to the Kingdom, and seeing this Tower to be strongly sited, builded the same most magnificently, and called it Antonia, in honour of *Antony* his great friend. And having found these Vestments in the place, he retained them with him, assuring himself, the people would attempt nothing against him. *Archelaus* his Son and Successor in the Kingdom, kept the same course that *Herod* had done. But after that the Romans had obtained the Sovereignty thereof, they kept the High Priests Ornaments in their hands, and reserved them in a place builded for the purpose, under the Seal of the Priests: and the Prefect of those that kept the sacred treasure, lighted the Lamp every day in that place. This every seventh day before the Feast, doth the Prefect deliver it into the High Priests hands, and after it was purified, he put it on to do Divine service, and the next day after the Feast he returneth it again to the same place where it was kept before: which custome was observed thrice every year in the time of a Fast. But *Vitellius* returned those Ornaments into the hands of the Priests, according to the antient orders, leaving them to be used at such time as need required, commanding the Prefect to trouble himself no more about the place where they should be kept. After he had done this favour to the Nation of the Jews, he deposed the High Priest *Joseph* sirnamed *Caiaphas*, and advanced *Jonathan* the Son of *Ananus* to that Dignity, and afterwards returned to Antioch.

The Year of the world, 3999. after Christs Nativity, 37.

Vitellius advanced Jonathan the Son of Ananus to the Priesthood, and degradeth Joseph sirnamed Caiphas.

At that time he received Letters from *Tiberius*, by which he commanded him to capitulate and conclude a friendship with *Artabanus* the King of the Parthians (whose hatred he suspected and feared, lest being seized of Armenia, he should work further displeasure to the State of Rome) willing him to assure the League by Hostages, and namely with *Artabanus* Son. After *Tiberius* had written these Letters above mentioned unto *Vitellius*, he perswaded the Kings of Iberia and Alania by great store of money, that with all expedition they should make war against *Artabanus*. But the Iberians would not be drawn thereunto, yet suffered they the Alanes to march thorow their Countrey, and opened them their gates of the Mount Caspius, to give them passage to invade *Artabanus*. Thus once more was Armenia conquered, and the Countrey of the Parthians was filled with war, whereby the chiefest among them were slain, and all their estate was spoiled and disordered. The Kings Son also was slain in those conflicts, with divers thousand of his men of war. Moreover, *Vitellius* having sent money to a certain Kinsman and friend of *Artabanus*, pretended to corrupt him to make *Artabanus* away. But *Artabanus* perceiving the plot that was intended against him, and seeing that he could not escape, because it was attempted by a great number of the best accounted Nobles within his Court, ceased to pass any further: and seeing himself most apparantly invironed, and thinking that under colour of friendship he was fraudulently betrayed, he thought it better to retire himself into the Provinces of the higher Countrey, and there to save himself, rather than to put himself in hazard, and resort unto them who had already betrayed and forsaken him. Arriving in that place, he assembled a great number of Souldiers of the Countries of Danes, and Swethians: and having fought against them who opposed themselves against him, he recovered his estate. When *Tiberius* had tidings hereof, he wrought the means to draw *Artabanus* into friendship with him: which when *Artabanus* had notice of, he willingly admitted; so that *Artabanus* and *Vitellius* met together neer Euphrates, and by the means of a Bridge that was builded upon the River, they debated the matter together; being each of them attended by their Guards. After that they had concluded the peace, *Herod* the Tetrarch feasted them in a very magnificent Pavilion, erected in the middest of the flood, not without his great cost. And not long after, *Vitellius* sent *Darius*, *Artabanus* Son in hostage to Rome, with divers presents; amongst which there was a man seven cubits high, a Jew born, who was named *Eleazar*, who was called a Giant by reason of his greatness. That done, *Vitellius* returned to Antioch, and *Artabanus* to Babylon. But *Herod* desirous to be the first that should advertise *Cæsar* of the receit of these Hostages, sent expres Messengers with Letters, by which he fully satisfied him of all that which had happened, omitting nothing for the Consul to certifie: so that after *Vitellius* Letters were brought unto him, and that *Cæsar* had already certified him of the true information that *Herod* had given him, *Vitellius* was sore troubled: and suspecting lest he had received a greater injury than the matter made shew for; he conceived in his heart a secret despight, which continued until such time as *Tiberius* was dead, and *Caius* obtained the Empire.

The Parthians lose Armenia.

Such things as happed betwixt Vitellius and Artabanus.

Artabanus restored to his Kingdom by the Danes and Swethians.

A League betwixt Vitellius and Artabanus.

Herods Banquet in the midst of Euphrates.

Artabanus sendeth Tiberius his Son in Hostage, and a Jew seven cubits high.

Herod advertiseth the Emperour of all things, before Vitellius Letters came to his hands.

The year of the World, 3999. after Christs Nativity, 37.

At that time also died *Philip*, *Herods* Brother, in the twentieth year of *Tiberius* reign, after G he had reigned himself for the space of seven and thirty years, in Trachonitis, Gaulonitis, and Bathanæa. During all the time of his Government, he behaved himself very peaceably, and far from business. For he made his ordinary abode within his own Dominion. He walked being accompanied with a small number of his chosen servants, and had that seat carried after him wherein he was accustomed to sit and do justice: and therein sate he, to the end that if any one presented himself, and required his assistance, he might without delay do him right. For upon the first motion, the seat was placed in that part wherein the plaintiff met him; and being seated therein, he examined the cause, punishing those that were guilty, and absolving the innocent. He died in Juliade, and was buried in the Sepulchre which he himself had caused to be built, and his obsequies were performed with great so- H lemnity and majesty. And for that he left no heirs males behind him, *Tiberius* seized his estate, which he annexed to the Government of Syria, ordaining that the tributes that were gathered in his Tetrarchy, should be kept within the bounds of the same Region.

Hedio & Russinus chap. 9. al. chap. 13.

The year of the world, 4000. after Christs Nativity, 38.

CHAP. VII.

The War of Herod *the Tetrarch, against King* Aretas, *and his overthrow.*

Herod the Tetrarch putteth away Aretas daughter, and marrieth Herodias his Brother Herods wife.

MEan while, *Aretas* King of Arabia Petræa, and *Herod* fell at strife, the one with the other, for this cause that ensueth: *Herod* the Tetrarch married *Aretas* Daughter, I with whom he had lived married a very long time. Afterwards taking his journey towards Rome, he lodged with *Herod* his half Brother by the Fathers side (for *Herod* was the Son of *Simons* Daughter, which *Simon* was the High Priest) and there being surprized with the love of *Herodias* his Brothers wife, which was the Daughter of *Aristobulus* their Brother, and sister to the Great *Agrippa*, he was so bold as to offer her some speech of marriage: which when she had accepted, the accords were made between them, that at such time as he should return from Rome, he should displace her, and lead her away with him, with conditions that he would banish *Aretas* Daughter far from him. After he had ratified those covenants, he made his voyage to Rome, from whence he no sooner returned and performed that for which he went, but his wife (who had some privy notice of

Herods wife returned into her own Countrey.

the conventions which were made betwixt him and *Herodias*) before he suspected that she knew thereof, required him to send her to the Castle of Macheron, which was the frontier Town betwixt *Herods* and *Aretas* Countries, without certifying him any ways of her intent. *Herod* without suspect easily condescended unto her request, thinking she was ignorant of his drift: but she long before that time had taken order with the Governour of Macheron (which at that time was under her fathers Government) to prepare all things for her journey, where being arrived, she speedily posted into Arabia, under the Convoy of those Governours, who received and conducted her the one after the other. As soon as she arrived in her fathers Court, she incontinently certified him of *Herods* resolution, whence arose the beginning of this discord betwixt them. As soon therefore they had both of them assembled their Armies upon the confines of the Countrey of Gamalite, they fought together under the conduct of the two Generals, to whom they had committed their Armies. In this Battel *Herods* Army was wholly discomfited through the treason that was complotted against him by certain banished men of *Philips* Tetrarchy, which were in pay with *Herod*. *Tiberius* was certified of all this by those Letters which *Herod* had written unto him: and being sore displeased with *Aretas* for his proud attempt, he commanded *Vitellius* to make war against him, willing him that if he could take him alive, he should send him bound unto him; but if dead, he should send him his head. Such was the Commission that *Tiberius* sent to the Governour of Syria.

Herods Army discomfited by the Arabians.

Tiberius commandeth Vitellius to make war against Aretas.

Divers Jews were of the opinion, that *Herods* Army was overthrown by the just vengeance of God, who punished him most justly, because of the execution which he caused to be done on *John* sirnamed *Baptist*: For he had done this man to death, who was replenished with all vertue, and who exhorted the Jews to addict themselves thereto, and to execute justice towards men, and piety towards God: exhorting them to be baptized, and telling them that Baptism should at that time be agreeable unto God, if they should renounce not only their sins, but if to the purity of their bodies they should annex the cleanness of their Souls repurified by justice. And whereas it came to pass that divers flocked and followed him to hear his Doctrine, *Herod* feared lest his Subjects allured by his Doctrine and perswasions should

Hedio & Russinus, cap. 10. a. l. 4.

A should be drawn to revolt. For it seemed that they would subscribe in all things to his advice; he therefore thought it better to prevent a mischief by putting him to death, than to expect some sudden commotion, which he might afterwards repent. Upon this suspicion *Herod* caused him to be bound, and sent to the Castle of Macheron, whereof we have spoken heretofore, and there was he put to death. The Jews were of opinion, that in revenge of this so grievous a sin, *Herods* Army, against whom God was displeased, had been subject to their utter ruine and overthrow. But *Vitellius* being addressed to make War against *Aretas*, gathered together two Legions, and all those Horse or Foot that he could assemble amongst those Kings, who were the Romans allies, and marching towards Petra he stayed at Ptolemais, because he pretended to pass by Judæa. Which when the principal Nobles amongst the Jews had notice of, they went out to meet him, beseeching him that he would not pass thorow their Countrey, because it was a custom amongst them not to see any Images born, such as he had of divers colours in his Army. Whereunto he condescended, and having changed his purpose, he caused his Army to march thorow the great Plain: as for himself he came to Jerusalem accompanied with *Herod* the Tetrarch and his friends, to offer sacrifie to God upon the next Festival day, where he was most magnificently received by all the people of the Jews. There sojourned he for the space of three days, during which time he deposed *Jonathan* from the High Priesthood, and invested *Theophilus* his Brother. The fourth day Letters came unto him that advertised him of *Tiberius* death, for which cause he commanded the Oath of fidelity should be ministred to the people, in the new Emperour *Caius* behalf. He called back his Army also, and sent them to their wintering garrison, B because it was not lawful for him to prosecute the War, by reason the Sovereign estate was fallen unto *Caius*. C

The year of the World, 4000. after Christs Nativity, 38.

John Baptist slain by Herod. He is & Ruffinus, chap 11.

Vitellius leadeth his Army against the King of Arabia.

The year of the world, 4001. after Christs Nativity, 39.

Vitellius repaireth to Jerusalem, and displaceth Jonathan, and preferreth his Brother.

Caius Caligula succeedeth after Tiberius.

It is said, that *Aretas* hearing news of *Vitellius* expedition or voyage, and after he had taken counsel of the Augurs, said, that the Army should not find engines to pierce as far as Petra, because the Chieftain thereof, or he that had the command of the expedition, or he that obeyed his ordinance in conducting the same, or he against whom the Army was conducted should die. *Vitellius* therefore retired himself to Antioch. A year before the death of *Tiberius*, *Agrippa*, *Aristobulus* Son came to Rome, to entreat with the Emperour about certain affairs, according to the power which he should obtain at his hands. But before I speak any thing hereof, I will relate *Herods* progeny, both for that it is pertinent to this present narration, as also that the greatness of Gods providence may appear, to the end that a man may know, that neither the number of children, nor any other humane force whatsoever it be, can be available without the fear of God; considering that within the space of one hundred years, or somewhat less, it so fell out, that all *Herods* line, which was very populous and fruitful, was extinguished, a very few excepted. Whereby we are given to understand, what the misery of mankind is, and learn to moderate our own selves. It is also expedient to speak something of *Agrippa*, who amongst all other deserveth admiration, in that being a man wholly drowned in obscurity, and base in birth, he was exalted to such greatness, as no one of those that knew him would ever have thought his fortune should have such success and mightiness. And although heretofore I have spoken somewhat of this matter, yet it is requisite that I speak something more expressly thereof in this place. *Herod* the Great had two Daughters born by *Mariamme*, *Hircanus* daughter. The one of them which was called *Salampso*, was married by *Herod* to *Phasælus* the Son of *Phasælus*, who was *Herods* Brother. The other called *Cypros* was espoused to *Antipater* her Cozen, who was *Salomes* Son, who was *Herods* Sister. *Phasælus* had five children by *Salampso*: three Sons, *Antipater*, *Herod*, and *Alexander*; and two daughters, *Alexandra* and *Cypros*, whom *Agrippa* the Son of *Aristobulus* married; and *Alexandra* was married to *Timæus* of Cyprus, who was a man of great Dignity, and with whom she died without issue. *Cypros* had by *Agrippa* her husband two Sons, and three daughters: *Bernice*, *Mariamme*, and *Drusilla*: their two Sons were called *Agrippa* and *Drusus*. *Drusus* died very young: but *Agrippa* was brought up by his Grandfather amongst his other Brethren, *Herod*, *Aristobulus*, and *Bernice*. These were *Herods* children, Son unto him who was sirnamed the Great: *Bernice* was *Costobarus* Daughter, begotten on *Salome*, *Herods* Sister: *Aristobulus* died leaving his children under age, under his fathers charge with *Alexander* his Brother, as we have already recounted. These attaining their full age were in this sort married: *Herod* Brother to *Agrippa* was matched with *Mariamme*, *Olympias* daughter, who was *Herod* the Great his daughter, and of *Joseph*, *Herods* Brother: by her he had his Son *Aristobulus*: *Aristobulus*, *Agrippas* third Brother married *Jotape* the daughter of *Sampsigeram* King of the Emesenians. They had a daughter which in like sort was called *Jotape*, which was dear-

Aretas gathereth by Auguries, that it was impossible for the Army to come to Petra.

Herods Progeny.

The year of the world, 4001. after Christs Nativity, 39.

These were the children begotten by *Herods* three Sons. But *Herodias* their sister married *Herod*, the Son of *Herod* the Great, whom he begot on *Mariamme* the Daughter of *Simon* the High Priest, by whom *Salome* was begotten. After her birth, *Herodias* in contempt of the Laws of the Countrey, married her self with *Herod* her Husbands Brother begotten of the same father, being separated from him during his life-time, who was Tetrarch of Galilee. His Daughter *Salome* was married to *Philip* the Tetrarch of Trachonitis *Herods* Son: who dying without children, *Aristobulus* married her, who was *Herods* Son and *Agrippas* Brother. They had three Sons, *Herod*, *Agrippa*, and *Aristobulus*. See here the Posterity of *Phaselus* and *Salampson*. *Antipater* by *Cypros* had a daughter that in like sort was called *Cypros*, which was married to *Alexas Selcius*, the Son of *Alexas*, of whom he begat a Daughter called likewise *Cypros*. As for *Herod* and *Alexander*, who (as I said) were *Antipaters* Brothers, they died without issue. *Alexander*, *Herods* Son, who was slain by his father, begat *Alexander* and *Tigranes* on the Daughter of *Archelaus* King of Cappadocia. *Tigranes* being King of Armenia died without issue, after he had been accused at Rome. *Alexander* had a Son called *Tigranes*, after his Brothers name, who was sent by *Nero* to reign in Armenia, who had a Son called *Alexander*, who married *Jotape* the Daughter of *Antiochus* King of Comagena. This *Alexander* by *Vespasian* was elected King in Lesis a City of Cilicia. As soon as *Alexanders* Posterity began to multiply, they fell from their Countrey Religion, to follow the Customs of the Greeks. All the rest of King *Herods* Daughters died without issue. Having after this manner reckoned up *Herods* Posterity, which continued until such time as *Agrippa* the Great began to reign; it remaineth at this time to declare what adventures befel this *Agrippa*, and how he escaping his dangers, obtained at last so great power and dignity.

Medio & Ruffinus, chap. 12. al. chap. 15. Agrippa from obscurity obtained great dignity and power.

CHAP. VIII.

Agrippas *voyage to* Tiberius, *where he is accused and shut in prison, and is delivered after* Tiberius *death, by* Caius *his Successour.*

Agrippa living at Rome, through his lavish liberality groweth into necessity.

SOme little time before the death of King *Herod*, *Agrippa* conversing at Rome, grew into great familiarity and acquaintance with *Drusus*, *Tiberius* the Emperors Son, and was beloved by *Antonia* the wife of *Drusus* the elder, by the means of his Mother *Bernice*, whom *Antonia* held in great estimation, and to whom she had recommended her Son. And whereas by nature he was of a liberal and high spirit, as long as his Mother lived, he would not discover his intent, lest he should provoke her displeasure against him. But incontinently after *Bernice* was dead; and he became Lord of himself, partly by his daily and bountiful entertainment and living, partly by his immoderate liberalities, but especially by his lavish prodigality towards *Cæsars* freemen, whose favour he hunted after; he was brought into extream poverty; and could no more live at Rome; the rather for that *Tiberius* having lost his Son, forbad his friends to come into his sight, for fear lest their presence should refresh and increase the sorrow he conceived for the loss of his Son. For these causes he returned back into Judæa, having but badly ordered his estate, spent his money; and left himself no means to satisfie his importunate and many Creditors. For which cause incertain how to dispose himself, and ashamed of his present estate, he withdrew himself into a Castle called Malatha in Idumæa, bethinking himself after some sort to cut off his miserable days. Which purpose of his, when *Cypros* his wife perceived, she endeavoured by all means to prevent his resolution: she wrote also to his Sister *Herodias*, who was married to *Herod* the Tetrarch, certifying her both what *Agrippa* had decreed, as also by what necessity he was enforced thereunto: and she exhorted her, that in regard of affinity she would assist him, and imitate her in this, who, as much as in her lay, relieved his misery; although her fortunes were far weaker than hers. Being therefore sent for by his Sister and wife, he was commanded to dwell in Tiberias, and had a certain sum of money assigned him for his maintenance, and for his greater honour was appointed Magistrate of that City. Yet did not *Herod* continue long time in that mind, although by the means he had given him, he had not satisfied his Kinsmans necessities. For being in the City of Tyre in a certain company, where he drank immoderately, *Agrippa* esteemed it for an extreme injury; that *Herod* had upbraided him with his poverty, and hit him in the teeth, that he maintained him at his charge. For which cause he withdrew himself to *Flaccus*, who had been sometimes Consul at Rome, and for the present was President of Syria, with

Agrippa bethinketh himself how he might shorten his miserable life.

Cypros Agrippas wife certifieth Herodias his sister of his poverty, and requireth her assistance.

Agrippa dwelleth at Tiberias.

Herod taunteth Agrippa with his poverty.

A with whom at Rome he had fallen into familiarity, who entertained by him, lived with him, who long before that time had entertained *Aristobulus*; who though *Agrippas* Brother, yet was he his enemy; yet notwithstanding this dissention between them, *Flaccus* entertained them both with equal favour. But *Aristobulus* remitted nothing of his hatred he bare his Brother, neither ever rested he before he had drawn *Flaccus* into dislike with his Brother, upon this occasion: The Inhabitants of Damasco, contending with the Sidonians about their demains, and being to debate their cause before *Flaccus*; knowing what interest *Agrippa* had in him, they besought him that he would further their cause, promising him a great sum of Money: whereupon he addressed himself in what he could to further those of Damasco. But *Aristobulus*, who had an inkling of this conclusion and promise, ac-
B cused his Brother to *Flaccus*: and after inquisition was made, and he found guilty of the fact, *Agrippa* grew out of the Presidents favour, and falling again into extreme poverty, he came to Ptolemais; and for that he had no means of maintenance, he determined to sail into Italy. And for that he wanted money, he commanded *Marsyas* his free-man, that by all means whatsoever, he should seek to take up money upon interest. He spake unto *Protus* (who was *Agrippas* Mothers freeman, who by the Testament of his deceased Mistress was left unto *Antonias* protection) that upon his Masters bill and promise, he would lend him some money. But he alleadging that *Agrippa* before that time ought him money, extorted from *Marsyas* a bill of his hand for twenty thousand Attique drachmes, deducting out of that sum two thousand and five hundred, which *Marsyas* took for himself: which he might the more easily do, for that *Agrippa* could not otherwise chuse. Having therefore
C received this money, he went to Anthedon, where getting shipping he prepared himself for the journey.

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Agrippa retireth himself to Flaccus.

Aristobulus draweth Agrippa into Flaccus disfavour.

Agrippa by Marsyas means borroweth money of Protus.

But when *Herennius Capito*, who was Treasurer of Jamnia, understood of his being there, he sent his Souldiers unto him, to exact three hundred thousand silver drachmes at his hands, for which he stood indebted to *Cæsars* treasurer during his being at Rome, by which means he was enforced to stay. Whereupon he made a shew that he would obey their demand; but as soon as it was night, he caused the cables of the Ship to be cut, and cast off, and sailed to Alexandria: there requested he *Alexander Alabarca* to lend him two hundred thousand drachmes in silver. But he protested that he would trust him with nothing. But admiring *Cy-*
D *pros* his wives constant love toward her husband, and her many other vertues; he upon her promise accorded to do him a kindness: whereupon in present money he payed him five talents in Alexandria, and promised to deliver him the rest of the money at Puteol, fearing *Agrippas* unthriftiness. Thus *Cypros* having furnished her husband for his journey into Italy, returned her self and her children into Judæa by land. But *Agrippa*, as soon as he arrived at Puteol, wrote unto *Tiberius Cæsar*, who lived at Capreas, signifying unto him that he came to do his duty, beseeching him that he would grant him free and favourable access. *Tiberius* with all expedition returned him a very kind answer, certifying him that he would be very glad to see him safely arrived in Capreas. In a word, as soon as he was arrived, *Cæsar* expressed and made it known, that his affection was answerable to his Letters, and both
E embraced him and lodged him. The next day *Cæsar* received Letters from *Herennius Capito*, who advertised him that *Agrippa* ought three hundred thousand drachmes of silver, which he borrowed and paid not at the time prefixed, and that at such time as the appointed time of payment was come, he was fled out of the Countrey, and place of his procuration, and by this occasion had deprived him of the means to constrain him to make satisfaction. When *Cæsar* had read these Letters, he was sore displeased, and commanded those of his chamber, that they should not admit *Agrippa* to his presence, until such time as he had discharged that debt.

Agrippa whilest Herennius Capito extorteth money at his hands, flieth to Alexandria by night.

Agrippa borroweth money at Alexandria.

Agrippa arriveth at Puteol, and is admitted to Cæsars presence.

But he, nothing dismaied at *Cæsars* displeasure, required *Antonia*, *Germanicus* and *Claudius* Mother, who was afterwards Emperour, to lend him the sum of three hundred thousand drachmes, to the end he might not lose *Cæsars* friendship. Who remembring her *Berenice*,
F *Agrippas* Mother, and with what familiarity they had conversed together, and how *Agrippa* likewise had been brought up with *Claudius* her Son, lent him that Money: Whereupon he paying the debt, without any contradiction enjoyed the Princes favour, and was so reconciled to *Cæsar*, that he committed his Nephew to *Agrippas* charge, commanding him to attend him always, whithersoever he went. Being by this benefit bound and tied to *Antonia*, he began to reverence her Nephew *Caius*, who was gracious in all mens eyes, and honored in memory of his Parents. At that time by chance there was one *Allius* a Samaritane, *Cæsars* free-man, of whom he borrowed ten hundred thousand drachmes of silver, and pay'd *Antonia*

Agrippa borroweth three hundred thousand drachmes of Antonia, Germanicus and Claudius Mother.

Caius commended to Agrippas charge.

Allius, Cæsars free man lendeth Agrippa money.

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her due, and kept the reſt the more honourably to attend and wait on *Caius*. By whom being entertained with moſt inward familiarity, it hapned one day that riding in the ſame Coach with him, *Agrippa* wiſht (for they two were alone) that *Tiberius* might ſhortly ſurrender the Kingdom and Empire unto *Caius*, who was each way more worthy than he. Theſe words of his were overheard by the Coachman called *Eutychus*, who was *Agrippas* freeman, who for the time ſpoke not a word thereof. But being afterwards accuſed for ſtealing *Agrippas* garment (as he indeed had done) and brought back again after he had fled away to *Piſo* (who was the Prefect of the City) he asked him why he fled: who anſwered, that he had certain ſecrets which he deſired to reveal unto *Cæſar*, that appertained to his profit and ſafety: for which cauſe he was ſent by him in bonds to Capreas. *Tiberius* according to his dilatory manner, wherein no King or Tyrant ever equalled him, held him priſoner. For neither did he preſently admit any Embaſſadors, neither ſent he ſucceſſors to thoſe, who were Governours, and Prefects of his Provinces, when the former were dead; and no leſs negligent was he in yeelding audience to his Priſoners. But when his friends at any time queſtioned with him, why he uſed theſe accuſtomed delays; he anſwered them, that he deferred the Embaſſadours after that ſort, for fear leſt if he ſhould ſuddenly diſpatch them, they ſhould inſtantly return with new, whereby it ſhould come to paſs, that he ſhould be continually troubled in entertaining and diſmiſſing them.

Hedio & Ruffinus, chap. 13. Eutychus Agrippas freeman bethinks him to accuſe Agrippa to the Emperor.

For what cauſe Tiberius changed not his Governors.

And as touching his offices, he left them in their hands, to whom he had committed them, in regard of his Subjects welfare. For naturally all Magiſtracie is ſubject to avarice: but in eſpecial ſtrangers induce thoſe, who exerciſe the ſame, to gather and ingroſs the more inſtantly, when as the time of their Authority is ſhort and of ſmall aſſurance; whereas if they ſhould continue in the ſame for a long time, in regard of the gain they had made, and the much profits they had raiſed, they would be afterwards leſs greedy to extort further. Now if he ſhould ſend others to ſucceed them on a ſudden, it were impoſſible for him to content them, notwithſtanding their many bribes: whereas in giving them time to fill their purſes, when they had gotten well, they would abate the furious deſire of lucre which they affected before. And to this purpoſe he told them an example of a poor man that was a Lazar, to whoſe wounds a great number of flies aſſembled themſelves, and covered the ſame: at ſight whereof, ſome by fortune arriving there, and having compaſſion of his miſery, and ſuppoſing that the cauſe why he repulſed them not, proceeded from his diſability, approached near to help him; but he required them to let him alone. Whereupon they demanding the cauſe wherefore he that was hurt refuſed to be delivered from ſo irkſome an evil, he anſwered them, for that they ſhould do him more wrong, if thoſe flies were driven away; for that being already full of blood, they prick me not (ſaid he) neither ſuck me ſo earneſtly, but give me ſome eaſe; whereas if new ſhould alight on my wound which were hungry, and ſhould ſeize my fleſh in that deſperate eſtate that I am, they would procure my death. For theſe cauſes he ſaid; that ſeeing his Subjects already conſumed by ſo many exactions, he thought it a good policie in him, and a better proviſion for them, not to ſend them new Governors continually, who might after the manner of flies ſuck them to the quick, eſpecially if to their innated covetouſneſs he ſhould annex the fear of their ſudden diſplacing. Now to approve that to be true which I have declared of *Tiberius* diſpoſition, this action of his may ſuffice to juſtifie me. For having been Emperour for the ſpace of twenty two years, all thoſe Governours which he ſent into Jewry were two, namely *Gratus*, and *Pilate* his Succeſſor; neither demeaned he himſelf otherwiſe towards the reſt of his Subjects of the Empire.

Why Cæſar would not give audience to his priſoner.

Agrippa ſollicieth Antonia to bring Eutychus to his anſwer.

Anton a very much honoured by Tiberius.

Antonia diſcovereth Sejanus Conſpiracie to Cæſar.

And as touching his Priſoners, the reaſon why he delayed ſo much to give them audience, was, to the end that they who had been condemned to death, ſhould not ſpeedily be delivered from thoſe torments, wherewith he threatned them, and which they had deſerved by their wickedneſs. For whilſt he kept them in that pain, their miſ-hap increaſed the more. For this cauſe *Eutychus* could not obtain audience at his hands, but was a long time detained priſoner. Afterwards in proceſs of time, *Tiberius* tranſported himſelf from Capreas to Tuſculanum, which was diſtant from Rome ſome hundred furlongs. There did *Agrippa* ſollicite *Antonia*, to cauſe *Eutychus* to be called to his anſwer, as touching the accuſation which he pretended againſt him. Now *Antonia* was in great favour with *Tiberius*, both in regard of the affinity that was between them (in that ſhe was *Druſus* wife, who was *Tiberius* Brother) as in reſpect of her modeſty. For ſhe being young continued in her widowhood, and would not marry with any other, notwithſtanding *Auguſtus* importuned her to wed; but lived always in honour without blame. Beſides that, ſhe had done *Tiberius* a great pleaſure: for at ſuch time as *Sejanus* his friend, and a man of great account in thoſe days (by reaſon he had the Govern-

ment

A ment of the Army) practiſed a Conſpiracie againſt him, whereunto divers of the Senate, and of his freemen, and his men of war likewiſe were acceſſary: yet brought the all their intents to nothing. This attempt had taken a great head, and *Sejanus* had finiſhed his purpoſe, had not *Antonia* uſed more adviſed courage, than *Sejanus* did in executing his treaſon. For having diſcovered the danger that threatned *Tiberius*, ſhe wrote and ſent her expreſs Letters by *Pallas* one of her truſty ſervants unto him to Capreas, certifying him in particular the whole proceſs of the Conſpiracie. *Cæſar* having true underſtanding thereof, cauſed *Sejanus* and his Confederates to be executed. Although therefore that before that time he honored *Antonia* greatly, yet did he afterwards honour her far more, in ſuch ſort as he truſted her in all things. When as therefore ſhe entreated him to give *Eutychus* audience: *Tiberius* anſwered, If, ſaid he, *Eutychus* hath falſely objected any thing againſt *Agrippa*, it ſufficeth that he endure that puniſhment which I have enjoyned him. But if in the torture he maintain that
B which he hath ſpoken to be true, it is to be feared leſt *Agrippa* intending to puniſh his freeman, do rather heap the puniſhment upon his own head. When *Antonia* had reported this anſwer of his to *Agrippa*, he did the more inſtantly ſollicite her, requiring her that the matter might be brought to trial. And for that *Agrippa* ceaſed not to importune her, *Antonia* took the occaſion, which was this: *Tiberius* being after dinner time carried in his Litter, and having *Caius* and *Agrippa* before him, ſhe walking foot by foot by the Litter, beſought him to
C call *Eutychus* to his trial: whereunto he replied: The gods (ſaid he) know, that that which I do, I do it not of mine own will, but for the neceſſity I am preſſed with upon your requeſt: and having ſpoken thus, he commanded *Macron*, *Sejanus* Succeſſor to bring *Eutychus* before him: which was performed with all expedition. Whereupon *Tiberius* asked him what he had to ſay againſt him, who had enfranchiſed him? My Sovereign (ſaid he) *Caius* that is here preſent, and *Agrippa* rode one day together in the ſame Coach, and I ſate at their feet. After divers diſcourſes held between them, *Agrippa* began to ſpeak after this manner unto *Caius*; O, ſaid he, would God the day were come wherein the old man departing out of this world, would make you Governour thereof. For his Son *Tiberius* would be no hindrance unto you, for him might you make away. Then ſhould the world be happy, and I likewiſe have my ſhare in the felicity. *Tiberius* eſteeming this his accuſation to be true, and having of long time conceived a grudge againſt *Agrippa*, for that notwithſtanding he had commanded him to honour *Tiberius*, who was his Nephew, and *Druſus* Son; *Agrippa* had given
D ſmall regard to his commandment, and had not honoured him, but was wholly addicted unto *Caius*. For which cauſe he ſaid to *Macron*, bind me this fellow. He ſcarcely underſtanding that which he ſpake, and no way ſuſpecting that he ſhould give that commandment in reſpect of *Agrippa*, deferred the performance until ſuch time as he might more exactly underſtand his mind. When as therefore *Cæſar* turned into the Hippodrome, and by chance met with *Agrippa* in the teeth: This is he (ſaid he) *Macron*, whom I have commanded to be bound; and demanding of him once more by whom he ſpake: It is *Agrippa*, ſaid he. Then had *Agrippa* recourſe to ſubmiſſive and humble prayers, refreſhing the memory of his Son with whom he had been brought up, alleadging the education he had uſed towards his Nephew *Tiberius*: but he prevailed nothing, but was led away bound in thoſe purple ornaE ments which he then wore.

The year of the World, 4001. after Chriſts Nativity, 39.

Agrippa unjuſtly Eutychus [illegible] ſpeeches [illegible] caſt into Bonds.

At that time it was very hot weather, and being in diſtreſs of wine, he was extremely thirſty and diſtreſſed, yea, more than became one of his Quality. Whereupon eſpying *Thaumaſtus* one of *Caius* ſervants, who carried water in a pitcher, he required him to give him drink: which when he had willingly beſtowed on him, he drank, and afterwards ſaid unto him, This ſervice thou haſt done me in giving me drink, ſhall do thee good one day. For as ſoon as I ſhall eſcape out of theſe bonds, it ſhall not be long before I obtain thy liberty at *Caius* hands, for that thou haſt not neglected to do me ſervice in this my impriſonment, as thou haſt beforetime done me whileſt I was in my proſperity and dignity: Neither deceived he the mans expectation of his promiſe, but rewarded and gratified him. For afterwards,
F when he had obtained the Kingdom, he begged *Thamauſtus* liberty at *Caius* hands, and made him ſuperintendent of his affairs, and after his deceaſe he gave order that he ſhould ſerve in the ſame place, with his Son *Agrippa* and his Daughter *Bernice*; ſo that he died very old, and much honoured. But this happened afterward. But at that time *Agrippa* ſtood before the place bound with other Companions, who likewiſe were in Bonds: and through the grief he conceived, he leaned againſt a certain tree, on which there ſate an Owl. One of thoſe Priſoners, who was by Nation a German, beholding that Bird, asked the Souldier that was fettred with him, who he was that was apparrelled in purple: and underſtanding that his name was *Agrippa*, and that he was a Jew, and one of the Nobility of that Nation, he required the Souldier,

Thaumaſtus Caius Servant giveth Agrippa drink, whom he promiſeth to procure his freedom.

dier, who to the end to guard him was chained with him, to suffer him to draw near unto G
The year of the world, 4001. after Christs Nativity, 29. *Agrippa*, and to have a little conference with him, for that he had a great desire to ask him of certain things concerning the Customs of his Country. Which when he had obtained, and having got near him, he certified him by an Interpreter of that which followeth: "Young man "(said he) the sudden change that hath befallen thee at this present, afflicteth and oppresseth "thee with great and grievous torment; neither wilt thou easily believe that thou shalt escape "from thy misery: yet so doth the divine providence dispose all things, that thou shalt short-
A certain German foretelleth Agrippa of his happy fortunes to come, and the manner of his death. "ly be delivered. Know therefore, and I swear unto thee by the gods both those of mine "Ancestors, and those also, who have residence and presidence in this place, and who have "procured us this iron chain, that I will tell thee all, not to yeild thee pleasure by my vain "discourse, or to entertain thee with fruitless consolation; knowing well that when these H "Predictions shall happen to fail, they will breed thee more sorrow, than if thou hadst never "heard of them. But I have thought it good, yea, although it were with mine own danger, "to declare unto thee the Prediction of the gods. It cannot otherwise be, but that shortly "thou shalt be delivered from these bonds, and shalt be advanced to great honour and pow-"er; so that those, who at this day have compassion of thy calamity, shall bear envy to thy "glory, and thou shalt depart this life in great felicity, and shalt leave thy children mighty "possessions. But bear this in thy remembrance, that when thou shalt see this Bird once more, "thou must needs die within five days after. These are those things which the gods think "meet to foretel thee by this Bird. As for my self, I have supposed I should do thee wrong, "if I should conceal this Prediction from thee, having the foreknowledg thereof. I have "therefore thought good to impart this joy unto thee, whereby thorow hope of thy future I "profit, thou mayest more easily endure thy present misfortune: for which cause I beseech "thee, that as soon as thou shalt be partaker of this thy felicity, thou wilt endeavour thy "self to deliver us also from these adversities.

This presage of the German seemed to ridiculous to *Agrippa*, as it afterwards deserved most mighty admiration. But *Antonia* being sore grieved at the young mans calamity, thought it not only a difficult matter for her to intreat *Tiberius* for him, but altogether unprofitable in regard she should be repulsed: yet wrought she so much with *Macron*, that he was committed to the custody of such Souldiers, who were of a more reconciled behaviour, and had a Centurion appointed to keep him, that suffered him to use his daily bathings, and gave his friends and servants leave to visit him, by whose service and kindness his necessities might be relieved. His friend *Silas* also was admitted to speak with him, and amongst his K
Agrippa lived six moneths in prison. free-men *Marsyas* and *Stichus*, who brought him in such meats as he was delighted withal, and coverings under colour to sell them: which by the permission of the Souldiers, who had no less direction from *Macron*, they spread by night for him to take his rest upon. See here the estate wherein *Agrippa* lived in prison for the space of six moneths. But *Tiberius* being returned to Capreas, began at first to be attainted with a certain lingring disease, and for that his sickness encreased more and more, he began to conceive a sinister hope of himself, and commanded *Euodus*, whom he most honoured amongst all his free-men, to bring him his
Tiberius falleth sick, and sendeth for his Sons. Sons, because he intended to talk with them before he died. But the sooth is, that he had not any children of his own, but had adopted them. For *Drusus*, who was his only child, L
Tiberius Gemellus the Son of Drusus. was already dead, and had left behind him a Son called *Tiberius*, sirnamed *Gemellus*. He had *Caius* also, his Brother *Germanicus* Son, who was in the flower of his age, and had travelled very diligently in good disciplines. To him also the people ascribed very much, in remembrance of the vertue of his deceased father; and as touching himself, he was of a sweet
Caius the gracious, Germanicus Son. conversation, and so modest, that he was familiar and conversant with all men. Whereby it came to pass, that not only the people, but the Senate also held him in great estimation, as also all the Subjects in every several Province. For they that spake with him, were drawn partly by his affability, partly by the fidelity they saw in him: so that when he was dead, all of them mourned, not counterfeitly lamenting his loss, but with unfeined sorrow; for that there was not any one that supposed not his death to be every mans particular loss. He M
thereforc demeaned himself so modestly towards all men, that his Son after his death was highly advanced thereby. For among the rest the men of War made their reckning, that although it should cost them their lives to get him the Empire, they would not refuse the hazard.

Tiberius by an Augury understandeth Caius After that *Tiberius* had charged *Euodus* to bring him the two young men the next morrow by break of day, he besought the gods of that place to give him an evident sign whereby he might know who should succeed him; For although he desired to leave the Empire to his
success and succession before his death. Sons Son; yet made he more account of that which God should make manifest unto him.

He

A He therefore conceived a preſage, that he, who the next day ſhould enter firſt to ſalute him, it ſhould be he, who in the Empire ſhould neceſſarily ſucceed him. And having ſetled this thing in his fantaſie, he ſent unto his little Sons Maſter, charging him to bring him unto him by break of day, ſuppoſing that God had ordained that the Empire ſhould be his: but the matter fell out quite contrary to his expectation. For being in this thought, he commanded *Euodus*, that as ſoon as he might, and as ſoon as the day ſhould ariſe, he ſhould ſuffer him of the two young Princes to enter in unto him, who ſhould arrive the firſt. He walking out, met with *Caius* before the chamber door (for *Tiberius* was not there, who being ignorant of that which his Grandfather thought, was buſie about his breakfaſt) and ſaid unto him, that the B Emperour his father called for him, and withal ſuffered him to enter. When *Tiberius* beheld *Caius*, he ſuddenly began to conſider upon the power of God, who deprived him of the means to diſpoſe of the Empire, according as he had determined with himſelf, for that it lay not in his power: and he lamented greatly, not ſo much for that he ſaw his deliberation could not be brought to effect, as for that his Son *Tiberius* was diſtaſted of the Roman Empire; and beſides that, was in danger of his life. For he made reckning, that they who were more ſtronger than he, would not ſuffer him to converſe among them, and that alliance could not aſſure him his life: for ſometimes for fear, and otherwhiles for hatred, ſome one would accuſe him, that he went about and buſily ſought to ſeize the Empire; or that he had complotted ſome ſtratagem, leſt he ſhould loſe the Empire with his life. In a word, *Tiberius* was very much addicted to Aſtrological Predictions and Nativities; ſo that the greater part of thoſe things which he executed in all his life time, was ordered thereby.

The yeer of the world, 4001. after Chriſts nativity, 39.

Tiberius addicted to the Mathematicks.

C He ſeeing *Galba* one day coming towards him, ſpoke this of him to certain of his familiars: Behold the man that ſhall be one day honoured with the Romane Empire. And amongſt all the Emperours, he gave greateſt credit to divination, for that in certain things he had found the conjectures correſpondent to truth. But at that time he was grievouſly diſquieted, by reaſon of the misfortune that had happened; yea, he was in ſuch ſort grieved, as if his grandchild had been already loſt, and he blamed himſelf for that he had ſought theſe preſages: for that he might have died without falling into that diſaſter, in being ignorant of that which was to come: whereas now he ſhould die in the knowledg of their miſ-haps whom he loved moſt intirely. Being thus troubled to ſee that the Sovereignty of the Empire ſhould contrary to his intention fall into their hands, who by his will ſhould not enjoy the ſame; although it D were with hearts grief and contrary to his will, yet ſpake he to *Caius* after this manner which enſueth: My Son, although *Tiberius* be more nearly allied unto me than you are; yet notwithſtanding both by mine own advice, as alſo by the will of the Immortal Gods, I commit unto your hands the Empire of the Romans. I require you therefore that when you ſhall enjoy the ſame, you forget not the good will I have born towards you, who have eſtablished you in ſo high and worthy a dignity; and charge you likewiſe that you forget not your Cozen *Tiberius*; but knowing that by the will of the gods I am he, who after them am the authot of ſo many goods, which have befaln you, you return me the like good will and affection: and that you likewiſe take care of *Tiberius*, by reaſon of your mutual alliance: for you E ought to know that *Tiberius* ſerveth you for a bulwark to maintain your Empire, and your own life; and if he die, it will be the beginning of your miſ-hap. For it is a perillous matter for thoſe, who are raiſed to high Dignities, to be ſole and without allies. Furthermore, the gods do never leave them unpuniſhed, who attempt or act any thing againſt the laws of conſanguinity. Theſe were the laſt words which *Tiberius* ſpake to *Caius*, who promiſed him to perform all that which he required, notwithſtanding he meant nothing leſs. For incontinently after he was inſtalled in the Empire, he cauſed *Tiberius* to be made away, bethinking him of thoſe divinations: as alſo the ſame *Caius* died anon after by a Conſpiracie that was practiſed againſt him. When that *Tiberius* had declared *Caius* his Succeſſour in the Empire, he lived not many days after, and died after he had governed twenty two years, five moneths, and three days. Thus *Caius* was the fourth Emperour.

He foretelleth Galbas ſucceſſion in the Empire.

Tiberius recommendeth the Romane Empire, and Tiberius his Grandchild to Caius.

Caius killeth Tiberius.

Caius Caligula the fourth Romane Emperor.

F The Romans having intelligence of *Tiberius* death, greatly rejoyced at the good news; yet durſt they not aſſure themſelves; and though of long time they would have willingly redeemed the truth of theſe reports with a good ſum of money; yet feared they leſt the news ſhould be falſe, and leſt if they ſhewed themſelves too diligent in expreſſing their ſigns of joy, they ſhould afterwards be accuſed for it, and loſe their lives thereby. For only *Tiberius* had done much miſchief to the noble families in Rome, being of himſelf a man cholerick, implacable towards all men without any occaſion, having a natural inclination ſo cruel, that the eaſieſt pain whereunto he adjudged thoſe whom he condemned, was death: notwith-

Tiberius a Tyrant.

The year of the World, 4001. after Christs Nativity, 39.

notwithstanding therefore that each man took pleasure to hear the news, yet did each one conceal it, until such time as they might be more fully assured, through the fear of those miseries they foresaw, if the matter should fall out otherways. But *Marsyas*, *Agrippas* freeman, having certain notice of *Tiberius* death, ran speedily to comfort his Master *Agrippa*, with these good news, and meeting with him as he came out of the Bath, he made a sign unto him, and told him in the Hebrew tongue, the Lion was dead. *Agrippa* conceiving that which he meant, was ravished with joy, and said unto him: I will requite thee for all those benefits I have received at thy hands, and especially for this good news, provided that it prove true. The Centurion who had the keeping of *Agrippa*, considering what expedition *Marsyas* had used in running, and the pleasure that *Agrippa* had conceived in his report, he began to suspect some alteration, and asked him what had happened: and whereas he delayed to give him an answer, he importuned him the more. Whereupon *Agrippa* told him plainly what he had heard, in that he had grown already into inward familiarity with him. The Centurion rejoyced at his news, as well as *Agrippa*, hoping to speed the better thereby, and made *Agrippa* good cheer: but whilest they were in the midst of their banquetting, and drunk freely, there came one unto them, who told them that *Tiberius* was alive, and that within few days he would come to Rome. The Centurion troubled with this news, for that he had committed a capital crime in eating in the company of a prisoner, upon the news of *Cæsars* death, and by rejoycing with him, he drave *Agrippa* out of the place where he sate, and reproachfully said unto him; Thinkest thou (said he) that I know not how falsely thou spreadest the rumour of *Cæsars* death? yes, be assured thou shalt answer thy lie with the loss of thy head. This said, he caused *Agrippa* to be bound, whom before-time he had suffered to go at liberty; and shut him up in more close prison, than he had been before: so that *Agrippa* was all that night long in this extreme misery. The next day the rumour was spread thorow the whole City, that confirmed *Tiberius* death, and at that time every one boldly protested it. There were some also, who offered Sacrifices for this cause, and there came Letters also from *Caius*, which were addressed to the Senate, by which he certified them that *Tiberius* was dead, and how the Empire was committed to his hands. He writ another also to *Piso*, who had the Guard of the City, containing the like report: and besides that commanding him to transfer *Agrippa* from the company of those Souldiers, by whom he was kept, to the same place where he was lodged before; so that from that time forwards, he waxed confident. For although he was as yet a prisoner, yet lived he at his own discretion. *Caius* arriving in Rome, brought with him *Tiberius* body, which he burned most magnificently, according to the custome of the Countrey. And although he were very willing to deliver *Agrippa* the same day; yet he was disswaded from the same by *Antonia*, not for any ill will she bare the prisoner, but in regard of *Caius* honour, lest thereby he should shew himself to be glad of *Tiberius* death, in setting him at liberty so speedily, whom he had committed to prison. When as therefore some few days were over-past, he sent for him to his house, and caused him to be powl'd, and his garments changed, and that done, he set a Diadem upon his head, and made him King of *Philips* Tetrarchy, to which he annexed *Lysanias* Tetrarchy, and changed his chain of iron, into a chain of gold of the same weight, and sent *Marullus* into Judæa to govern there. The second year of *Caius* reign, *Agrippa* asked licence to repair into Judæa, to the intent he might dispose of his Kingdom, purposing to return again at such time as he had dispatched those affairs. Which when the Emperour had granted him, he came into Judæa, and was seen and saluted for a King beyond all mens expectation, serving thereby for a most notable example unto men, to express unto them how great the power of destiny is in humane affairs, considering the poor estate wherein he had been before, and the happiness which he enjoyed at that time. Some termed him happy, in that he resolutely followed his hopes, othersome could scarcely believe that he was in this sort advanced.

Marsyas Agrippas freeman, certifieth him of Tiberius death.

The rumour was spread in Rome that Tiberius was alive.

Caius certifieth the Senate and Piso of Tiberius death, and his Succession, and willeth that Agrippa should be sent to his own lodging.

Tiberius funeral.

Caius createth Agrippa King, and giveth him two Tetrarchies.

Agrippa departeth into his Kingdom.

The year of the world., 4002. after Christs Nativity, 40.

CHAP. IX.

Herod *the Tetrarch banished.*

Iosephus & Russinus, chap. 14. Alias, cap. 16.

Herodias Agrippas Sister envieth her Brothers happiness, and inciteth her husband to seek a Kingdom.

Herodias, *Agrippas* Sister, was married to *Herod* the Tetrarch of Galilee, and Peræa: She envied her Brother to see him raised to so great Authority, and to far greater Dignity than her husband enjoyed. For which cause she was displeased, that her Brother, who fled out of his Countrey in that he wanted means to pay his debts, was returned

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in great honour and with greater ſubſtance. This charge endured ſhe with great hearts grief, eſpecially, at ſuch time as ſhe ſaw him apparelled like a King, and invironed with a great multitude of people, and impoſſible was it for her to hide the bitterneſs of her grief, for which cauſe ſhe incited her husband and perſwaded him to make a voyage to Rome, and to purchaſe as much as he poſſeſſed. For, ſaid ſhe, I cannot endure to live, if *Agrippa*, *Ariſtobulus* Son condemned to death by the ſentence of his own father (ſo poor and indigent, that to redreſs his neceſſities wherewith he was daily preſſed by his Creditors, he was conſtrained at laſt to flie to Rome) ſhould return with ſuch titles of a King, and that her husband, who was a Kings Son, and was called to the Kingdom by his father, ſhould live obſcure, and paſs his life like a private man: Husband (ſaid ſhe) if heretofore it hath been no prejudice to thee to live in leſs Dignity, than erſt thy father hath done; now at leaſtwiſe deſire that due honour which belongeth to thy family: neither think it to be ſufferable to ſubſcribe to him in eſtimation, who in times paſt hath been maintained by thy bounty. Neither ſuffer it to be thought (through thine own ſloth) that he in his neceſſity had better means and induſtry to obtain an ample fortune, than you amidſt your mighty abundance, as if it redounded not to thy ſhame to be thought inferiour to him at this time, who not long ſince, except by thy mercy, had no means to live. Let us therefore haſtily repair unto Rome, and neither ſpare gold, ſilver, or any other expence, for that it availeth us not ſo much to keep the ſame, as to imploy the ſame in the purchaſe of a Kingdom. But *Herod* diſſwaded her as much as he might, for that he contented himſelf to live in quiet, and ſuſpected the confuſion that was at Rome, which he endeavoured as much as in him lay, to lay open to *Herodias*. But the more negligent ſhe ſaw him, the more inſtantly incited ſhe him to ſeek out the Kingdom, and never gave ſhe him over, until ſhe had conformed him to her deſire: Whereunto he the rather liſtned, in that ſhe might not be drawn from her reſolution. Having therefore furniſhed himſelf after the moſt magnificent manner, and ſpared no coſt, he repaired to Rome, and led *Herodias* his wife with him. *Agrippa* ſmelling their intent, and the preparation they made, made his proviſion likewiſe. And having notice that they were put to Sea, he ſent *Fortunatus* one of his freemen to Rome, with preſents to the Emperour, and certain Letters againſt *Herod*, with commiſſion to certifie *Caius* of every particular, according as the occaſion ſhould ſerve. He embarking himſelf after *Herod*, had a happy paſſage, and was only prevented by him, but for the ſpace that *Herod* preſented himſelf to *Caius*: for he incontinently followed him, and delivered his Letters. For they arrived at one time at Puteol, and found *Caius* at Baia, a village of Campania, diſtant from Puteol ſome five ſtades, inriched with moſt royal and ſumptuous Palaces, for that every Emperour enforced himſelf to exceed the honour of his Predeceſſour, by reaſon of the hot baths that naturally iſſued out of the earth, ſerving both for the health of the body, and recreation of the ſpirits. Whileſt *Caius* talked with *Herod* in that he viſited him firſt, he received *Agrippas* Letters, containing *Herods* accuſations, for they accuſed him of a conſpiracie made and complotted betwixt him and *Sejanus*, ſince the beginning of *Tiberius* Empire: And how for the preſent he favoured *Artabanus* King of the Parthians to the prejudice of the Emperor *Caius*: of this, the preparations *Herod* had ſtored up in his Arcenals, gave evident teſtimony, which were ſufficient to arm ſeventy thouſand men of war. *Caius* was ſore moved with theſe informations, and asked *Herod* if that which was informed him touching his warlike preparation, was true. He unable to contradict the ſame in any thing, for fear he ſhould be convicted of falſhood, avowed no leſs. Whereupon *Caius* ſuppoſing the accuſation of his revolt to be ſufficiently approved, deprived him of his Tetrarchy, and annexed it to *Agrippas* Kingdom; beſtowing *Herods* ſubſtance alſo upon him. He baniſhed him likewiſe for ever, and confined him in the City of Lions in France: and underſtanding that *Herodias* was *Agrippas* Siſter, he gave her all that which in right appertained unto her. And ſuppoſing that ſhe would not willingly accompany her husband in that his calamity, he told her that her brother ſhould be her warrant. But ſhe gave him this reply: Mighty Emperour, you ſpeak magnificently, and as it well beſeemeth ſo great a Majeſty, but there is a cauſe that hindreth me from partaking the benefit of that bounty, which you intend towards me, which is the affection that I bear unto my husband, whom if I ſhould forſake in this his miſery, it would very ill beſeem me, in that I have been a partner with him in his felicity. *Caius* diſpleaſed with this her reſolute anſwer, baniſhed her likewiſe with her husband, and gave the confiſcation of her eſtate alſo to *Agrippa*. God did after this manner puniſh *Herodias*, in regard of that envy which ſhe had conceived againſt her Brother; and plagued *Herod*, in that he had ſo lightly liſtned to the fooliſh perſwaſions of a woman. But *Caius* governed the Empire, the firſt and ſecond year of his reign, with moſt noble directions, behaving himſelf graciouſly towards all men, whereby he obtained the good

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Herod with Herodias repair to Rome.

Agrippa ſendeth Fortunatus with Letters and preſents after him.

Baiæ are certain Baths in Campania not far from Puteol.

Herod is accuſed for favouring Artabanus the Parthian.

Herod is perpetually baniſhed and confined in Lions in France, and Agrippa is made Lord of his lands, and goods, and Herodias deſpiſing Cæſars bounty, accompanieth him in exile.

Caius at the firſt governed the Commonweal very happily, but afterwards uſurped divine honours.

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good liking of the Romans, and the favour of his other Subjects. But in process of time the greatness of his estate made him surpass the limits of humane condition, and challenge to himself the title of Divinity, whereby he governed all things in contempt of God.

CHAP. X.

The Sedition of the Jews and Grecians in the City of Alexandria.

Hecio & Russinus, cap. 15. Al. cap. 17. Appion Prince of the Alexandrians Embassage, accuseth the Jews because they ascribed not Divinity to Cæsar.

AND whereas there arose a sedition betwixt the Jews and Grecians, that inhabited Alexandria, three chosen Embassadors on either side were sent unto *Caius*. One of these Embassadors of Alexandria was *Appion*, who charged the Jews with many outrages, and amongst other things he alleadged that they made no reckning of honouring *Cæsar*: and that whereas all other Subjects of the Roman Empire had erected Altars and Temples in honour of *Caius*, and in all other things had received him as a God, the Jews supposed it to be a dishonour for them to honour his Statues, or swear by his name. After that *Appion* had urged many things and inveighed grievously against the Jews, hoping that *Caius* would be provoked against them, as in all likelihood and appearance it should have faln out; *Philo*, the chiefest among the Embassadours of the Jews, a man of a famous memory, and brother to *Alexander Alabarcha*, being experienced in Philosophy, enforced himself to answer those accusations which were urged against the Jews. But *Caius* commanded him silence, and willed him instantly to withdraw himself; and was so sore displeased, that it appeared very manifestly, that he intended some hainous revenge against them. Whereupon *Philo* departed after he had been grievously taunted; and spake thus unto the Jews that flocked about him, We must be of good courage, since *Caius* in words seemeth to be displeased with us: for in effect he will arm God in our behalf against himself.

Philo Judæus for the Jews is shut out, and can get no audience, and commits it the cause to God.

CHAP XI.

Caius *sendeth* Petronius *into Syria, to make war against the Jews, who should refuse his Statue.*

Alias, cap. 17. Cæsar sendeth Petronius into Syria, and commandeth him in spite of the Jews to plant his Statue in Gods Temple.

BUt *Caius*, being sore displeased for that the Jews only despised his ordinances, sent *Petronius* into Syria to succeed *Vitellius* in his room, charging him with a strong Army to invade Judæa; and if they willingly admitted his Statue, that then he should place it in the Temple of God; but if they denied the same, then, that overcoming them by war, he should enforce them to condiscend thereunto. As soon as *Petronius* came into Syria, he endeavoured himself to satisfie *Cæsars* command: and having assembled as great an Army as he could possibly levie, and leading forth with him two Legions of Roman Souldiers, he wintred at Ptolemais, intending upon the first spring to invade Judæa. All which he signified to *Caius* by his Letters: who commending him for his industry, advised him to use all expedition therein, and to make War against those who should disobey his commandments. Mean while divers thousands of the Jews resorted to *Petronius*, who sojourned at Ptolemais, "Beseeching him not to constrain them to do that thing which was contrary "to their Laws, or to transgress the Ordinances of their Fore-fathers. For, if (said "they) you have wholly decreed to bring and erect this Statue in our Temple, first deprive "us of our lives, and afterwards do that which shall seem good in your eyes. For it is im- "possible for us, as long as our souls remain within our bodies, to permit that which is for- "bidden by our Laws, or to suffer such impiety in regard of that honour, which we owe unto "our Law-maker, and our Predecessors who have ratified our Laws to the intent we should "increase in vertue. *Petronius* enraged at this their protestation, answered thus: If I were "Emperor, and of mine own mind enterprized this action, you had reason to use these kinds "of insinuations unto me. But since *Cæsar* hath sent me this commission, there is no contra- "diction, but that I must obey his decrees: for if you resist the same, you shall endure a most "severe and rigorous punishment for your disobedience and contumacie. Hereunto the "Jews answered: My Lord (said they) since your pleasure is such, as you will not in any "sort transgress the command and contents of *Cæsars* Letters, neither will we any ways vio- "late or infringe the prescript of our Law, under hope of Divine assistance, and in imitation "of the vertue of our Ancestors: for we are not so faint-hearted, that under hope of a vain "and untimely desire of life, we should break those Laws which Almighty God hath pro- "posed unto us, under the reward of eternal felicity: for which cause we will endure all for- "tunes whatsoever, so as our Countrey-law and Religion may remain inviolate, and we are ready

The Jews repair to Ptolemais, beseeching him that he would not bring his Statue into the holy City.

A ready to encounter any misfortune, under hope that God will assist us; for whose honour we fear not to adventure on any danger. This had we rather do, than by obeying thee through cowardize, to incur perpetual ignominy; and that which is more, God's wrath in neglect of his Laws, whose Authority, even in thine own judgment, is more to be regarded than *Caius* Commission.

Petronius *conjecturing by these their answers, how hard a matter it was to estrange them from their opinion, and perceiving he could not do for* Caius *what he expected in the erection of his Statue, without great bloodshed, whereby much murther and inconvenience might follow, he took certain of his neareſt and deareſt friends with him, and posted to* Tiberias, *that he might more conveniently and circumspectly look into the Jews actions. They fearing some imminent* The Jews met Petronius at Tiberias, beseeching him not to violate the sacred City with his Images.

B *danger through the wars they expected from the Romans, and greater mischief through the breach of their Laws, assembled once more many thousands of them, and met with* Petronius *at* Tiberias, *beseeching him that he would not inforce them to that necessity, nor defile their sacred City with forbidden Images. Whereunto* Petronius *answered: Therefore* (saith he) *will you fight with* Cæsar, *without regard either of his ability, or your own weakness? We will not fight* (said they) *but we will rather die, than depart from our Laws. Whereupon prostrating themselves, and laying open their naked throats, they said they were ready to entertain their deaths. In these terms continued they for the space of forty days, neglecting their husbandry, whereas at that time it was the chiefest seed-time. For it was most resolutely concluded among them, rather to suffer death, than to admit the Statue. Whilest the matter stood upon these*

C *terms,* Aristobulus, Agrippas *Brother, and* Elcias *sirnamed the Great, accompanied with* Aristobulus, King Agrippas Brother and Elcias the High Priest, intreat Petronius in the Jews behalf.

divers of their household train, and some of the chiefest among the Jews, came unto Petronius, *beseeching him that he would consider the obstinacy of the people: neither give them occasion to draw them into desperate actions, but rather that he would write unto* Caius, *with what obstinacy the people refused the Dedication of his Image in the Temple: and how giving over the care of their Husbandry, they prepared themselves for the War, without any trust or confidence in their own strength, being rather addressed to die, than to suffer so great an indignity to be offered to their Religion. Besides, how giving over their Tillage, there was nothing to be expected but Robbery, whereas they should want means to pay their Customs, by which means they hoped that* Cæsar *would be moved to moderate his severity towards that Nation, and*

D *not to give them cause of Rebellion: and that if he might not be moved from the prosecution of the War, that then he might go forward with his business. This was the effect of* Aristobulus *request.*

But Petronius, *partly in respect of their prayers who instantly urged him; and the weightiness of the action; partly in regard of the contentious purpose of the Jews, supposing that* Petronius promiseth the Jews to write unto Caius in their behalf, and exhorteth them to follow their husbandry.

it was a matter unworthy a man to put so many thousands of men to death, to satisfie Caius *unbridled desire and insolence, and touched with the fear of God, and remorse of his own Conscience, he had rather to his own danger, inform the Emperour of the absurdity of the matter by his Letters, being no ways ignorant of his wrathful spirit, and forwardness in revenge,*

E *except his furious passion and expectation were answered. For this thought he; that although it altered not his resolution, but haply enforc't his displeasure against him, in that he speedily executed not his Command, yet that it was the duty of a good man, no not to refuse an assured death, if so be he might save so guiltless and huge a multitude. When as therefore he had assembled the Jews together in* Tiberias (*when many thousands of them resorted thither*) *and disposed all those warlike Forces that at that time gave attendance on him round about him, he told the Jews first of all, not his own, but the Emperours intent, who would shortly have them taste his displeasure, and enforce them to bear the burthen of his indignation, who were so bold as to contradict him. For himself, it necessarily concerned him, that since by the Emperours favour he had received so great honour, he should not commit any thing contrary to his Command.*

F *I hold it* (said he) *a matter most just to imploy my life and honour for you, to the end that so huge a number of men should not be drawn into danger of death: and I will respect the excellencie of the Laws of your Fathers, for which you think you ought to entertain a War and danger: neither is it lawful to suffer the Temple of God to be defiled by the authority of Princes. I will therefore write to* Cæsar, *and certifie him of your minds: and in all that I may, I will assist you to obtain your Request. God* (*whose power surpasseth all industry and humane force*) *vouchsafe to conduct you, and make you constant in the observation of your Laws, and grant that he, through excessive desire of humane glory, commit not any thing that may offend God. And if* Caius *be displeased, and inforce his inevitable displeasure against me, I will undertake all danger, and endure all torments both in body and spirit, to the end that I may not hold so many vertuous men, as*

you are, periſh in your good and juſt actions. Go therefore each of you and ply your work, and till G
your Lands: myſelf will ſend unto Rome, *and both in my ſelf and by my friends, I will imploy myſelf for you.*

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After he had ſpoken thus, he diſmiſſed the Aſſembly, praying the chiefeſt amongſt them to encourage the Husbandmen to ply their buſineſs, and to confirm the reſt of the people in their good hope. Of himſelf alſo he ceaſed not to animate them. And truly God ſhewed his aſſiſtance to *Petronius*, and aſſiſted him in all his affairs, For as ſoon as he had finiſhed his diſcourſe unto the Jews, there ſuddenly fell a great rain beyond all humane expectation. For the day was very fair, neither was there any appearance of rain in the Air, and all that year long there was an extreme drought; ſo that men were paſt hope to have any moiſture, notwithſtanding, that ſometime there happened certain clouds in the Heavens. At that H time therefore the water fell in great abundance: and beſides the expectation and opinion of men, the Jews conceived hope, that *Petronius* ſoliciting their cauſe, ſhould not be repulſed. But *Petronius* was more amazed than all the reſt, ſeeing evidently that God undertook the affairs of the Jews, and gave them teſtimony of his manifeſt aſſurance; ſo that they that were their profeſſed Adverſaries, had no means to contradict them, as he himſelf wrot to *Caius* at large, with inductions and exhortations, to the end he ſhould not draw ſo many thouſand men into a deſperate reſolution and unhappy death. For without War it was impoſſible for him ever to make them forſake their Religion. Furthermore, that he would not cut off and loſe the revenew which he received of that Nation; and would not erect a trophy of an everlaſting curſe and malediction againſt himſelf. Adding moreover, what the power of their I God was: which he had ſo clearly declared, that no man ought to doubt, but that his merciful hand was over them. This is the contents of *Petronius* Letters.

After a long and continual drought there fell a ſudden ſhower.

Petronius writeth to Caius.

On the other ſide, King *Agrippa*, who at that time converſed at Rome, grew more and more in favour with *Caius*, having entertained him at a Banquet, wherein he inforced himſelf to exceed all others in ſumptuouſneſs, as in all other ſorts of delights and pleaſures; yea, with ſuch feſtivals entertained he him, that not only others, but alſo the Emperour himſelf could not attain to ſuch magnificence; ſo much enforced he himſelf to exceed all others through the great deſire he had to content and ſatisfie *Cæſar* in all things. *Caius* was abaſhed at this his courage and magnificence; ſeeing *Agrippa* enforce himſelf above his power and means to abound in ſilver; and all this to the intent to pleaſe him, For which cauſe *Cæſar* K in requital of his kindneſs, intending to honour *Agrippa* to his uttermoſt power in granting him that which he moſt deſired, being one day whet with wine, invited him to drink a carouſe: adding theſe words:

Agrippa honoureth Caius in Rome, and in reward thereof Caius willeth him to demand ſomewhat, who deſireth nothing elſe, than that Petronius Commiſſion to erect the Statue be revoked.

Agrippa, *I have heretofore known the honour thou haſt ſhewed towards me, and thou haſt expreſſed the earneſt affection that thou beareſt me, in hazarding thy ſelf in divers dangers, into which thou haſt been drawn during* Tiberius *life-time; and haſt omitted nothing, no not in that which exceedeth thy power, to ſhew thy virtuous affection towards me. For which cauſe I think that it ſhould be a great ſhame for me, if I ſhould ſuffer my ſelf to be overcome by thee in kindneſs, without ſome anſwerable correſpondence: I will therefore put that in practice which I have heretofore omitted. For all thoſe things that hitherto I have beſtowed on thee, are of no reckoning. My* L *will is, that thy ready virtue ſhould at this preſent be requited, by ſuch means as might for ever make thee happy. Now he ſpake after this manner, hoping that* Agrippa *would beg ſome great* Province *at his hands, or the Revenews of ſome Cities.*

But although he had already prepared his demand, yet did he not diſcover his intent, but gave *Caius* this ready anſwer, that whereas he had ſerved him to the diſlike of *Tiberius*, it was not for the gain he expected heretofore, and for the preſent alſo he did nothing under hope to be rich, contenting himſelf that he was in the Emperours good favour. That the benefits he had received by him were great, yea, exceeding all that which he durſt ever have hoped. For (ſaid he) although they be but ſmall in compariſon of your Greatneſs, yet in reſpect of my ſelf who have received them, and in my conceit and quality, they are very great. *Caius* M being amazed at this his courage, inſiſted the rather to perſwade him, that he would grant him all that he would require at his hands. Whereupon *Agrippa* ſaid: Dread Prince, ſince it is your good pleaſure to think me worthy to be honoured by your preſents, I will not requeſt any thing at your hands that may tend to enrich me; for that by thoſe goods you have already given me, I am greatly honoured: but I beſeech and requeſt one thing at your hands, which will purchaſe you the reputation of Piety, and will procure God to be propitious unto you in all your actions; and which alſo will breed me much glory among thoſe who ſhall hear that I have not been refuſed in my demand, which concerneth me more than

A than the neceſſities of this life. I therefore beſeech you, that it will pleaſe you to give commandment, that that Statue, which you have charged *Petronius* to erect in the Temple of the Jews may never be advanced there. This was *Agrippa*'s requeſt, which to his great hazard he preſented the Emperour with, knowing very well how perillous a matter it was, and as much as concerned his life to demand any ſuch thing at *Caius* hands, that was not anſwerable to his humour. *Caius* on the one ſide moved with the ſervice *Agrippa* had done him, and on the other ſide ſeeing how great an indignity it ſhould be for him, if before ſuch an Aſſembly of witneſſes, he ſhould deny that which he had ſo inſtantly preſſed *Agrippa* to requeſt, as if ſuddenly he had repented himſelf, & admiring *Agrippa*'s virtue (who having means within a little time to augment his particular eſtate, either by revenews or other commo-
B dities, had preferred the Common Cauſe, the Laws of his Countrey, and Piety before all theſe) he granted him his Supplication, and wrote to *Petronius*, prayſing him for that he had uſed ſuch diligence in aſſembling his Army, as alſo for all that whereof he had certified him, annexing theſe words: If (ſaid he) you have already planted the Statue, as I commanded you, let it remain in the place; but if it be not done, be thou no more troubleſome to the Jews, but diſmiſs thine Army, and repair thou in perſon to that place whither I have ſent thee. For I urge no more the erection of that Statue, for the deſire that I have to gratifie *Agrippa*, whom I intirely honour, and in ſuch ſort, as it is impoſſible for me to contradict any thing whatſoever, that either he hath need of, or ſhall require. Theſe were the contents of
C thoſe Letters, which *Caius* wrote to *Petronius*, before he underſtood that the Jews bethought them of Revolt: for they made it known, that rather than they would endure the Statue; they would hazard a War againſt the Romans: which when *Caius* underſtood, he was extremely ſorrowful: and being a man addicted to all villany, and eſtranged from all honeſty, and who gave place to no good counſel, incontinently after he had conceived a diſpleaſure againſt any man, and who likewiſe thought it a great good hap for him to accompliſh all that whatſoever he pleaſed, he wrote again to *Petronius* to this effect: Since the Preſent which the Jews have given thee, have more prevailed with thee than my Commandments have done, ſo as to pleaſe them, thou haſt deſpiſed that which I have enjoyned thee, I make thy ſelf the Judg how much thou haſt deſerved to incur my diſpleaſure, to the end that thou mayeſt ſerve for an example to all thoſe, who ſhall come after thee, that an Emperours
D Commandment ought not in any ſort to be neglected. Although this Epiſtle was both written and ſent, yet did not *Petronius* receive the ſame during *Caius* life time, for that they that carried the ſame, were ſtayed with croſs winds; ſo that *Petronius* received thoſe Letters that certified him of *Caius* death, before he received the other. For God would not forget *Petronius*, who expoſed himſelf to great dangers for the love of the Jews, and the honour of God. And *Caius* being taken out of the world by God's wrath being kindled againſt him, by reaſon that he affected Divine honours, received his reward, and *Petronius* obtained favour both at Rome, and thorow all the whole Government, and eſpecially among the principal Senators, againſt whom *Caius* was accuſtomed to vomit his cholerick diſgraces. He died a little after he had written the Letter to *Petronius*, by which he threatned
E and denounced him death. Hereafter will I declare the cauſe why he was taken out of this world, and the manner how Treaſon was complotted and wrought againſt him. The Letter that brought the tidings of *Caius* death, was delivered to *Petronius* firſt; and incontinently after he received that wherein he enjoyned him to kill himſelf. He highly rejoyced at this his good hap, and *Caius* death, and admired Gods providence, who ſpeedily and happily had rewarded him, both for the honour that he bare unto his Temple, as alſo for the aſſiſtance he uſed towards the Jews. Behold; how *Petronius* eſcaped from death, by an unexpected means.

The year of the world, 4002. after Chriſts Nativity, 40.

Caius writeth to Petronius, charging him to murther himſelf, for neglecting his Command.

Petronius receives Letters of Caius death, before thoſe, whereby he was commanded to kill himſelf.

CHAP. XII.

F

That which hapned to the Jews which were at Babylon, and of the two Brethren Aſinæus *and* Anilæus.

IN thoſe days there happened a grievous Commotion amongſt thoſe Jews that inhabited Meſopotamia and Babylon, and ſuch ſlaughters and calamities as never the like hath been declared in our former Narrations; which in that I intend to report both particularly and ſeriouſly, I will rip up the whole cauſe thereof from his firſt Original. There was a City called Nearda belonginging to Babylon, ſtored with Inhabitants, and enriched with many fruitful Poſſeſſions, ſufficient to ſuſtain ſo great a multi-

Hædio & Ruffinus, chap. 16. Alias chap. 20. A grievous Commotion among the Jews in Meſopotamia & Babylon.

tude: Moreover, it was such as might be hardly invaded by the Enemy, both for that the River Euphrates hemmed it in on one side, as also for that it was defenced with very strong Walls. Upon the same River also there stood another City, called Nisibis, in which the Jews in respect of the strength of the place, kept their Dragma, which they were accustomed to offer unto God, and the rest of their Votive money. These two Cities therefore served them for two Store-houses; and from thence, according as time required, they sent the money they had gathered, to Jerusalem, and committed the Convoy thereof to divers thousands of men, for fear lest it should be taken away by the Parthians, who at that time had the Sovereignty in Babylon. Among these Jews lived *Asinæus* and *Anilæus*, two Brethren, born in Nearda; whose Father being dead, their Mother set them and bound them to the Weavers trade, for that amongst those Nations it was accounted no indignity to follow that trade: for both men and women exercise themselves therein. It happened, that their Master with whom they learn'd their occupation, beat them one day, for that they came somewhat late unto their work. They taking this chastisement of his as if a great injury had been done unto them, betook themselves to their weapons, whereof there were great store in that house, and retired themselves into a place where the flood divideth it self into two parts, which naturally aboundeth with excellent pastures, and such fruits as were reserved for the use of winter. To these men there flocked a number of needy persons, whom they armed, and became their Captains, and no man opposed himself against their insolent proceedings. Being by this means grown absolute and impregnable, for that they had builded themselves a strong Fortress, they sent unto the Inhabitants, commanding them to pay them Tribute for their Cattel which they pastured; so that this Tribute gave sufficient to entertain them, promising to those who obeyed them, all friendship, and that they would maintain them against all those that should injure them, of what place soever they were: but if they did not that which they commanded them, they threatned them that they would kill all their Cattel. The Inhabitants of the Countrey, knowing themselves unable to cross them, obeyed them, and sent them the number of Cattel which they required; so that greater Forces dayly coupled themselves with them, and they grew of that power, that they could make their excursions against those whom they intended to hurt. Every one respected them, and they were feared by all men, so that their renown came at last to the ears of the King of Parthia.

The year of the world, 4003. after Christs Nativity, 41.

Nearda, Nisibis, two Cities of Babylon.

Asinæus and Anilæus, born in Nearda, retire into a certain place, and great Companies flock unto them.

The Governour of Babylon likewise intending to cut off this mischief before it grew to greater head, assembled as many men as he could possible, both Parthians and Babylonians, and marched forth against them; with an intent to root them out, before they should have any inkling thereof to prepare themselves for their defence. Having therefore prepared his Army, he lay in ambuth neer unto a marish, and the next day following (which was the Sabbath, in which the Jews forbear all kind of work, he making his account that the Enemy durst not make head against him, but without fight he should lead them away captives) he march'd easily, thinking to charge them unaware. *Asinæus*, who at that time sate idly with his fellows, having his Arms fast by him: Ye men (said he) methinks I hear the neighing of Horses, not such as when they are in their heat, but as when they are backt by men. Moreover, I hear the noise of their Bridles, and I fear lest the Enemies secretly stealing upon us, should circumvent us: let therefore some one of us go and discover what the matter is, and certifie us truly of that what he shall perceive: I would I were found a lyar in that which I have told you. This said, one of them went out to espie what the noise intended; who running hastily back again, told him, that he had not falsly conjectured as touching the intent of the Enemy, for that they were at hand, and would not suffer themselves any longer to be out-braved by them. He also declared, that there was a mighty number of Horsmen, who were assembled like a drove of Beasts, sufficient and able utterly to overcome *Asinæus* and all his Company, forasmuch as they were not in a readiness to defend themselves: for that our Law forbiddeth us in any sort to travel on the Sabbath. *Asinæus* determined with himself not to do that which the Spy had said, but thought that it was better for them to behave themselves valiantly in their necessity wherein they were plunged, and that if they must needs die, it better became them to make breach of their Law, then to hearten their Enemies by their submission. He therefore presently betook himself to his weapons, and encouraged all those that were about him, to make it known in effect what their valour was. Whereupon all of them at once marched forth against the Enemy, and slaughtered a great many of them, for that they, despising *Asinæus* and his followers, marched as if they went to lay hold on men already vanquished; but in the end they were constrained to betake them to flight.

Asinæus and his Companions beset by the Governours and Princes of Babylon.

Asinæus, after he had encouraged his Souldiers, putteth his Enemies to flight.

When

A When the bruit of this skirmish was brought to the ears of the King of Parthia, he was wholly astonished at the boldness of these two Brethren, and had a great desire to see them, and to speak with them. He therefore sent one of the trustiest of his Guard, to let them understand that although King *Artabanus* had been injured by them, in that they had invaded his Countrey; notwithstanding said this Embassadour, he making less account of the displeasure he hath conceived against you, than of your virtue, hath sent me unto you to give you my hand, and troth in his name for safe conduct and security in your voyage, requiring you to be his friends: he conditioneth therefore with you without any deceit or fraud, promising you gifts and honours, and determineth to increase your dignity by his power. *Asinæus* refused to enterprize this voyage, but sent his brother *Anilæus* with certain presents, such as
B he could possibly find. He therefore departed with the Messenger, and presented himself before *Artabanus*; who seeing *Anilæus* come alone, asked him how it happened that *Asinæus* came not with him: and understanding that he stayed in his marish through the fear that he had of him; he swore by the gods of his Ancestors, that he would do him no wrong, wishing them to give credit to his promise, and he stretched out his hand, which is the greatest sign which the Kings of that Countrey use to assure those that parley with them. For after they have mutually given one another their hands, there is no sinister practice to be feared, and they from whom a man expecteth any harm, are no more to be feared at such time as they have given this testimony of assurance. That done, *Artabanus* sent back *Anilæus* to perswade his Brother *Asinæus* to come to Court. *Artabanus* did this, supposing that this his
C amity with the two Brothers would be a bridle for the Jews, who otherwise might encroach upon his Governments. For, he feared lest if any rebellion should happen, and he should be troubled in that war, *Asinæus* and they of Babylon should grow more strong, both by the voluntary submission of the Jews, as by force: and thereby should do him the more mischief. Upon this deliberation he sent *Anilæus*, who easily perswaded his Brother, giving him to understand among other things, what good will the King bare him, and the Oath that he had sworn: so that both of them resorted to *Artabanus*, who received them very graciously, admiring *Asinæus* virtue, who had so great a courage to exercise his enterprizes, considering especially that he was a man of low stature, and who to look on seemed to be
D contemptible: and he told his friends, that without comparison, he had a greater heart, than his body.

The year of the world, 4003. after Christs Nativity, 41.

Asinæus and Anilæus are sought unto by Artabanus for friendship.

And when as in banquetting he had named *Asinæus*, and shewed him to *Abdagasis* the General of his Army, signifying unto him with what valour these Brethren were endowed in feats of Arms; *Abdagasis* required that it might be lawful for him to kill *Asinæus*, to the end he might punish the wrongs he had done to the estate of the Parthians. Never (said the King) will I give my consent to betray a man, who hath committed himself to my protection, and hath given me his hand, and who buildeth upon the oath I have past unto him in the name of the gods. But if thou be a valiant man in feats of Arms, thou hast no need to make me forswear my self, to the end I might do justice on him for his outrages committed against the
E Parthians: but at such time as his Brother and he shall depart from hence, assail him, and overcome him by thy valour, provided that I be not privy to thy attempt. And afterwards calling *Asinæus* to him in the morning: It is time (said he) that thou return homeward, for fear thou provoke divers of the Captains of my Court, which contrary to my will, will endeavour themselves to kill thee. I commit the Countrey of Babylon to thy protection and guard, which by thy care and vigilancy shall remain exempt from all Robberies, and other such calamities. Reason it is that I procure thy good, because I have engaged mine honour and faith irrevocably unto thee, not upon any light matter, but for things that importune thee as as nearly as thy life. This said, he gave him certain presents, and incontinently dismissed him. Now as soon as he returned home to his own fortress, he fortified the places,
F both those which before-time he had thorowly defenced, as the other which as yet no man had attempted to strengthen: and in short time he grew to that greatness, as no one man so obscure of fortune and beginning attained before him. Neither contented with the honours of the Babylonians, he was also held in great account by the Captains of the Parthians, who were sent to govern in the neighbouring Provinces: yea, so much increased his authority with his power, that all Mesopotamia was at his command. In this felicity and encreasing glory of his, he continued for the space of fifteen years; which never began to wane until such time as neglecting the antient study of virtue, and contemning the Laws of his Forefathers, both he and his factious followers being devoured in pleasure, yeilded themselves captive to forein lust. It fortuned that a certain Governour of those Parthians came into that Countrey, accompanied with his Wife, not only enriched and endowed with other

Abdagasis would have slain Asinæus: but Artabanus will not permit him.

Artabanus committeth the territories of Babylon to Asinæus charge, and dismisseth him with gifts.

The year of the world, 4003. *after Christs Nativitie*, 41.

perfections, but alſo admired for her incomparable comlineſs and beauty, whom without ever, ſeeing her, only by reſpect of her beauty *Anilæus*, *Aſinæus* brother loved entirely: and when as by no one of his allurements he could obtain her favour, neither had any other hope to enjoy the Lady, he could not bridle his unruly luſt, but he made War againſt her Husband: and killing the Parthian in their firſt conflict, his Wife became his, both in ſubjection and bed-ſervice, which thing was the original of many mighty calamities both to himſelf, and towards his Brother. For when as having loſt her former Husband, ſhe was led away captive, ſhe carried with her the Images of the gods of her Countrey, which ſhe highly eſteemed, according as it was the cuſtom of thoſe that inhabited that place, to have their gods whom they adored in their houſes, whom at ſuch time as they travel into a forein Countrey, they carry about with them. She therefore brought them with her, and uſed them according to the faſhion of her Countrey, at the firſt ſecretly: but after ſhe was known for *Anilæus* wife, then adored ſhe them according to the cuſtome, and with the ſame ſervice which ſhe uſed during her firſt husbands days, ſacrificing to her gods.

Anilæus killeth a Noble man of the Parthians, and leadeth away his wife.

Their chiefeſt friends ſeeing this, firſt of all reproved them, for that *Anilæus* committed ſuch things as were no ways uſed among the Hebrews, and altogether repugnant to their Laws, for that he had married a woman of a forein Nation, that contradicted and violated their accuſtomed Religion: for which cauſe they adviſed them to beware, leſt in ſubmitting themſelves too much to their unbridled pleaſures, they ſhould loſe the honour and power they had received from God, even until that preſent. But ſeeing their perſwaſions profited nothing, and that *Anilæus* likewiſe had villanouſly ſlain one of his deareſt friends, who had ſomewhat too freely reproved him (who at ſuch time as he lay a dying, being touched with the zeal of the Laws of his Anceſtors, and with grief againſt his murtherer, wiſhed that *Aſinæus* and *Anilæus*, and all their Aſſociates might die the like death: they for that they were tranſgreſſors of the Law; the other, for that they ſuccoured not themſelves in that oppreſſion, which they ſuffered for the maintenance of their Laws.) They were ſore diſpleaſed: yet notwithſtanding, they contained themſelves, calling to their remembrance that their felicity proceeded from no other cauſe, but from the valour of thoſe Brethren.

Anilæus being reproved for his wives Idolatry, killeth one of his friends.

But when they underſtood that the Parthian gods were adored by this woman, they bethought them that it behoved them not any more to bear with *Anilæus* in contempt of their Laws: for which cauſe, addreſſing themſelves to *Aſinæus* in great Aſſemblies, they exclaimed againſt *Anilæus*; ſaying, that he ought, although at firſt he had no power to diſpoſe of himſelf, yet now at laſt, to correct this error before it ſhould redound to their publike plague: for that both the Marriage was diſallowed in all mens eyes, as altogether contrary to their Laws, and that the ſuperſtitious obſervance of the gods, which the woman preſumed to uſe, was an apparent injury offered to the true God. But he, although he knew that his Brothers fault would breed ſome great inconvenience, both to himſelf and his followers, yet being overcome with Brotherly affection, he eaſily pardoned his Brother, aſcribing his error to the violence of his unbridled paſſion. But whereas dayly more and more he was tired with exclamations, and greater reproofs, at length he admoniſhed his Brother of the matter, chiding him for that which was paſt, and willing him to amend the error hereafter, by ſending home the woman unto her kindred. Yet did this admonition of his take no effect with him; for that the woman perceiving that the rumour that was raiſed among the people was for her ſake, and being afraid leſt for her love ſake *Anilæus* ſhould incur ſome danger, ſhe poyſoned *Aſinæus*, to the end that her Love being in Authority, ſhe might more freely practice her impiety. Now when *Anilæus* had gotten the Government into his own hands, he drew out his Forces againſt certain Villages belonging to *Mithridates*, one of the chiefeſt among the Parthians, and *Artabanus* Son in-law, which Villages he ſpoiled, and carried away moveables, men, ſheep, and other riches. When *Mithridates*, who at that time was reſident in thoſe Quarters, underſtood of the ſpoil of his Villages, he was ſore diſpleaſed, and the rather, for that without any occaſion or proffer of injury, *Anilæus* had aſſailed him in contempt of his eſtate, who was a chief Peer of the Country: for which cauſe he incontinently aſſembled the greateſt power of Horſe and Footmen he could gather, to ſet upon *Anilæus* and his Aſſociates. Leading his Forces therefore againſt one of the Villages, he kept himſelf in covert, to the end he might fight the next day; which was the Sabbath-day, on which the Jews attempted not any thing. Whereof when *Anilæus* was advertiſed by a certain Syrian, who dwelt in another Village, who had exactly told him all *Mithridates* intent, and the place where he intended to banquet with his Souldiers; after he had made his Souldiers take their refection, he departed by night, to the end he might charge the Parthians before they might be advertiſed of his coming. He therefore ruſhed in upon them

Anilæus is accuſed before his Brother Aſinæus but he winketh at his fault. Aſinæus poyſoned by the Parthian woman.

Anilæus draweth his Forces into Mithridates Countrey, and ſpoileth his Villages, and taketh him priſoner.

about

about the fourth watch of the night, and ſlew thoſe whom he found aſleep, and the reſt being aſtoniſhed hereat, were forced to ſave themſelves by flight: he alſo took *Mithridates* priſoner, and cauſed him to be carried away naked on an Aſs, which is one of the greateſt diſgraces which the Parthians imagine may be offered them. Having after this diſgraceful manner carried him into a Forreſt, ſome of his familiars perſwaded him to kill him: but *Anilæus* told them incontinently, that they ought to deal with him far otherwiſe; for that it behoved them not to kill a man, who was one of the chief among the Nobility of the Parthians, and one who was moſt honoured in regard of that affinity and alliance he had with the King: that although all that which heretofore had been offered to *Mithridates*, were inſupportable; yet if they ſhould be the means of the ſafe-guard of his life, he would remit the injuries, and remunerate them for their mercy in ſaving his life; whereas if they ſhould deal ſeverely with him, the King would ſeek his revenge, and make a horrible ſlaughter of all thoſe Jews that inhabited Babylon: whom they ought to have compaſſion of, both for that they are of their blood, as for that if any miſchief ſhould befal them, they knew not whither to retire themſelves; whereas they might be aſſiſted with the flower and picked number of the men of their nation. Having thus diſcourſed and debated the matter in the ears of his Souldiers, his opinion was approved, and they were perſwaded; and ſo *Mithridates* was ſent back again.

The year of the world, 4003. after Chriſts Nativity, 41.

Anilæus diſmiſſeth Mithridates.

But no ſooner returned he home unto his houſe, but that his wife hit him in the teeth, that he lived but by the mercy of his enemies notwithſtanding he were the Kings Son in-law: that he had made no reckoning to puniſh thoſe, who had ſo much injuried him: that he likewiſe contented himſelf to have his life ſaved, after he had been priſoner to the Jews. *For which cauſe (ſaid ſhe) recover thou thy former virtue and honour, which thou haſt heretofore loſt, or I ſwear by the gods of the King my Father, that the bond of Marriage which is betwixt thee and me ſhall be diſſolved.*

Mithridates, unable to indure theſe uſual reproaches, and on the other ſide, apprehending his wives haughty courage, from whom he feared to be ſeparated, he aſſembled the greateſt power of men of War that he could poſſible, notwithſtanding it were againſt his will, and led them forth; ſuppoſing himſelf to be unworthy of life, if he who by Nation was a Parthian, ſhould be cowardly put to the worſt by the Jews. When *Anilæus* underſtood that *Mithridates* came forth againſt him with a great force, he thought that it would redound greatly to his indignity, if he ſhould lie lurking amidſt his marſhes, and hoping that he ſhould have no worſe fortune againſt his enemies, than he had at the firſt, and building much upon his Souldiers, who were ever wont to get the upper hand in their encounters, he likewiſe drew forth his Army: to them alſo certain other adjoyned themſelves, who ſought nothing elſe but pillage, and hoped that with their only preſence they might diſmay their enemy.

But after they had marched about ninety ſtades, and paſſed thorow a Countrey that was ſcant of water, and were about the heat of the midday travelled with thirſt: *Mithridates* Army came in ſight, and charged them even at that time, when they fainted for want of drink, and through the extremity of heat, ſo as they could ſcarely wield their weapons. At that time *Anilæus* Souldiers encountring with *Mithridates* freſh men, were ſhamefully put to flight: whereby it came to paſs that a great number of them were murthered, and many thouſand men put to the Sword. But *Anilæus* himſelf, and all thoſe of his Company, retired themſelves in great haſte into a Foreſt, leaving *Mithridates* Lord and Maſter of the field, whereof he was very joyful. Notwithſtanding this diſaſter, an infinite number of lawleſs men reſorted to *Anilæus* who ſet little by their lives, provided there might no limit be propoſed to their unbridled licentiouſneſs, ſo that he gathered a greater number of men, than thoſe whom he had loſt: yet were they far different in valour from the former: for they were men wholly ignorant of Warlike diſcipline: notwithſtanding, he being accompanied with theſe men, went and ſet upon certain Boroughs of the Babylonians, which were totally deſtroyed by his rapine and violence. For which cauſe, the Babylonians and his other enemies, ſent unto Nearda to the Jews that were there, requiring that *Anilæus* might be delivered into their hands: whereunto condeſcending not (for although they had a will to perform their requeſt, yet it lay not in their power to deliver him) they required that they might live in peace. And to intreat of the conditions of peace, the Babylonians ſent certain men to confer with *Anilæus*. They having ſurveyed the place wherein *Anilæus* kept, aſſailed both himſelf and his followers by night, and ſlew all thoſe they encountred with, without reſiſtance, and amongſt the reſt *Anilæus*. When the Babylonians ſaw that they were delivered from the oppreſſion of *Anilæus*, who till that time had been as it were a bridle unto them, to reſtrain and curb the hatred they conceived againſt the Jews, with whom they had

A great number of diſſolute perſons flock to Anilæus, with whom he ſpoileth certain Boroughs of the Babylonians.

The Babylonians require Anilæus, that they may puniſh him: they aſſail and ſlay him.

had oftentimes been at odds, by reason of their contrariety of their Religions, whereby it G grew that they oftentimes fell at debate upon each opportunity wherein they met.

The year of the world, 4003. after Christs Nativitie, 41.

At that time therefore that *Anilæus* men were discomfited, the Babylonians set upon the Jews on all sides; who seeing themselves in danger by reason of the insolence of the Babylonians, against whom they were to weak to make resistance, and on the other side unable to live amongst them, they went and dwelt at Seleucia, a City famous in regard of *Seleucus* the Son of *Nicanor*, who builded it. In that City dwelt divers Macedons, divers Greeks, and a great number of Syrians. The Jews fled thither, and sojourned there about some five yeers, without any molestation: but in the sixth yeer when the plague grew rife in Babylon, the Jews that remained there, were enforced to seek them some new habitation; and that remove of theirs into the City of Seleucia was the cause likewise of their further mischief, H as I will make manifest. The Greeks who dwell in Seleucia, are ordinarily at debate with the Syrians, and have always the upper hand; but after that the Jews came to inhabit in that place, in a certain Sedition that arose among them, the Syrians had the upper hand, by the means of the Jews, who joyned their forces with theirs, who of themselves were valiant and good Souldiers.

The Jews afflicted by the Babylonians, repair to Seleucia.

The Greeks had been repulsed in this tumult, seeing they had but one only means left them to maintain their former honour, but to break that league of friendship which was between the Syrians and the Jews, devised in private each one with those Syrians, with whom they were acquainted, promising to live in peace and amity with them, whereunto they condescended willingly. For, the chiefest of these two Nations concluded the peace, which presently after followed, to the end that on both parts they should joyn in hatred against the Jews. So that altogether charging them at unawares, they slew more than fifty thousand of them: and all of them were slain, except some few, who through the mercy of their friends, and warrantize of their Neighbours were suffered to escape. These retired themselves to Ctesiphon a City of Greece, that was not far from Seleucia, where the King sojourneth every year, and keepeth the greatest part of his moveables; hoping in that place through the reverence of the King they might remove in more safety and security. All the Nation of the Jews that were in these Quarters stood in great fear: For the Babylonians and the Seleucians, with all the Assyrians of that Country, accorded amongst themselves to make a general War against the Jews: whereby it came to pass that they assembled themselves at K Nearda and Nisibis, trusting themselves to the strength of these Fortresses, which were inhabited also by men who were expert in Arms. See here what the estate of those Jews was, who remained in Babylon.

Fifty thousand Jews slain in Seleucia.

The Jews that were saved, repair to Ctesiphon.

The Jews retire into Nearda and Nisibis.

THE NINETEENTH BOOK
Of the
ANTIQUITIES of the JEWS: L
Written by *Flavius Josephus.*

The contents of the Chapters of the nineteenth Book.

1 *How* Caius *was slain by* Chæreas.
2 *How* Claudius *obtained the Empire.*
3 *Dissention betwixt the Senate and the people.*
4 *How* Claudius *advanced* Agrippa *to his Fathers Kingdom, and his Edicts in favour of the* M *Jews.*
5 Agrippas *return into Judæa.*
6 Petronius *Epistle to* Dorilas *in the behalf of the Jews.*
7 Agrippas *actions until the time of his death.*

CHAP.

CHAP. I.

The year of the world, 4004. after Christs Nativity, 42.

How Caius *was ſlain by* Chæreas.

CAius did not only expreſs and manifeſt his fury towards thoſe Jews that dwelt in Jeruſalem, and in other neighbouring places; but alſo thorow all the Countreys both by Land and Sea, which were ſubject to the Roman Empire, filling the whole world with an infinite number of miſchiefs; yea, ſuch and ſo hainous, as the like hereof hitherto have never been heard of. But Rome in eſpecial felt the force of his fury, which partook no leſs calamity and miſery, than any other City: but eſpecially the Senators, Patricians, and Noble men were plagued. They alſo that were called Roman Knights, who in wealth and dignity were next unto the Senators, for that out of their number ſuch men were choſen, who were to ſupply the Senate, were vexed with intolerable injuries. For with ignominies they were detracted, with baniſhments and confiſcations weakned, and by ſlaughters wholly exterminated. He likewiſe uſurped the name of God, commanding his Subjects to dignifie him with more than humane honours; and aſcending the Capitol, which amongſt all the Temples in Rome is moſt religiouſly honoured, he was ſo bold as to ſalute *Jupiter*, and to call him Brother. Many ſuch impieties committed he, by which he expreſſed, that his unbridled and boundleſs madneſs did never forſake him. Amongſt other his mad pranks that he played, this is worthy of memory: for on a time, thinking it to be too much trouble for him to croſs the Sea between Puteol a City in Campania, and Miſenum another Town ſeated by the Sea-ſhore in a Gally; and otherwiſe eſteeming it a thing correſpondent to his greatneſs, who was Emperor, to exact that ſuperiority on the Sea, which was anſwerable to his ſovereignty on the land, betwixt one Cape of the Sea unto another, for the ſpace of thirty furlongs or ſtades, betwixt which the Gulf had his courſe, he cauſed a Bridge to be built, on which he commanded himſelf to be drawn in a Charriot, as if that way were anſwerable to the dignity of his deity. He left not one Temple in Greece whatſoever, that he ſpoiled not of thoſe excellent pictures or Imagery that was therein; Giving a commiſſion that all Statues, and whatſoever ornaments or gifts, and preſents that were dedicated in any Temple, ſhould be brought unto him; ſaying, that ſuch things as were admirable, ſhould be reſerved for a place of admiration, ſuch as was the City of Rome: with theſe ſpoils of the Temples decked he his Palace and Gardens, & generally all his houſes and Palaces that he had in Italy. He was ſo impudent alſo, as to give direction, that *Jupiter Olympius* Statue, which the Greeks had in great eſtimation, and *Phidias* the Athenian carver had made, ſhould be tranſported to Rome. But *Memmius Regulus*, to whom he directed this commiſſion, executed it not, becauſe the Maſons informed him, that without ſpoiling it they could not remove it from the place. It is reported alſo, that he was hindred from this execution by ſuch prodigies as are almoſt incredible: which he certified *Caius* of, giving him to underſtand, what the occaſion was, that had moved him to diſobey him therein: & whilſt he was in danger of death for this his delay, the ſudden and ſucceſsful death of *Caius* warranted him from the ſame. Yea, ſo far ſtretched his unbridled fury, that having a daughter newly born, he cauſed her to be carried into the Capitol, and laid at the feet of the Image of *Jupiter*; ſaying, that the child was common betwixt him and *Jupiter*, leaving the judgment to all men, which of the two parents was the greateſt. And notwithſtanding all theſe his miſdemeanours, yet did men tolerate him.

Hedio & Ruffinus, chap. 1.

Caius tyranny towards the Jews.

Caius tyranny towards the Senators and Patricians.

Caius calleth himſelf Jupiters Brother.

Caius ſpoiled all the Temples of Greece.

Caius commandeth Memmius Regulus to transfer Jupiter Olympus to Rome.

Caius compareth himſelf with Jupiter.

He gave liberty to ſlaves alſo to accuſe their Maſters of whatſoever crimes they would: which was ſo much the more hateful, becauſe all things were done by *Cæſars* authority, and to his good liking: ſo that *Pollux*, who was *Claudius* bondman, durſt accuſe him, and *Caius* the Emperour was contented among the Judges to hear his Unkle brought in queſtion for his life, hoping (although it fell out otherwiſe) to pick out an occaſion to put him to death. For having filled all the Countries of his Empire with falſe accuſations, and all ſorts of miſchiefs, and giving ſlaves a prerogative above their Maſters; their Lords deviſed many conſpiracies againſt him, ſome for ſpite, and with an intent to revenge them of thoſe injuries they had received: other ſome pretending by his death to prevent thoſe inconveniencies that threatned them. In a word, his death concerned the ſecurity of the Laws, and the ſafety of all men: and had he not been ſpeedily cut off, our nation had almoſt been utterly exterminated. For which cauſe I thought good to make an exact and ample declaration of every occurrent; namely, for that the knowledge thereof maketh very much towards the manifeſtation of Gods power and will, which brings conſolation unto thoſe who are in adverſity,

Caius gave ſlaves free liberty to accuſe their Maſters, and countenanced Pollux to accuſe his Maſter Claudius.

Many conſpiracies againſt Caius.

The year of the world, 4004. *after Christs Nativity*, 41.

Three Conspiracies against Caius. Æmilius Regulus. Cassius Chæreas. Annius Minutius.

sity, and keep them within the bounds of modesty, who suppose that their prosperity should G continue always firm, and although they neglect virtue, think that no evil may befal them. Three plots of Conspiracies were intended against him, and purposed to his utter ruine, each of them was attempted by men of great reckoning. For, *Æmilius Regulus*, who was born in Corduba in Spain, was fully resolved to kill him, himself, or to make him away by the means of his Confederates. *Chæreas Cassius*, Colonel over a thousand men, was the Chieftain of another Band; and *Annius Minucianus* was in no less readiness to do his uttermost herein. The cause that moved them to accord thus altogether in hatred against *Caius*, was, that in respect of *Regulus*, he was by nature a detester of all iniquity: for he was a man endowed with great magnanimity, and beautified with a liberal spirit; so as he dissembled not any of his counsels, but communicated them with many, who were either his friends, or va- H liant men fit for execution. And as touching *Minucianus*, he was induced to seek his revenge, through the desire he had to do justice on him in *Lepidus* behalf, who had been one of his especial friends, and one of the rarest men that were ever found among the Roman Citizens (whom *Caius* had put to death through the fear he had conceived of him) knowing well that all they, against whom *Caius* was incensed, could not escape with less indignity, than loss of life. As for the third man *Chæreas*, he could not endure the shame and reproach of cowardise that *Caius* had objected against him, but feared besides, that his friendship and inward familiarity with *Caius* would draw him into manifest dangers: for which cause, and his own security and honours sake, he thought good to make him away. Generally all of them were resolved to rid the world of *Caius*, and bring an end to his pride I and tyrannical power, for their hope was that their attempt should have good success: which if it happily fell out, their Countrey and Common-weal should reap the fruits thereof, for whose security and safety, it became them to hazard themselves, though it were with loss of their heads. But above all the rest, *Chæreas* was egged on with a desire he had to grow famous, and through the facility and convenient means he had to finish the same, because his Colonels room gave him most secure access unto him. About that time the Circensian Games were solemnized, which is a kind of Pastime which the Romans very willingly behold, and to this intent they resort to the place of these exercises, and the common people is wont to demand somewhat at their Emperours hands, which they desire to obtain; and they, after they have examined their requests, do never refuse them. Now they required K with instant and importunate supplications, that *Caius* would discharge them of their taxations, and moderate the excessive tributes which they payed: but he would give no ear unto them, and caused those to be apprehended, who called upon the matter most earnestly; sending his Guard, some of them one way, some of them another, to put them to the sword. After he had given this commandment, and they who received the charge, had fully executed, a great number of men were slain. The people seeing this, ceased to exclaim any more, setting light by their goods; and seeing before their eyes, that their refusal would be the cause of their death. These considerations incited *Chæreas* the more to execute his enterprize, to the end he might finish his furious and lawless life, whose pleasure was all mens injury and prejudice. And very oftentimes was he determined to set upon him whilest he L banquetted, yet he deferred to do the same, not for that he failed or fainted in his resolution, but because he expected some fit opportunity to hit him home, and speed him to the death. He lived Captain of *Caius* Guard a long time, yet took he small pleasure in conversing with him.

The Circensian Games. Caius causeth divers to be murthered, who request mitigation of their exactions.

Chæreas for many causes is incited against Caius.

But after that *Caius* had appointed him to gather in his Tributes, and that money which was confiscate, he seemed to have less occasion than before: for at that time he had doubled their payments, in the execution whereof he followed his own nature, rather than *Cæsars* command, and spared those of whom he ought to have compassion for their poverty sake. *Caius* was sore displeased herewith, and objected against him, that the cause why he delayed the bringing in of his money, was his cowardise and negligence: And among other outra- M ges that he offered him, as oft as he gave him the Watchword, as he usually went to fetch it once a day upon his watch-day, he gave him the names of women, and other that were full of ignominy, notwithstanding that he himself was not exempt from note of no less daintiness. For in certain Ceremonies which he himself had established, he attired himself like a woman, and was disguised with certain vails, whereby he might the better counterfeit that sex, and yet notwithstanding durst he object this dishonour to *Chæreas*. As oftentimes as *Chæreas* received the Watch-word, so oftentimes grew he in choler: which was increased the more at such time, as he delivered the same to his Companions, who openly mocked & jested at him. For when it was his turn to receive the word from *Cæsars* mouth, he ordi-

narily fitted him with ſuch an one as might move laughter; which made him the bolder to conſpire with his Confederates, in that he had juſt occaſion to be diſpleaſed: among theſe was a Senator, and one that had paſt all honours and offices, otherwiſe an Epicure and lover of delights. Him did *Timidius* accuſe (in that he was his enemy) that he had uſed certain injurious ſpeeches againſt *Caius*: and for proof hereof, he alledged *Quintilia* for his witneſs, a woman among all Stage-players dearly beloved of many, but in eſpecial, by *Popedius*, by reaſon of her incomparable beauty: and for that ſhe refuſed to bear witneſs in a matter falſely objected againſt him, whom ſhe intirely loved, *Timidius* required, that ſhe might be examined by torture. *Caius* provoked herewith, commanded *Chæreas* with all expedition and diligence to ſee *Quintilia* tortured: and the rather gave he *Chæreas* theſe Commiſſions to kill and torment thoſe whom he pleaſed, for that he had conceived this opinion, that he would acquit himſelf with more cruelty, to the end he might exempt himſelf of that reproach of faint-heartedneſs which was wrougfully inforced againſt him.

The year of the world, 4004. after Chriſts Nativity, 42.

Popedius is accuſed of a crime by Timidius unto Cæſar.

Whileſt thus *Quintilia* was led forth to be tortured, ſhe trod upon the foot of one of thoſe who were of the Confederacie, giving him to underſtand that he ſhould be of good courage, for that there was no fear that ſhe would bewray any thing in torture, but would endure it with conſtancy: notwithſtanding, *Chæreas* tormented her cruelly, which he rather performed by conſtraint, than of his own free will. And ſeeing he could enforce nothing out of her, he brought her back to *Caius* in ſo pitiful an eſtate, that all they that beheld her, had compaſſion on her. *Caius* likewiſe himſelf was moved, and bethinking him of thoſe pains ſhe had endured he deſiſted from the enqueſt and accuſation which was proſecuted againſt *Popedius* & *Quintilia*, and gave her a certain ſum of mony, to comfort her againſt the indiſpoſition that might happen by reaſon of her torments, which ſhe had ſo couragiouſly endured.

Caius commandeth Quintilia to be tortured, who confeſſeth nothing.

Popedius is abſolved.

This diſpleaſed *Chæreas* very much, as if he had been the cauſe of all thoſe evils that had hapned to thoſe two perſons, having been ſo great, that to heal them, it behoved *Cæſar* to miniſter a medicine. He conſulted therefore with *Clement*, who was Captain of the footmen, and *Papinius*, who had the command of the Guard, and ſpake unto them to this effect: "We "have (ſaid he) O *Clement*, imployed our ſelves to the uttermoſt for the Emperours ſafety: "for by our providence and travel we have wrought ſo much, that of all thoſe, who have con- "ſpired againſt him, ſome of them have been ſlain: the reſt in ſuch ſort tormented and mar- "tyred, that *Caius* himſelf had compaſſion on them. But what reward or honour receive we "for all theſe ſervices? *Clement* hearing theſe words, held his peace, giving manifeſt teſtimony by his looks, and the change of his colour, that he was greatly aſhamed he had ſo long time obeyed the Emperours commandments: and whilſt he thought with himſelf that it was no policy for him to open his mouth againſt *Caius* cruelty, *Chæreas* emboldned himſelf to diſcover the calamities and dangers wherein both the City and the whole Empire were plunged, telling him, that the common report was, that *Caius* was the cauſe of them:

Chæreas conferreth with Clement and Papinius.

But (ſaid he) *thoſe that will narrowly examine the truth, will judge that I, and* Papinius *that ſtandeth by me, and you,* Clement, *more then we, have cauſed the Romans torment, and the worlds miſery, for that of our own will we have been miniſters of* Caius *commands; and although the means lieth in us to make an end of thoſe violences that are committed againſt the Citizens, and injuries to the whole world: yet we ſerve him for his Guard and hangmen, inſtead of men of War. And we bear Arms, not to maintain our Liberty, and the Romane Empire, but to preſerve him, who keeps their bodies and minds in ſervitude: and every day are we ſoiled in their blood who are ſlain and tortured, until ſuch time as ſome one ſerve us with the ſame ſauce, to ſatisfie* Caius *cruelty. For it is not for the good will he beareth us, that he maketh uſe of us: but that which is more, we are ſuſpected by him, and he will cauſe us to be ſlain, as he hath done others. For his diſpleaſure is not limted by juſtice, but by his will: we alſo ſhall ſerve him for a mark to aim at. For which cauſe, it behoveth us to provide for the ſecurity and liberty of all men, and eſpecially to warrant our ſelves againſt thoſe dangers that threaten us.*

Clement declared by apparent ſigns, that he thought well of *Chæreas* reſolution, but he counſelled him to make no words of it, for fear the rumour thereof ſhould be ſpred among the people, and the ſecret ſhould be diſcovered before the execution: and leſt that *Caius* getting an inkling thereof, they ſhould all of them be drawn into danger of death; and in the mean while, it behoved them to hope that ſome good fortune would fall out to their furtherance: and that for himſelf, his age had taken from him the neceſſary courage that belonged to ſuch enterprizes. It may be (ſaid he) that I may furniſh you with ſome advice more ſecure than yours is, *Chæreas*: for a more honeſter than it is, who is he that can propoſe? This ſaid, *Clement* returned to his houſe, ruminating with himſelf upon thoſe words which he

The year of the world, 4004. after Christs Nativity, 42.

he had both heard and ſpoken. But *Chæreas* waxt fearful, and conferred with the Colonel *Cornelius Sabinus*, whom he knew to be a man of reputation, a lover of liberty, and greatly diſcontented with the eſtate about the miſeries of the Common-weal; and ſeeing it was neceſſary to attempt that with all expedition which he had intended, he thought good to impart the matter to him; fearing leſt *Clement* ſhould diſcover all the Conſpiracy, conſidering that delay and procraſtination would be but an occaſion to hinder the action. When as therefore he perceived him to give willing ear to all that which he intended, and that already he was confirmed with no leſs reſolution than himſelf was; but in that he knew not with whom he might familiarly communicate the ſame, he ſaid nothing: whereas otherwiſe he was ready, not only to conceal that which he had heard, but alſo declared that which he had in his heart, he was ſo much the more encouraged. For which cauſe, without further delay they went to *Minucianus*, who was conformable unto them in virtue, good affection, and great courage; and who beſides that, was ſuſpected by *Caius* by reaſon of *Lepidus* death. For, *Minucianus* and *Lepidus* were very great friends, & had been affociates in the ſame dangers. For *Caius* was feared by all thoſe who had any publike Office, ſparing none of them in particular or general, but made them all groan under the burthen of this fury.

Cornelius Sabinus.

Annius Minucianus.

Now they knew well one another, that all of them were diſpleaſed to ſee the Common-weal in that eſtate: but the apprehenſion of the danger ſuffered them not to manifeſt the hatred that each of them bare to *Caius*, although their ſecret conceit ingendred among them a certain amity. For, before that time, as often as they met together, they were accuſtomed to eſteem *Minucianus* for the moſt honourable man of the company, as in truth, among all the Citizens of Rome he was the moſt famous, valiant and beſt eſteemed among them: being therefore aſſembled at that time, he was firſt of all requeſted to ſpeak his opinion. For which cauſe he asked *Chæreas* what the watch-word was he had received that day (for all the City knew very well what mockery *Caius* uſually uſed in giving *Chæreas* the Watch-word:) *Chæreas*, notwithſtanding this diſgrace, failed not to anſwer him, relying on the wiſdom of *Minucianus*, and ſaid unto him;

But give you me for the Watch-word, Liberty; mean while I give you thanks for that you have awakened me more ſpeedily, than of my ſelf I have accuſtomed to be. You need not now any further inforce your ſelf to incite me by your words, ſith both you and I have undertaken the ſame reſolution. Before we were aſſembled in this place, our thoughts were united. Behold here my ſword, that is girt unto my ſide; this ſhall ſuffice for us both. And if you pleaſe you ſhall be my Captain, and I will march under your Command, and will follow you under aſſurance of your aſſiſtance and wiſdom. They, who have valiant hearts, never want Arms: for it is a confident courage that makes the weapon walk. That which enkindleth me thus to this action, is not the conſideration of my particular intereſt: for I have not the leiſure to think on thoſe dangers that threaten me, through the grief that I conceive, to ſee the Liberty of my Countrey changed into ſervitude, and the force of the Laws wholly aboliſhed, and all ſorts of men aſſigned to death by the cruelty of Caius. *It is I that deſerve to be truſted in this execution, and I make you my Judge, ſith you have the like incention as I have.*

Chæreas with certain others intend to kill Caius.

Minucianus, perceiving with what affection *Chæreas* ſpake, embraced him with all love; and after he had praiſed him, he exhorted him to continue his conſtancy: then departed they one from the other, with prayers and wiſhes; and at that time there hapned a preſage that confirmed them the more. For as *Chæreas* entred into the Senate, ſome one among the people caſt out a word, that redoubled his courage. Diſpatch (ſaid he) that which thou haſt to do; for God will aſſiſt thee. *Chæreas* was ſomewhat afraid, leſt ſome one of his Aſſociates had betrai'd him. But at laſt, he thought it was ſome one of thoſe, who, being privy to his reſolution, gave him a Watch-word to animate him the more; or that it was God, who, governing and obſerving of humane affairs, puſhed him forward. After he had imparted this his deliberation to divers; ſundry Senators, Knights, and men of War being advertiſed hereof were in Arms. For, there was not any one that ſuppoſed not that *Caius* death was the greateſt good hap the Common-wealth could expect. For which cauſe, all of them enforced themſelves as much as they could, to aſſiſt the execution with couragious and virtuous reſolution: and as forward were they in affection as in power; in words as in effect, deſiring each of them to be partakers in the diſpatch of a Tyran. For *Caliſthus* alſo, who was *Caius* freeman, and raiſed him to great Authority, yea, ſuch as he almoſt equall'd him, adjoyned himſelf to them for the fear he apprehended of all men, and for thoſe great riches which he had gathered together; for that he was a man of a corrupt conſcience, and eaſily won by bribes and preſents, doing wrong to al men, & abuſing the pow'r he had, againſt whomſoever he pleas'd,

Caliſthus, Caius freeman, certifies Claudius, that Caius commanded him to poyſon him.

contrary

A contrary to all right and reason. Besides, for that he knew the unbridled nature of *Caius*, who having once conceived an ill opinion of any man, could never afterwards be disswaded or reconciled. Amongst divers other dangers that he had to apprehend, the greatness of the danger of his riches was not the least, which was the cause that made him serve *Claudius*; and secretly to follow him, under hope, that after *Caius* death, he should be his Successour in the Empire, and that at that time he should by him be maintained in the same estate, which he enjoyed: and by this means thought he to obtain his amity and good liking, by giving him to understand how *Caius* had commanded him to poyson him, and how he had invented infinite delays to defer this execution. As for mine own part; I think that *Calisthus* forged this matter. For if *Caius* had pretended to kill *Claudius*, he had not been disswaded by *Calisthus* allegations, who had incontinently received his reward, if he had deferred to execute his Masters command, with all expedition in a matter so acceptable to him. So it is, that the Providence of God would not permit *Caius* to execute that rage against *Claudius*; and *Calisthus* was thereby thanked for a benefit which he no ways deserved.

The year of the world 4005. after Christs Nativity 43.

Those that were about *Chæreas* day by day, followed the action very slowly, notwithstanding that he willingly delayed not, but thought all occasions fit to finish his purpose in, for that he might assail him at such time as he ascended up into the Capitol, or even then when he solemnized those Ceremonies, which he had instituted in honour of his Daughter, or at such time as he stood in the Palace to scatter Gold, and Silver money among the people, by casting him from the top of the Palace into the Market place, or at such time as he celebrated those Mysteries, that were introduced by him. For, no man suspected *Chæreas*; so discreetly had he behaved himself in all things: and he perswaded himself that no man would have thought that he should lay violent hands on *Caius*. And although he had done nothing to any effect; yet so it is, that the power of the gods was sufficient to give him force, and to kill him without drawing weapon. *Chæreas* was sore displeased against his companions, in respect that he feared that they would let slip their occasions; and although they perfectly knew that he travelled for the maintenance of the Laws, and for the good of them all: yet did they request him to delay a little, for fear lest in the execution he should in some sort miscarry, and for that cause the City might be brought in trouble, by the informations that would be made of that act; and that finally when *Caius* should be so much the better defenced against them, they should not know how to shew their virtue, when the time required that they should assault and set upon him. They therefore thought it good that the opportunity to set forward this business, should be the time in which the Games of the Palace were celebrated, which were solemnized in honour of *Cæsar*, who first of all disanulled the Peoples Authority, and appropriated it to himself. This Solemnity is celebrated in a Tent before the Palace, where the noble Citizens, with their wives and children remained to behold the sport, and *Cæsar* himself likewise. At that time concluded they that it would be an easie matter for them, when as so many thousands of people should be shut up in so narrow a place; so that he, who would step formost to give the stroke, might very easily be succoured, for that he could have no force in Arms, although his Guard should have the courage and desire to defend him. *Chæreas* resolved upon this, and it was concluded that the first day of those sports that were next at hand, the deed should be done: but their adventure was greater than their conclusion. For the delay was such, as the third day was almost past, and hardly could they be drawn to attempt the matter on the third day. At which time *Chæreas* assembled all the Confederates, and told them that the opportunity of time had overslipt them, accused and reproached them of slackness in that execution, which had been so virtuously resolved among them: and that it was to be feared, lest if any should be discovered, the whole matter should wax frustrate: by which means *Caius* might grow more cruel than he was before. *See we not (said he) that by how much liberty we take from our selves, by so much we augment* Caius *tyranny? whereas we ought first of all to obtain security for our selves, and afterwards purchase perpetual felicity to others, the greatest glory whereof shall redound unto our selves.* Now they having nothing to reply against so honourable a resolution, and yet notwithstanding no ways enforcing themselves towards the action, but remaining altogether dismayed without one word speaking, *Chæreas* spake thus:

Chereas expecteth the occasion to assail Caius.

The final conclusion of the Confederates as touching Caius death.

Most noble and generous Gentlemen, what is the cause that we linger and delay in this sort? See you not that this day is the last day of the Games, and that *Caius* is ready to depart to Sea? for he hath determined to sail into Alexandria, and to see Egypt: verily it will be a small honour for us, if we suffer him to escape our hands, to the end that both by land and Sea, he may triumph over the Romans vain boast and negligence. How can we chuse but con-

demn our ſelves juſtly, and challenge nothing but diſhonour, if ſome Egyptian ſuppoſing that men of free condition could not any longer indure his inſolence, ſhould put the matter in execution? For mine own part, I will dream no longer upon your conſultations, but this very day will I hazard my ſelf; and betide me what can, I will ſuſtain all fortunes with pleaſure and courage. For I am a man of that mind, that no danger can be ſo great or grievous to daunt me, as that *Caius* ſhould be ſlain, during my life-time, and I ſhould be deprived of ſo deſerved an honour, which ſo worthy attempt may challenge. This ſaid he departed with an intent to attempt and end the matter, and encouraged the reſt to do the like; ſo that all of them were deſirous to ſet hand to the enterprize, without any further delay. The cuſtome was, that the Captains of the Guard entred the Palace with their ſwords by their ſides, and in ſuch equipage they asked the Emperor the Watch-word. At that time it fortuned that it was *Chæreas* turn to fetch the Watch-word, when as a great number of people flocked to the Palace, to take up their places to behold the Games with great preſs and noiſe; wherein *Caius* was greatly delighted: for there was no diſtinction of place either for Senators or Knights, but each one ſate together confuſedly, men and women, ſlaves and freemen. *Caius*, arriving there firſt, had offered ſacrifice in honour of *Cæſar Auguſtus*, in dignifying whom likewiſe thoſe ſports were ſolemnized. It came to paſs that whileſt thoſe Beaſts were embowelled, that were appointed for Sacrifice, *Aſprenas* Gown, who at that time was Senator, was beſprinkled with blood: whereat *Caius* began to laugh; yet notwithſtanding, this was a preſage for *Aſprenas*. For he was ſlain that very day that *Caius* was. It is reported that *Caius* at that time, contrary to his own nature, behaved himſelf moſt affably toward all men, ſo that all the aſſiſtance were aſtoniſhed to behold the courteſie that he uſed. After the ſacrifice was done, he ſate him down to behold the Paſtimes, and had about him the moſt noble of his friends and familiars. Now was there every year a Theater builded, according to this form and faſhion that enſueth: It had two gates, the one towards the open yard; the other opening upon the porch, by which the actors had their egreſs and regreſs, without diſturbance of thoſe who ſate to behold the paſtime. There was within the ſame a certain ſeveral room, ſeparated from the reſt, where the Players and Muſicians kept. When the people were ſeated, and *Chæreas*, with the Captains were near about *Cæſar*, who ſate on the right ſide of the Theater: *Batibius* one of the Senators, a man very expert in feats of Arms, asked *Cluvitus* privily in his ear, who ſate by him and had in like ſort been Conſul, whether he heard any news? who anſwering him, that he had heard nothing. On this day (ſaid *Batibius*) ſhall the Tragedy be plaid of a Tyrans death. *Cluvitus* made him this reply in *Homers* words.

Whiſt: leſt ſome Greek ſhould liſten to our talk.

Now whileſt ſome one darted certain apples and rare and precious Birds at the people, *Caius* took great pleaſure to behold how they ſtrove one with another round about him, buffetting one another to ſee who ſhould get the ſame: but at that preſent there chanced two preſages: for the ſport that was repreſented, was of a Judg, who was apprehended and crucified, and in the Dance they repreſented *Cynera*, who was ſlain with *Myrrha* her Daughter: and there was a great quantity of blood gathered to counterfeit both the murther of the Judg that was crucified, as alſo of *Cynera*. It is affirmed likewiſe, that the day was the very ſame, whereon *Philip* the Son of *Amyntas* King of Macedon, had been ſlain by *Pauſanias* one of his familiars, at ſuch time as he entred the Theater. Whilſt *Caius* was incertain with himſelf whether he ſhould remain until the ſports were finiſhed, for that it was the laſt day of them, or rather ſhould reſort to the Bath, and after he had taken his refection, return back again thither as he had done before time; *Minucianus* ſitting next unto him, fearing leſt the occaſion ſhould be overſlipt, aroſe, for that he had ſeen *Chæreas* depart out of doors, with an intent to go and encourage him. But *Caius* catcht him by the Gown, ſaying, Whither go you, my friend? At which time for the reverence ſake that he bare unto *Cæſar*, he ſate him down again: but the fear that he had, grew ſo forceable, that he aroſe again; ſo that *Caius* could not detain him, ſuppoſing that he had departed thence to diſpatch ſome important buſineſs. At that time did *Aſprenas* counſel *Cæſar* to repair to the Bath, telling him that after his refection he might return thither again; all which he did, being deſirous that the reſolution might take effect. They that were with *Chæreas* were ready diſpoſed to take advantage of the time, and were agreed each of them to ſtand prepared and in a readineſs, in a place appointed, to the intent to act the Tragedy: and the delay was very grievous unto them, for that it was already three a clock after noon. So that *Chæreas* ſeeing that *Caius* lingered ſo long, intended to go in unto him and aſſail him in his ſeat: but he conceived

that

The year of the world, 4005. after Chriſts Nativity, 43.

Caius ſacrificeth to Auguſtus Cæſar.

Aſprenas.

The Theater.

Batibius. Cluvitus.

A that he could not bring that to pass without great loss and murther of the Senators, and Knights that were there present. Now although he had this apprehension, yet addressed he himself to the execution thereof, supposing that the loss that might happen by the death of some one, would be well recompensed by the security and liberty, that would redound unto all men. When as therefore they were in a readiness to enter the Theater, news was brought them, that *Caius* was risen to come forth; by means whereof there arose some noise. For which cause the Confederates turned back into the Theater, and appeased the people, telling them that they displeased and annoyed the Emperor: but the effect was, to draw him aside from all those, who might yeeld him any assistance; and so to set upon him. Before *Caius* marched *Claudius* his Unkle, and *M. Minucianus* his Sisters Husband and *Valerius* B who at that time was Proconsul, who might not by any means be drawn from their place, although they had the will, by reason of the Place and Dignity which they held. *Caius* followed after them, accompanied with *Paulus Aruntius*. Now when he was entred into the Palace, he left the ready way where his Officers were, and *Claudius* and his Associates held: he turned aside by an unfrequented way to the Baths, upon purpose to see certain young Boys, who were come out of Asia, and were sent him out of that Countrey, partly to sing in those Ceremonies that were instituted by him, and partly to dance in Arms about the Theater; & in that place *Chæreas* came and encountred him, asking him the Watch-word: which *Caius* gave him very reproachfully according to his custom. For which cause without any further delay, *Chæreas* assailing him both in word and act, drew his sword and gave him a great C wound, which notwithstanding was not mortal: some say, that *Chæreas* purposely wounded him after that sort, because he would not kill him at once, but to his further torment increase the number of his wounds: but I cannot believe the same, for that in such executions a man hath no leasure to determine how to strike. And if *Chæreas* had such an intention, I account him the veriest fool that might be, for that he rather took his pleasure to content his despite, than readily to deliver both himself and others, who by his delay in being of his Confederacy might be drawn into hazard. For, if *Caius* had not been suddenly slain, he could not have wanted means of rescous, and it should seem that *Chæreas* had not pretended to do so much mischief to *Caius*, as to himself and his fellow Confederates. And being in this uncertainty, whether his enterprize should have fallen out happily or no, he had without reaD son both undone himself and lost the occasion: whereas having happily hit home, he might without a word speaking warrantize himself against those, who would offend him. But let each man think what best pleaseth him. *Caius* feeling the grief of the wound (for he was strucken between the shoulder and the neck, and his sword could not pierce further, by reason that it hit upon the first bone of the brest) he cried not in any sort, neither called for any of his friends, whither it were that he distrusted them all, or that he had some other thought, and in lamenting himself, he passed onward. But he was met by *Cornelius Sabinus* who was already prepared to encounter him, who thrust him down upon his knees: whereupon all of them invironed him round about, and with mutual exhortations encouraged one another to do their uttermost in murthering him. At length in all mens opinion they E agreed on this; that it was *Aquila* that gave him the deadly wound, that severed his soul from his body. But this act ought to be attributed to *Chæreas*. For although divers set to their hands in the action; yet was he the first, who had bethought him of the action, having a long time before any of them premeditated the same, after what sort it should be attempted: and he also was the first that durst boldly impart it unto others, and who after they had allowed of his resolution, assembled them: and when as every one was to speak his opinion, he concluded the same very discreetly, and had always done far more than the rest; so that by his earnest and honourable perswasions, he encouraged those that were faint-hearted, since at such time as the opportunity presented it self, to set hand to the execution, he was the first that attempted it, and who valiantly strook and made an easie way to the rest, who found *Caius* calm enough, in that he was a man almost thorowly slain. For which cause, it is necessary, that all that which others have done, should be ascribed to *Chæreas* advice, virtue and diligence.

Thus died *Caius*, being slaughtered with many mortal wounds: now when *Chæreas* and his Companions had dispatched him, they perceived well that it would be impossible for them to save themselves, if so be they should return by the way that they came; so much were they ravished with that which they had done. For they drew themselves into no small danger by murthering an Emperour, who was cherished and beloved through the folly of the common people, and whose death the men of war would not leave unpunished. Now in that the ways were narrow where the murther was done, and they themselves also were hindred by

The year of the world, 4003. after Christs Nativity, 43.

Caius slain.

Aquila gave Caius his deaths wound: but Chæreas was the author and chief actor of the tragedy.

The year of the world, 4205. after Christs Nativity. 43.

reason of the great number of people, and Officers and Souldiers that gave their attendance that day in guarding the Emperour; they took another way, and retired themselves into Germanicus lodging, who was *Caius* Father, whom they had lately slaughtered. This House adjoyned unto the Palace. For although the Palace was but one, yet consisted it of divers lodgings which were builded by several Emperours; whose names, whether they had begun or finished the works, were imposed on the same Buildings. When as therefore they were escaped from the press, they were in safety as long as the inconvenience that had befallen the Emperour was as yet hidden. The first report of his death came to the Germans who were of his Guard, being a Company chosen out of that Nation named the Celtique Band, for the preservation of the Emperours person. These men are very prone unto wrath, and amongst all other Barbarians, it is a rare thing in them to examine the causes of their execution: otherwise they are men strong in body, and who in the Wars always give the first onset, yeelding great advantage to those on whose side they fight. They having notice of *Caius* murther, were vehemently aggrieved thereat, for that it is their manner to censure all things not according to right, but as they were answerable to their own profits: *Caius* in especial was dearly beloved by them, in that he had obtained their favour by bestowing much money upon them. Their Captain was one called *Sabinus*, who was not advanced to that estate, either for his virtue or for the Nobility of his Ancestors (for he was but a Fencer) but for his mighty strength and huge body. They therefore ran about with their naked swords searching for *Cæsars* murtherers from house to house; and meeting with *Asprenas* at first, whose Gown (as we have said) was bebloodied with the blood of the slaughtered sacrifice, which was a presage that boaded him but little good fortune, they hewed him in pieces. The second was *Norbanus* (who for his Nobility and Ancestors might derive his Titles from the noblest Citizens, amongst whom were divers Generals of Armies) who seeing they made no reckoning of his Dignity, and being of himself endowed with great force and strength, he took a sword from one of them which first assailed him; with whom he grapled, and made them know that he intended they should buy his blood very dearly; and indeed so had he done, but that being invironed by divers, who assailed him at once, he was beaten down, and slaughtered with many deadly wounds. The third was *Anteius*, one of the number of the Senators, who with some others met not with these men by chance, as the two other had done; but to shew the hatred that he bare unto *Caius*, and the pleasure that he took to see him lie dead, was come out of his house, being egged on with envy to feed his eyes with that spectacle. For *Caius* had banished *Anteius* Father, whose name likewise was *Anteius*, and not content therewith, he had sent his Souldiers to kill him. He therefore with great pleasure beheld the slaughtered carcass of this Tyrant; but hearing the uproar that was raised in every part of the house, he thought good to hide himself: yet might he not avoid the narrow search of the Germans, who were so displeased, that they slew all those whom they met with, whether they were guilty or guiltless of the fact: Thus were these three made away.

Chæreas with his Confederates retireth into Germanicus house.

The Germans Cæsars Guard.

Sabinus with his German Souldiers seeketh for those that slew Caius.

Asprenas cut in pieces.

Norbanus.

Anteius.

What sort of people they were that lamented Caius death.

But after the rumour of *Caius* death was heard in the Theater, every one was amazed, and could scarcely believe it. For although divers of them were very glad that he was taken out of the world, perswading themselves that it would highly profit them; yet did their fear hinder their belief. On the other side, there were some, who desiring not that any such mishap should befal *Cæsar*, and conceiving in their thoughts, that it was impossible to be done, for that there was no man so hardy, as to enterprize the same; they supposed the report to be utterly untrue. Of this mind were certain women and children, slaves and souldiers. These by reason they received wages at his hand, tyrannized with him, being his ministers in all those outrages that he offered to many good Citizens, in partaking the booty, and other advantages that *Caius* drew unto him. As for the Women and Children, they were of that opinion, by reason that such kind of people take delight in Plays, Jests, Donations of flesh, and other such Pastimes, which *Caius* in word pretended to do to gratifie the common people, but in effect it was to have means to satisfie his rage and cruelty. He was also gracious among the servants and slaves, for that by him they had the liberty to accuse and contemn their Masters, and were therein countenanced by *Caius*. For when they falsely accused their Masters, they were easily believed; and when they discovered their Masters treasures, in recompence of their discovery they were not onely made free by him, but also sent home with rich and ample rewards. For the reward that was assigned them, was the eight part of those goods that were confiscated. As for certain of the Nobility, although the matter seemed true to some of them, for that before time they were privy to that which the rest intended, and notwithstanding they desired that the enterprize should be effected;

yet

A yet kept they all things close, and gave no sight of joy, nor made any shew that they heard that which was reported. For some of them feared lest if they should be frustrated of their hope, they should bring themselves in danger of punishment, for that they had discovered their intent sooner than they should have done. They likewise who knew the enterprize and were Confederates with the Actors; yet did they more closely conceal it the one from the other; fearing lest if they should discover the matter to any one of those, who drew any commodity from *Caius* tyranny, they might bewray them: whereby if *Caius* should be yet alive, they might incur the danger of punishment. For the voice was, that he had been wounded in certain places; yet that he was not slain; but as yet alive, and among his Physicians hands, who dressed his wounds. No man therefore durst liberally discover the secrets B of his heart to his neighbour: for they that spred those reports, were either friends (and for that cause were suspected as favourers of his tyranny) or enemies, and by that means in that they were but sinisterly affected towards *Caius*, there was no certainty to be gathered of that which they said. There arose also another report, which abashed and beat down the hearts and hopes of the Nobility, namely that *Caius* setting light by the danger wherein he was, and as little also by the wounds he had received, was come into the Market-place all bloody as he was, and after that manner declaimed before the people. See here how they that spred these rumors, preferred their conjectures, which were void of all reason; which distracted those uncertainly that heard the same, according as they were affectioned. This notwithstanding, no man removed from his place, for fear lest they should be suddenly accused, C knowing well that they should be censured, not according to their thoughts and affections, but according to the disposition of their Judges and Accusers.

The grief of the mind, 40 yeers after Christs Nativity, 43.

Divers rumors of Cæsars death.

But after that the Troop of Germans had invironed the Theater with their naked swords, all the assistance expected nothing but death; and as soon as any man entred, they were seized with such an amazement, as if they had already felt the strokes; so that they knew not what to do, having no heart to depart from thence: and otherwise perswading themselves, that if they stayed there any longer, it would breed them further danger. Finally, when the Souldiers were entred into the Theater by force, all the whole Assembly cried out, and besought them, protesting that whatsoever was done, it was besides their knowledg, whether it were either attempted by Conspiracy, or any other means. They therefore most humbly D intreated them, that they would spare them, and not inflict the penalty of the guilty on those that were innocent: for their own parts, they besought them to search out those who had committed the act, if any such thing were committed. And thus spake they with tears, beating their breasts, and calling the gods to witness, allead ging all that which the present danger suggested them with, and as much as such as pleaded for their lives could proffer. By these perswasions of theirs the Souldiers fury was abated; so that they began to repent themselves of that which they had executed in the Theater: for this also was a cruelty, as they themselves (notwithstanding their barbarous incivility) supposed it to be, which was, that the heads of *Asprenas* and other that were slain, were carried and set upon an Altar. Whereat all the Assistants were most grievously discontented, remembring themselves of the dignity E of the men, and having compassion of that which had befallen them, considering also that they themselves were not far off from dangers, being uncertain whether they should save themselves: whereby it came to pass, that some of those, who had for good cause hated *Caius*, durst not freely rejoyce at his death, because they were upon the point to lose their own lives, having as yet no appearance of any safety.

The German Souldiers resort to the Theater.

At length *Auruntius*, a man who was gracious among the people, and was one of the common Criers, who had a strong voice, and by crying such goods as were to be sold, had gathered so great substance, as that he was accounted one of the richest men in Rome, and in great estimation amongst all men in that behalf, entred the Theater in a mourning Habit, and after a lamentable manner: and although he inwardly hated *Caius*, yet for the fear he conceiF ved lest he should lose his goods, and in consideration of the present danger, he dissembled his joy, wearing all those Garments of mourning, and using no less lamentation, than if he had bemoaned the death of his dearest friend. After this manner came he into the Theater, publishing *Caius* death, to the intent that the people might not be ignorant of that which had hapned: After this, he began to repress the rage of the Germans, and commanded their Captains and Tribunes to put up their swords, certifying them of the Emperours death, which act of his did manifestly save the lives of all those who were assembled in the Theater; and all them likewise whom they could have met with. For if they had had but the least surmise, that *Caius* had as yet been alive, there was not any sort of cruelty which they had not committed. For they bare him so great love and affection, that to warrantize him

Auruntius entreth the Theater, and signifieth the Emperours death.

The Germans fury awakened by the death of Caius is pacified.

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from that miſ-hap, they would have redeemed him with the loſs of their own lives. But as ſoon as they underſtood he was dead, they repreſſed their furious rage, which egged them forward to revenge: knowing that it availed them nothing to diſcover their affections towards him, in that he could yeeld them no requital. Beſides, the fear they had leſt that in purſuit of their tyrannous murthers, the Senate ſhould be incenſed againſt them, if ſo be the Government of the eſtate ſhould be returned into their hands, made them contain themſelves. Thus was the fury of theſe Germans appeaſed for the death of *Caius*.

Chæreas, Minucianus, and Clement conſult about Cæſars death.

Mean-while *Chæreas* (who feared very much leſt *Minucianus* ſhould fall into the Germans hands, and in their fury be ſlaughtered by them) ſought for him among the Souldiers, enquiring of every one whether they knew if he were ſlain or no. Whereupon *Minucianus* & *Clement* were brought unto him, who in his preſence commended *Chæreas* exploit, and gave him thanks in the name of the whole Senate, who witneſſed that it was to the general benefit and good of the Common-weal, and that the greateſt perſons were beholding to him, for that he had neither wanted good advice in his deliberation, nor courage to execute his reſolution; alleadging that the nature of tyranny was ſuch, that being puffed up with a ſhort pleaſure of unjuſt and intollerable rule, it finally (as being hated by all good men) determined and ended in miſery, as manifeſtly appeared in that which had befallen *Caius*; who before any thing was either deviſed, practiſed or executed againſt him, was already hateful to all men, and had in ſuch ſort violated all Laws; that his greateſt friends were reſolved to take Arms againſt him, who in appearance had deprived him of life, when both in truth and in effect it was he himſelf, who was the Author of his one ruine.

Artian a certain Phyſician diſmiſſeth ſome.

Hereupon all they aroſe who were in the Theater, and raiſed great noiſe and trouble in ſeeking to ſave themſelves. The occaſion was, that a certain Phyſician called *Artion*, being called out to go and dreſs certain men that were wounded, making a ſhew as if went to go and prepare ſuch things, as were neceſſary for thoſe that were wounded, made thoſe iſſue out with him who ſate neareſt unto him: but the truth was, that he did it to the end to draw them out of the preſent danger. Mean-while the Senate aſſembled themſelves in the Palace, and the people flocked together to make enquiry after thoſe, who had murthered *Caius*: the people with an intire and ſimple intent, the Senate onely to uſe ſome formal proceeding. For *Valerius Aſiaticus*, who had otherwhiles been Conſul, came forth among the people, who were in an uproar; and ſuppoſing it a ſtrange matter that no man knew who had ſlain the Emperour, whileſt every one enquired who it was that had done the deed: O ſaid he, would it had been I that had done it. But the Conſuls publiſhed an Edict, containing the accuſations that were preſented againſt *Caius*, commanding the people and Souldiers, who were as yet in the Theater, to retire themſelves to their lodgings. And the people were put in great hope, that they ſhould be eaſed of thoſe taxations, wherewith before time they had been burthened: and the men of War were promiſed Honours and Dignities, if they would contain themſelves in their accuſtomed order, and ſtir up no further trouble. For it was to be feared, leſt if they had been further fleſhed in ſlaughters, the City ſhould have fallen into ſome great danger through rapines and ſpoils both of houſes and Temples. But by this time all the whole order of the Senate were aſſembled, eſpecially thoſe who were Confederates in *Caius* murther; who ſeemed to gather courage, and to ſpeak boldly, as if the Government of the eſtate had been fallen into their hands.

The Senate and people enquire after thoſe that ſlew Caius.

Valerius Aſiaticus wiſheth he had been the Author.

CHAP. II.

Claudius *took upon him the Government of the Empire.*

Hedio & Ruffinus, chap. 2.

WHileſt the eſtate of the Empire was thus diſtracted, *Claudius* was ſuddenly fetcht out of his houſe: for the Souldiers aſſembling themſelves together, and conferring among themſelves what was requiſite to be done, perceived that it was impoſſible, that ſo many and ſo weighty affairs of the Common-weal ſhould be well diſpoſed by a Popular Government; and that this change alſo would yeeld them little profit, if ſome of thoſe who were in Authority ſhould happen to obtain the Sovereign Government. Furthermore, that it would be every way prejudicial unto them, if they had not a part of the Governance, and a hand in the adminiſtration of the Common-weal. Whileſt therefore the Sovereign Authority remained as yet undiſpoſed, they thought meet to elect *Claudius*, who was *Caius* Unkle for their Emperor; who was a man of that reputation, that none of thoſe, who had been aſſembled in the Senate, was more capable than he was, both in regard of the virtue of his Anceſtors, as alſo in reſpect of the doctrine wherewith he was endowed

The Souldiers elect Claudius Emperor.

dowed. Who likewiſe being by them exalted to the Dignity of the Empire, would honour them, and with all anſwerable bounty acknowledg their good deſerts. This concluſion of theirs was both admitted, and preſently executed: ſo that *Claud us* was received and elected Emperour by the Men of war. But *Cnatus Sentius Saturninus* having intelligence that *Claudius* was in this ſort elected (who in appearance ſeemed virtuouſly to contradict, but in effect deſired nothing more) preſented himſelf before the Senate: and being neither amated nor amazed in any ſort, he freely ſpake his mind; and as it became his Birth and Nobility, he ſpake unto the Aſſembly after the manner that enſueth:

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Cnaius Sentius Saturninus declameth in the Senate.

"You Lords of Rome, although it be an incredible matter, that the Liberty which hath ſo "long time been unexpected, ſhould return and viſit us; yet ſo it is, that we ſee the excellency "thereof; although it be uncertain how long time the gods will beſtow it on us: which is ſuch "that it may rejoyce us for the preſent; what iſſue ſoever it may have hereafter. For to them "that know what virtue is, it is no ſmall felicity to live one hour in freedom of mind, and "in a free Countrey governed by ſuch Laws, which in times paſt have made our Common-"weal to flouriſh. For mine own part, I cannot remember our antient Liberty, for that I was "born after the ſubverſion thereof: But I infinitely deſire to have the happy fruition of that "which we enjoy at this preſent. And I think them alſo very happy, who are born & brought "up in virtuous ſtudies. I likewiſe ſuppoſe that a ſecond honour next to the Immortal Gods "is to be aſcribed to them, by whoſe virtue at laſt, though very late even in this our age, we "have obtained the felicity to enjoy the ſame, which happineſs would God with our inhe-"ritances we might bequeath to our Poſterity. For in regard of our ſelves, this day ſufficeth us "both, as well all thoſe that are young, as they alſo who are old. For the aged ſhall forſake "this life with more pleaſure, in that they have had the knowledg of that bleſſing, which is "annexed to their Liberty: and the younger ſhall be furniſhed with a royal example in admi-"ring and knowing their virtues, by whom we enjoy this benefit of freedom. For in regard "of the preſent time, there is not any thing that we ought more earneſtly to effect, than to "live virtuouſly. For only uirtue is the thing that confirmeth men in their Liberty. I cannot "ſpeak of the time paſt, but only by hear-ſay: but for that I have ſeen with mine eys, and "perceived by my obſervation, I know how great miſchiefs tyrannies do ordinarily breed "in a Politike eſtate: for they utterly extinguiſh all virtue, and deprive freemen of all that "perfect magnanimity that may be in them, and teach both to flatter and to fear, for that "the Common-weal is abandoned not to the wiſdom of the Laws, but ro the fury of intem-"perate Governours. For ſince *Julius Cæſar* bent his thoughts to overthrow the Popular "Government in Rome, and violated that happy courſe of Law, whereby our State was po-"licied, the Common-weal hath been overthrown. For in ſubjecting the Law to his good li-"king, and himſelf to his particular deſires, there is not any kind of miſery and miſchief "that hath not overthrown our City; ſo that his Succeſſours have imployed themſelves to "the uttermoſt, and with a certain emulation, to aboliſh the Laws of our Countrey, ſtriving "which of them might deſpoil our Commons-weal of her Nobleſt Citizens: for that they "have made their account, that their ſecurity conſiſted in communicating their ſecrets with "ſuch as were baſe and abject; abaſing not only the haughty courages of thoſe men, who "were famous for their Nobility and virtue, but alſo by ſlaughtering a great number of them "by all ſorts of puniſhments: and whileſt each of them laboured to be abſolute in their com-"mand, they enforced themſelves to oppreſs the Common-wealth.

Liberty purchaſeth by virtue.

Tyrannies breed many miſchiefs in Common-weals.

Julius Cæſar.

"But amongſt all the reſt, *Caius*, who this day hath loſt the benefit of life, hath wrought grea-"ter miſchiefs himſelf alone, than any other, by enforcing his brutiſh and beaſtly wrath, not "only againſt the common Citizens, but alſo againſt his own Parents and Friends; demean-"ing himſelf alike towards all men, and manifeſting his unjuſtice in that he purſued them "with moſt injury, who were moſt innocent: and by this means grew hateful not only to "men, but alſo to the immortal gods. For it is not enough for Tyrans to ſatisfie their con-"cupiſcence, to uſe all ſorts of outrages, to raviſh both mens wealth and their wives; but alſo "their gain and glory is, when they may utterly ruinate both their fortunes & families, who "are their enemies. For all Liberty is oppoſed againſt Tyranny, and it is impoſſible (notwith-"ſtanding all the miſeries that it may be imagined or offered) that Freemen ſhould accord "with Tyrans, how little time ſoever it be that they have exerciſed their tyranny. They alſo "know to well with how how many miſchiefs they have intangled their ſubjects (although "they have not the ſpirits to revenge themſelves of thoſe wrongs that are done unro them) "& being well aſſured into what incumbrances they have drawn them, perſwade themſelvs, "that they have but one only means left them to warrantize themſelves from ſuſpitions; and "to procure their own ſecurity, which is, to put them to death, if they may poſſibly do it.

Sith

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"Sith therefore at this present you are delivered from so many mischiefs, and are no more
"subject, except to one another (which is a pledg of concord for the present, and of securi-
"ty in time to come, and glory unto him that hath redressed the estate) you shall deal very
"well & wisely in my opinion, to provide for the Common-weal, foreseeing very diligently
"all that which concerneth the good and profit thereof. It is free for any man to speak his
"opinion of that which displeaseth him, for that there is no Superiour to countermand their
"sayings, or that is exempt from reproof, if he offend against the Common-weal, or that
"may threaten with the Authority of an Emperour for that shall be said. For what else in
"these later times hath increased and furthered our overtopping tyranny, than their sloth-
"ful fear, who durst in no sort oppose themselves against his lust? For being intangled by a
"certain kind of pleasure of a quiet life, and accustomed to live after the manner of slaves,
"and being afraid also to die virtuously, and desirous to live with shame, we are fallen in-
"to these scarce sufferable calamities, and into such mischiefs as have concerned us to near-
"ly. First of all therefore, you ought to honour those, who have slain the Tyran, by digni-
"fying them with as great honours as may be imagined, and especially *Chæreas*. For he on-
"ly hath been the man, who by the power of the gods, and through his great wisdom and
"valour, have given you your Liberty. Neither ought you to forget him, but to heap Ho-
"nours on his head; yea, especial favours, as to the man who first of all consulted, and first of
"all hazarded himself against a Tyran for your Liberty. It is an honest, and well-beseeming
"action in men of free hearts, to restore and repay condign kindness for the benefits that
"they have received: such is this man in your behalf, not like to *Brutus* and *Cassius*, who
"murthered *Cæsar*; for they were the originals of seditions and Civil wars in this City: and
"this man by the death of a Tyran, hath not only at once delivered you of him, but also
"hath cut off those mischiefs that arose by him.

An exhortation to maintain Liberty.

Chæreas to be honoured for his noble attempt.

Thus spake *Sentius*, and his advice was entertained with great applause, not only by the Senators, but the Knights also that were there present. Whereopon a certain Senator called *Trebellius Maximus* arose, and stepping to him, pulled off the Ring which *Sentius* had on his finger, wherein was inchased a stone with *Caius* picture in it, which *Sentius* had forgot to pull off: so intent was he about that which he both said and did: and by this means the ingraved Image was broken, Now for that it was late, *Chæreas* demanded the Watch-word at the Consuls hands, who gave him the word, *Liberty*. Thus all of them were astonished at this change, and could scarcely believe that which happened. For since that time that the Popular Government had been abolished, the Consuls had never given the Watch-word until that present time. For before the City was oppressed by tyranny, the Consuls commanded the Men of war. After that *Chæreas* had received the Word, he gave it to his Souldiers, who subscribed to the Senates Authority: of these there were about four Companies, which preferred the lawful Government before a Tyranny, who also retired themselves to their Chieftains. As for their parts, the people returned to their several houses, full of joy, hope, and courage, for that they had regained the Government of the state, which belonged unto them, and not to any particular Governour. In a word, *Chæreas* was their only hope: He foreseeing that there would some mischief follow, if *Caius* Wife and Daughter should remain alive; and that if all his friends and family should not be utterly extinguished, all those who should be spared, would serve to no other end, but to the ruine of the Commonweal and the Laws: and on the other side, desiring to see a final end of that which he had begun, and to satisfie that hatred he had conceived against *Caius*, he sent *Julius Lupus* one of the Captains of the Guard, to kill both his Wife and Daughter, which he did. And the cause why he gave this charge chiefly to *Lupus*, was, for that *Lupus* was *Clements* Kinsman, who was a Confederate in the execution of *Caius*; to the end, that partaking after this manner the death of the Tyran, he might be known to have dealt as forwardly for the Common-weal, as if from the beginning he had been a Counseller and agent in the Conspiracy. Notwithstanding there were some of his Companions of that opinion, that it should be but a cruelty to deal with a woman in that sort, for that *Caius* had offended through the corruption of his own nature, and not by the counsel of his wife; and that all those evils which he committed in the Commonweal, by desolating the flower thereof, was his own offence, not hers.

Chæreas requireth a Watch-word at the Consuls hands.

Chæreas sendeth Julius Lupus to kill Caius Wife and Daughter.

There were others that accused her to be the cause of all that which *Caius* had committed, alleadging that she had given him an amorous drink, by which he was tied and entangled in such sort unto her, and so led and transported by her love, that she governed all that which concerned the estate of Rome, and the world subject to Rome; but her Defenders prevailed nothing. For finally it was resolved she should lose her life.

To finish this Tragedy *Lupus* was dispatcht, who lost no time in the accomplishment of their

A their intent who had ſent him, for fear he had to be blamed, and accounted but coldly affectionate towards the good of the Common-weal. As ſoon as therefore he came into the palace, he found *Cæſonia*, *Caius* Widow, lying faſt by the body of her ſlaughtered Husband, deſtitute of all that which the Law gratifieth thoſe that are dead with, altogether bloody and greatly afflicted, having her daughter faſt couched by her: being in this eſtate, ſhe was heard to utter no other words, but that ſhe blamed *Caius*, for that he had not given credit to that counſel which ſhe had given him ſo often: which words of hers, were by certain of them interpreted two ways. For ſome of them thought that ſhe meant, that ſhe had counſelled her Husband to give over his cruelty, and murthers which he exerciſed againſt his Citizens: and that in his Government he ſhould uſe a tempered meaſure with virtue, for fear leſt his B Subjects miſliking of his manners, ſhould ſeek his deſtruction. Others took it, as if ſhe had encouraged *Caius* to ſet upon the Conſpirators, and kill them without any delay; yea, before they had committed any offence, and by that means provide for his ſecurity. They therefore ſaid, that *Cæſonia* blamed *Caius* for that he had behaved himſelf too careleſly, in that wherein ſhe had counſelled him. Such were the words *Cæſonia* ſpake, and ſuch was the expoſition, as divers men interpreted the ſame.

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Cæſonia accuſeth Caius, for that he would not give credit to her counſels.

She ſeeing *Lupus* coming, ſhewed him *Caius* body, and beſought him with tears and complaints to come no nearer. But perceiving that he continued in his reſolution, and made no account of her words, but did that for which he came, after that ſhe knew the cauſe of his arrival, ſhe offered her naked throat unto him with a great courage, uſing ſuch ſupplica- C tions as they ordinarily do who deſpair of their lives. For ſhe willed him to defer no longer to finiſh that tragedy which his Companions had begun, and died in this ſort couragiouſly by the hand of *Lupus*: and after her was her daughter ſlain, which was very young. This did *Lupus* certifie *Chæreas* of with all expedition. This was *Caius* end, after he had lived four years wanting four moneths. Before ſuch time as he obtained the Empire, he was an intemperate and wicked man, and addicted to his pleaſure, a favourer of tale-bearers, exceeding fearful, and for that cauſe, when he got the upper hand of any man, he was ready to kill him. He eſteemed this the onely freit of his power, when he abuſed the ſame againſt innocents; and gathered or heaped up great ſpoils and booties by wicked and unjuſt murthers, rapines, and oppreſſions; lifting himſelf above all humane Authority, and affecting to be eſteemed D as a God, ſuffering himſelf to be tranſported by the peoples praiſes. Furthermore, all that which the Law condemned and puniſhed, as a thing moſt deteſtable, that made he uſe of to puniſh virtue with. He never remembring any friendſhip that had been done him, how great ſoever it either was, or had been, at ſuch time as he was in his choler, and was apt to inflict puniſhments in his rage on juſt and upright men. All that which was anſwerable to virtue was odious in his eys. In all things that him liſted he had ſo violent appetitites, that it was impoſſible to contradict him; ſo that he was not aſhamed to uſe the unlawful company of his own Siſter: whereby it came to paſs, that the Citizens of Rome began to hate him extremely, for that the like matter had not been ſeen nor heard of: of a long time men could not believe the ſame, yet notwithſtanding they ſufficiently expreſſed the hatred they bare E againſt the fact he had committed. It cannot be ſaid of him, that he builded any work beſeeming his royal magnificence worthy the mentioning, or profitable either to the preſent or future world, except ſome Ports that he made near to Rhegium and Sicilia, for harbour of ſuch ſhips as came and went into Egypt for corn, which doubtleſs is a goodly and mighty work, and very profitable for ſuch as travel by Sea. True it is, that it was not brought to perfection, but only half finiſhed, becauſe the Workmen travelled leiſurely. But the chief cauſe thereof was, that he ſpent his ſtudy in unprofitable matters, and loved rather to conſume his ſubſtance to feed his own private luſts wherein he took great delight, than to erect and build any goodly or famous work, which might have redounded to the profit of the Common-weal. Otherwiſe, he was a man well-ſpoken, and very expert in the Greek and F vulgar Roman tongues, apprehending preſently that which others ſaid: and although they had ſpent long time in diſcovering their minds, yet anſwered he them upon the inſtant; and in affairs of conſequence he had ſuch a moving perſwaſion and power, as no man could exceed him, both in regard of his quick ſpirit and eaſie apprehenſion, as of the exerciſe and pain he had taken. For being *Tiberius* Brothers ſon, whoſe Succeſſour he alſo was, he was enforced to be ſtudious, ſeeing that *Tiberius*, who was of the ſame years, was in like manner excellently learned. *Caius* therefore enforced himſelf to imitate the Emperour *Tiberius*, whoſe near kinſman he was, and ſurpaſſed all thoſe that were in Rome at that time; yet notwithſtanding all theſe great advantages, which his good inſtruction had bred in him, could not hinder the misfortune that befel him, by the abuſe of his Authority. So rare a thing it is to

Caius a wicked man.

Caius given over to luſt.

Caius builded a haven.

Caius an excellent Orator.

ſee

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see them, who have liberty to do what they list without punishment, to govern themselves with modesty. In the beginning he took delight in the friendship of very honest men, to get credit and reputation, thinking to outstrip the most excellent: but after he was given over to licentiousness, the affection that he bare them was changed; and instead thereof, he grew in hatred of them from day to day: whereby they were inforced to conspire against him, and seek his ruine.

Hedio & Ruffinus, chap. 3.

Now, as I have heretofore declared, *Claudius* understanding of that which had befallen *Caius* his Nephew, and seeing all his house wholly troubled for this occasion; was in such distress, that he knew not what to do to save himself; but went and hid himself in a certain corner, where he was surprized, having no other cause to apprehend his danger, except his Nobility. For during the time that he lived a private man, he behaved himself modestly, kindly, and favorably unto all men, being wel seen in the *Sciences*, and principally in the Greek tongue, shunning as much as in him lay, all tumult and train that might breed trouble. When as therefore the people at that time were wholly amazed at the trouble, and the Palace was replenished with souldier-like fury and fear, and nothing reigned more in general than confusion and disorder; the Souldiers of the Guard, who were the most experienced and hardy amongst the men of War, consulted amongst themselves what course they were to take. Neither were they much discontented with *Caius* death, in that they supposed that upon just occasion, he was put to death; for which cause they rather bethought themselves on that which concerned their estates, and how they might assure themselves in those dangers, seeing the Germans were wholly bent against those, who had slaughtered *Caius*; rather incited thereunto of their own cruel natures, than of any good affection they had towards the welfare of the Common-weal. All which things troubled *Claudius*, and put him in fear of his life, the rather for that he saw *Asprenas* head and the rest of the Nobility that were massacred, carried about to be seen: for this cause he kept himself in a certain place, which was only accessible by certain steps or stairs, and hid himself therein, because it was obscure. In that place one of the Souldiers of the Palace called *Gratus*, being unable to discern who he was, in regard of the obscurity of the place, and supposing him to be some one that desired to be concealed, he drew near unto him to the intent he might the better know him: and when as *Claudius* besought him, that he would depart and leave him, he passed the more onwards, and laying hold of him and drawing him into the light, knew him; crying out to those that followed him: This is *Germanicus*, let us take hold of him, and create him Emperor. *Claudius* perceiving that he was ready to be attached, and fearing lest they should put him to death in the like manner as they had done *Caius*, besought them that they would pardon him, protesting unto them his innocency, and how he had in no sort been either accessary or agent in that which had been done. Whereupon *Gratus* beginning to smile, took him by the hand, saying, that he had no cause in that sort to suspect his life: For (said he) it behoveth thee to pull up thy spirits, and to bethink thee how to govern an Empire, of which the gods (who have the care of the whole world) have despoiled *Caius*, to reward thy virtue with. Arise therefore, and take possession of the Throne of thine Ancestors. This said, he lifted him on his shoulders, for that *Claudius* could not walk on foot, through the fear and joy that he had conceived of that which had been told him.

Upon these speeches divers of the Souldiers of the Guard assembled about *Gratus* and perceiving that it was *Claudius*, whom they supposed to be dragged to his death, they had compassion of him as on an innocent, for that they knew him to be a man of a milde nature, who all the time of his life intermedled with nothing, and who in like sort had been often in great danger during *Caius* life. There were others of them that said, that the judgment of this matter pertained to the Consuls: whereupon, although a great number of Souldiers flocked about him, and the simple people that were unarmed fled from them; yet could not *Claudius* go onward in his way; so weak and feeble felt he himself in his whole body. It fortuned likewise, that they who carried his litter, perceiving his flight, fled away for fear, and left him, so little hope had they that their Master should escape with his life, whom they saw to be thus drawn by their Souldiers. Now when *Gratus* and his Associates were arrived in the Court of the Palace, which (as it is reported) is the place which was first of all inhabited in Rome, they began to think upon that which was to be done: thither also there flocked a great number of other Souldiers unto them, who took pleasure to behold *Claudius*, enforcing themselves to place him in the Imperial Dignity, in regard of that good affection which they bare to *Germanicus* his Brother, whose memory was much honoured among all those, who had at any time conversed with him. Moreover, they ripped up how many avaritious acts the Senate had committed, and how great errors the chiefest Senators had defaulted in;

Claudius against his will drawn unto the Empire.

The cause that induceth the Army to make Claudius Emperour.

in, before the Publike Government was changed. Moreover, they considered upon the danger and difficulty of their actions then in hand; for that the Government being administred by one only man, would be dangerous for them, if he should obtain the same by any other means; whereas if *Claudius* should enjoy the same by their permission and good will, he would have them in remembrance who had favoured him, and would recompence them according to their merits. This was the effect of their discourse, which they held among themselves, or when they met with one another. Finally, all of them at length concluded upon this advice, and environed *Claudius*, and lifting him up upon their shoulders, they carried him into the Army, to the intent that no man might hinder them to finish that which they intended. There fell a debate also betwixt the Senators and Citizens: For, the Senate desirous to recover their former Dignity, and enforcing themselves to avoid the servitude that had befallen them by the outrage of Tyrants, intending the maintenance of their offered good fortune. Contrariwise, the people envied them that Dignity. And knowing that their Emperours should be as it were certain bridles, to restrain the avarice of the Senate, and the refuge of the people, they were very glad to see that *Clandius* was advanced; making their account that if he were created Emperour, they should avoid a Civil war, like unto that which happened in *Pompeius* time.

The year of the world, 4004. after Christs Nativity, 43.

Claudius carried on mens shoulders into the Army

Difference betwixt the Citizens and Senators.

"The Senate knowing that *Claudius* was carried into the Army by the Souldiers, chose out "some of their order, and now sent them as Embassadours in their behalf, to signifie unto "him that he ought to use no violence in obtaining the Empire, but rather to remit the "charge of the Common-weal to the Senate. That he both was and should be one of the "Senators, and have the conduct of the Common-weal, and dispose it according to Law, "perswading him to call unto his remembrance those grievous mischiefs, which the former "Tyrants had wrought in the Common-weal, and what dangers he himself had also suffered "with them, during the reign of *Caius* their late Emperour. That it should ill become him, "who had detested the fury of others tyranny at such time as they used outrages, now wil-"lingly to be drawn to oppose himself against his Countrey. That if he would obey them, "and continue to express the virtue and constancie of his life, which in times past he led "with commendation, he should obtain those Honors which free Citizens could afford him, "and in suffering himself to be governed by Laws, to the end he might have part in the com-"mandment, and to be commanded in his turn, he should obtain the praise of virtue. That if "he should not be disswaded by the slaughter of *Caius*, which was fresh in memory, for their "own parts they would hinder his proceedings as much as in them lay. They also alleadg-"ed, that they were furnished with men of War, and store of Armour, and a great number "of domestical servants, all which they would employ against him: But over and above these "things, they had far greater helps, namely their hope, and good fortune, and the gods, who "are wont to fight for those who maintain virtue and goodness. They solemnly protested "also for their own parts, that they were of that mind, that there was nothing more honest "and just, than to fight for their Liberty and Countrey. The Embassadours that brought this message, were *Veranius* and *Broccus*, who both of them were Tribunes of the people. They prostrating themselves on their knees before him, humbly besought him that he would draw the Common-weal into Civil war. And seeing that *Claudius* was inclosed with a great company of men of War, in respect of whom the Consuls were of no force, they besought him that it would please him to demand the Government at the Senates hands, and receive it from them if he were resolved to be Emperour; for that it would be an act more holy, and coupled with justice and good hap, if he should obtain the same with their good will, and not in despight of those, who would vouchsafe it him willingly.

The Senate perswade Claudius to resign the Dignity offered him.

CHAP. III.

The Sedition that arose betwixt the Senate and the People.

ALthough *Claudius* knew with what presumption the Senate had sent this Embassage, yet did he modestly entertain the same for the present. But supposing that it stood very little with his security to commit himself to their trust, and being encouraged by the exhortation of the Souldiers, who promised him their utmost endeavour, and by the incitation of King *Agrippa*, he determined in no sort to let the Sovereignty escape out of his hands, in that it was so willingly and freely bestowed on him when he thought least on it. After that *Agrippa* had performed all those duties unto *Caius* which were requisite for such an one as had been by him advanced to Honour, and having taken his body and laid it in a litter, he brought him out before the Souldiers of his Guard, and certified them

Claudius denieth to give over the Dignity that was offered him.

Hedio and Rufinus. cap. 4. al. 5.

The year of the world, 4005. after Christs Nativity, 43.

them that *Caius* was yet alive, and for that he found himself sick of those wounds that he had received, he sent to seek for Physicians. But afterward, understanding that *Claudius* was taken by the men of War, he thrust so much, that he got himself passage unto him, whom he found altogether dismaid, and ready to surrender all things into the Senates hands, and incouraged him, and incited him to take upon him the Government of the Empire which the men of War had offered him. Which done, he departed, & was suddenly sent for by the Senate, whither he resorted altogether perfumed with odors, as if at that time he were returned from some Banquet, and had known nothing of that which had happened: He therefore asked the Senators what was become of *Claudius*, who certified him of the truth; and besides that required him to give them his opinion and counsel as touching the present Affairs: "His answer was, that he was ready to adventure his life in the behalf of the Senate; "Yet by the way he told them, that they ought to have an especial regard of the Common-"weal, rather than all the pleasure they could pretend; and that they who would be Lords "of an Empire, had need of Arms and men to maintain themselves, lest being weak and un-"furnished, they should be deceived in their expectations. The Senate replied, that they had "great store of furniture, and that they would contribute money; that they had good store of "men of War, to whom they would annex their slaves, and give them liberty. But *Agrip-*"*pa* replied, Would God, Grave Fathers, that you were able to perform the matters you in-"tend; yet will I not fear to discover that unto you, which concerneth you nearly. You "know well, that the Army which is with *Claudius*, consisteth of such men, who have been "long time trained up in feats of Arms; and that those that are to fight on your side, are but "men gathered together, and such as you couple them with, are the very scum of your "slaves, who are both intractable and untrained. We shall therefore enter fight against ex-"pert Souldiers, and commit our fortunes to such men as scarcely know how to draw their "swords: I rather think it meet that we send unto *Claudius* such men, as may perswade him "to give over the Empire. And to perform this Message, behold my self in a readiness to "be commanded by you.

Claudius confirmed in his resolutions by Agrippa.

Agrippa telleth the Senate his opinion.

To this effect spake *Agrippa*; and hereunto the Senators accorded, and sent him to *Claudius*, appointing him certain others to accompany him. As soon as he came to *Claudius*, he secretly discovered unto him in what perplexity the Senate was, and gave him instructions to answer and mean himself like an Emperour, and to shew his Dignity and Power. Whereupon *Claudius* gave the Embassadours this answer; "That he wondred not that the Senate "were so unwilling to be commanded by a Sovereign; in regard of that cruelty which the "fore-passed Emperours had used to their destruction. But for the present, they should taste "of his mercy, and feel his moderate rule; and they should live under the Government of "such an one, who although in name he had the Imperial Authority; yet that that in effect "he would govern all things by their disposition. For which cause he wished them in no sort "to distrust him, whom as they themselves could witness, they have seen and known to have "dealt virtuously and justly in many affairs, although the state of times had been far different. Those that were sent from the Senate hearing these words, returned back again. But *Claudius* instantly assembled his men of War, and exacted an Oath of fidelity from them, bestowing on every one of them who were of his Guard in way of largess, five thousand drachma's, amounting to some 25 pound a man, of our sterling money. He presented their Captains also with presents answerable to the Qualities, promising to perform no less bounty to all the rest of the men of War, in what place soever they were. Hereupon the Consuls assembled the Senate in the Temple of *Jupiter* the victorious, before day, and some of them hid themselves through the fear they had of that which should be spoken: othersome departed out of the City, and resorted to their Country-farms, foreseeing with themselves the issue of all these things: and perceiving that their hope of liberty was lost, they thought it far better for them to be exempt from danger, and to pass their life in repose, though it were with subjection, than to be altogether uncertain of their security and safety, by maintaining the Dignity of the Senators: yet about some hundred of them drew themselves together and no more. Now whilest they were consulting upon that which they were to do, they suddenly heard a shout of Souldiers that were assembled round about them, requiring the Senate to chuse them an Emperour, and not to suffer their State to be lost through a multitude of Governours: and to this effect spake they, lest the Government should be given to divers, and not to one. This course of theirs gave little content to the Senators, both in regard of the loss of that liberty which they expected, as through the good liking they had of *Claudius*; notwithstanding there were some that pretended some hope to be advanced, both in respect of the Nobility of their race, as in regard of their alliance that they had by marriage with the *Cæsars*. For, *Marcus Municianus*, a man of himself of noble descent, and

Agrippa with some others is sent to Claudius.

Claudius answer to the Embassadours.

The Souldiers Oath taken.

The Souldiers require a Monarch at the Senates hands.

and who had married *Julia*, *Caius* ſiſter, ſtood up to demand the Sovereign Government: but the Conſuls reſtrained him, alleadging excuſe upon excuſe. Another *Minutiananus* alſo one of *Caius* Tutors with drew *Valerius Aſiaticus* from thinking on thoſe things: and there had happened as great a ſlaughter as had ever been heard of, had any of theſe had the liberty to deſire the Empire, or oppoſe themſelves againſt *Claudius*. For amongſt others, the Fencers, who were of no ſmall number, they of the Watch, and the Saylers joyned themſelves together with the Men of war. They therefore that pretended to demand the Empire, gave over their ſuit, partly in the Cities behalf, partly for their own private ſecurity.

The year of the world, 4025. after Chriſts Nativity, 43.

Some affect the Empire.

About the day-ſpring *Chæreas* and his Companions went forth to debate the matter with the Souldiers: but they ſeeing by the beckning with their hands they would draw them to ſilence, and were upon the inſtance to fall into diſcourſe, made a great noiſe to cut them off from proceeding any further, for that all of them were earneſtly affected to have an Emperour and Sovereign Lord, and required with all expedition that they might have one proclaimed and known. At that time the Senate was ſo diſtracted, both for the manner how they ſhould command, as for the means they ought to uſe to cauſe themſelves to be obeyed, conſidering the Souldiers ſet light by them; and thoſe that were confederates in the death of *Caius*, ſuffered not the Senate to obey the Souldiers. At length, *Chæreas* being unable to conceal his paſſion wherewith he was ſurprized, and hearing that they asked for a Monarch, promiſed that he would give them one, if they would bring him a token from *Eutychus*, who was the Wagoner to the green Band, whom *Caius* had loved extremely, in ſo much as he imployed his Souldiers in ſervile labours, as to build him ſtables for his Horſes, & reproached them with divers like matter, telling them that he would bring them *Claudius* head, ſhewing them that it was a matter ill beſeeming them, if after a mad man they ſhould commend the Empire to a fool. Yet none of theſe words could divert them from their purpoſe: but all of them drew their ſwords, and with diſplayed Enſigns, marched towards *Claudius* to unite themſelves with thoſe, who had already bound themſelves by an Oath to ſerve him faithfully. So that the Senate was abandoned, and deſtitute of all defence; ſo as there was no difference betwixt private men and Conſuls. All of them were aſtonithed and confuſed, not knowing what to do, becauſe they had thus provoked *Claudius* diſpleaſure againſt them. And now fell they to reviling one another, in teſtimony of the repentance they conceived for theſe their proceedings. Whereupon *Sabinus* one of thoſe who had murthered *Caius*, aroſe and proteſted, that he would ſooner cut his own throat, than conſent to the eſtabliſhment of *Claudius*, or behold with his eyes the miſery and thraldom of his Countrey: he likewiſe encouraged *Chæreas*, telling him that he deſerved very little by cutting off *Caius*, if he thought to live without the liberty of his Countrey. To which he anſwered, that he made no account of his life; yet that he intended to ſound *Claudius* mind, and with this reſolution they concluded. Mean while certain of the Senators ſought on every ſide to break thorow the midſt and thickeſt of the Souldiers, to go and do reverence and homage to *Claudius*: amongſt whom was *Q. Pompeius* one of the Conſuls, whom the men of War accuſed to be one of the principal Actors to incite the Senate to recover their liberty, and they drew their ſwords againſt him. And if *Claudius* had not reſtrained them, they had ſurely diſpatched him: but he made him ſit down by him, and by that means delivered him from the danger. The other Senators, who accompanied him, were not entertained thus honorably; but ſome of them were wounded, even then when they preſſed forth to ſalute *Claudius*. *Apomas* retired himſelf ſore wounded, and the reſt were in great danger to loſe their lives. But King *Agrippa* drawing neer unto *Claudius*, deſired him to uſe as much lenity as was poſſible in him towards the Senators, for that if any miſchief ſhould betide them, he ſhould have no other perſons to command. To the which counſel of his, *Claudius* gave place, and aſſembled the Senate in the Palace, cauſing himſelf to be carried thorow the City in the company of his Souldiers, who marched before him, doing much miſchief to the common people. But amongſt thoſe that ſlew *Caius*, *Chæreas* and *Sabinus* were come out into the ſtreets, notwithſtanding, they were forbidden by *Pollio*, whom not long before *Claudius* had made Captain of his Guard. And as ſoon as *Claudius* came into the Palace, whither he aſſembled his friends, he pronounced ſentence againſt *Chæreas*. For although his action was accounted both generous and noble; yet was he condemned for this, becauſe he was perfidious; whereupon he was adjudged to die, to give example to others, to the end that Princes and Emperours may hereafter live in ſafety. He was therefore led to his death with *Lupus*, and divers other Romans. It is ſaid of *Chæreas*, that he endured this accident with a great courage, which he expreſſed not only in that he changed not his countenance, but alſo by the reproaches which he gave *Lupus* who wept. For when *Lupus* was putting off his cloaths, and complained of the

Qu. Pompeius the Conſul with other reſort to Claudius.

Claudius is perſwaded by Agrippa to uſe the Senators more mildly.

Thoſe that murthered Caius are executed.

The year of the world, 4005. after Christs Nativity, 43.

cold that he felt, he taunted him thus, alluding to his name which was *Lupus*; That never any cold did harm to a wolf. Furthermore, when he came to the place of execution, where a great number of people were gathered together to behold the ſpectacle, he asked the Souldier that was appointed to behead him, if he were a cunning headſman; and whether he had a new ſword, wiſhing him to uſe that wherewith he murthered *Caius*. His death was happy, for he received but one ſtroke; whereas *Lupus* was faint-hearted, and received divers, becauſe he ſtretched not out his neck freely. Some few days after, at ſuch time as the Romans ſolemnized their expiations, and that every one honoured the memory of his dear friend, they gave *Chæreas* a part of that honour, and caſt his portion into the fire, ſaying, That was to deface and purge their ingratitude, whereof they were guilty towards him. Thus ended *Chæreas* his life. But for *Sabinus*, although *Claudius* had not only abſolved him, but alſo ſuffered him to exerciſe his office, as before time he had done: yet thought he that he ſhould do amiſs and againſt juſtice, if he falſified his faith to his Aſſociates and Confederates; for which cauſe he ſhortned his own days, thruſting his ſword through his own body to the very hilts.

Sabinus killeth himſelf.

CHAP. IV.

Claudius *confirmeth* Agrippa *in his Fathers Kingdom.*

Hedio & Ruffinus, chap. 5. al. 4.

INcontinently after this, *Claudius* caſhierd all thoſe of the Souldiers whom he ſuſpected; and publiſhed an Edict, by which he confirmed the Kingdom to *Agrippa*, that *Caius* had given him, accompanying his bounty with many praiſes; annexing moroover unto his Government all that which *Herod* his Grandfather had poſſeſſed, to wit, Judæa, and Samaria, which in that they were as one lawful Inheritance, appertained unto him. He gave him alſo out of his own Dominions, Abela and all the Countrey about the mount Libanus, that in times paſt appertained to *Lyſanias*. And he cauſed the alliance that was paſt betwixt them twain, to be engraven and regiſtred in an open place of the City of Rome. He took from *Antiochus* the Kingdom that he had, and gave him in exchange a portion of Cilicia and Comagena. He ſet *Alexander Lyſimachus Alebarcha* at liberty, who had been his old friend and ſometimes Governour in Arabia, and other whiles his Mother *Antonias* ſteward, who had been committed priſoner through *Caius* diſpleaſure, and married *Bernice*, *Agrippas* Daughter, with his Son *Marcus*: which after the death of *Marcus*, who died before he was eſpouſed, was afterwards married with her Father *Agrippa's* allowance to *Herod* his brother, for whom *Agrippa* beg'd of *Claudius* the Kingdom of Chalcis. At that very time the Jews that were in the City of Alexandria, mutined againſt the Greeks. For after *Caius* death, the Nation of the Jews which had been oppreſſed during his reign, and injuriouſly dealt withal by the Alexandrines, recovered their former courage, and inſtantly fell to Arms. For which cauſe *Claudius* gave commiſſion to the Governour of Egypt, to pacifie and appeaſe that uproar. He ſent alſo his Letters Patents into Alexandria and Syria, at the requeſt of the two Kings *Agrippa* and *Herod*, to this effect:

Claudius giveth Agrippa Judæa, Samaria, and Lyſanias Countrey.

Antiochus King of Comagena.

Alexander Lyſimachus Alebarcha.

Herod, Agrippas Brother created King of Chalcis.

Sedition in Alexandria, betwixt the Greeks and Jews.

Claudius Edict in favour of the Jews in Alexandria.

Tiberius Claudius Cæſar Auguſtus Germanicus, Father of the people, ſignifieth this that followeth: *Underſtanding that the Jews Inhabitants in Alexandria, and for this cauſe called Alexandrines, have at all times enjoyed the the ſelf ſame Priviledges of the City, which the antient and firſt Alexandrines have had: Which favours they have obtained by the Largeſs of thoſe Princes that were our Predeceſſours, as it hath been plainly made known unto us, as well by Letters which have been written unto us, as by confirmed Decrees: And that ſince Alexandria hath been annexed to our Empire by* Cæſar Auguſtus, *their Priviledges have continued in force during the ſeveral Succeſſions of many of our Governours, which Rights of theirs have never been called in queſtion, no not in that time when* Aquila *was Governour in Alexandria: Since in like ſort* Cæſar Auguſtus *hath not letted them, but when the Chieftain of their Nation was dead, they might eſtabliſh other Subſtitutes and Governours in his place, willing that all of them ſhould yeeld him obedience in obſervation of their Laws and Cuſtoms, without conſtraint or impulſion to do any thing contrary to their Religion: yet notwithſtanding, the Alexandrines have mutined againſt the Jews, being in the City of Alexandria, in the time of the Emperour* Caius, *by reaſon of the folly and frenzy of* Caius, *who diſgraced and oppreſſed the Nation of the Jews, becauſe they would not violate their Religion, nor acknowledg the ſaid* Caius *for a god. Our will and pleaſure is, that no one of the Priviledges of the Nation of the Jews be aboliſhed by reaſon of* Caius *frenzy; but my mind is to maintain thoſe which heretofore hath been given them, to the end they may continue and live according to their antient Laws and Cuſtoms: Commanding you and every one of you very care-*

carefully to provide, that after the publication of this our Ordinance, they be in no sort troubled. This was the tenour of that Ordinance which was made in favour of the Jews in Alexandria.

But that which was generally made in favour of those, who were dispersed thorow the whole world, was to this effect: Tiberius Claudius Cæsar, Augustus Germanicus, High Priest, Father of the people, elected Consul the second time, signifieth that which ensueth. *Our well-beloved friends, the Kings*, Agrippa *and* Herod, *have required us, that we will permit all those Jews that live under the Roman Empire, to use the same Laws and Priviledges which they have used heretofore, as we have granted to the Jews that dwell in Alexandria. Which suit of theirs we have willingly granted, not only in favour of those that require the same, but also for that I think them worthy such a grce: for whom I have been intreated, in regard of the fidelity and friendship they have always expressed towards the Romans. My pleasure therefore is, that no City, either Grecian or otherwise, shall deny any priviledg, from whence they shall be excluded, for that since the Emperour* Augustus *time they have never been exempted from them. It standeth with reason therefore, that henceforth the Jews, who live under our Empire, of what place soever they be, may observe their antient Customs without any contradiction: Giving them to understand, that hereafter they use our clemency so much the more moderately, without neglecting the Religion of other Nations, in retaining their own. And our will is, that this present Ordinance be published by the Magistrates of Cities, Colonies and Countries of Italy, and be sent unto Kings and forein Princes, by fit Embassadours, within thirty days at the least, to the end that they should be in such sort set up, that they may be seen and read by all those that pass by.*

The year of the World, 4005. After Christs Nativity, 43.

Claudius Edict in the behalf of the Jews scattered thorow the whole Empire.

CHAP. V.

Agrippa's *return into Judea.*

BY these Edicts of *Claudius Cæsar*, which he sent both to Alexandria and other parts of the world, it plainly appeareth how well affected he was towards the Nation of the Jews. And presently after this, after he had dignified *Agrippa* with all kinds of Honour, he sent him back into his Kingdom to govern the same, commanding all his Presidents and Lieutenants in his Prouinces, thorow which he was to pass, to give him a friendly and honourable Convoy. But he having wisely and happily dispatched his affairs, returned in all haste. Assoon as he came to Jerusalem, he offered his sacrifices of thanksgiving which he had vowed, without omitting any thing that was commanded by the Law. He caused also divers Nazarites to be pould, and offered in gift that chain of gold that *Caius* had given him: which was of the same weight the iron chain was of, wherewith his Royal hands were manacled, in memory of the adversity he had past, and the testimony of the exchange thereof into better fortune: commanding that it should be hanged up in the Temple, and over the Chamber of the Treasury, to testifie unto those that should behold the same, that the highest Estates are subject to alterations, and that God can raise men again from obscurity to happy fortune. For this chain that hanged in the Temple, being consecrated to God, manifestly expressed unto all men, that King *Agrippa* was upon a very small occasion despoiled of his former Dignity, and made prisoner - and then a little while after that, he being delivered from his Bonds, was raised and exalted to a famous Kingdom; to signifie thereby, that humane affairs are of that nature, that that which is the greatest may be easily overthrown, and that which is declining, may recover again his antient honour and Dignity. When as therefore *Agrippa* had duely and devoutly acknowledged God's mercies, he deposed the High Priest *Theophilus* the Son of *Ananus*; and bestowed that Honour on *Simon* sirnamed *Cantbara*, the Son of *Boethus*. This *Simon* had two Brothers, and *Boethus* was their father, whose Daughter had been married to King *Herod*, as heretofore it hath been spoken. *Simon* held the Priest-hood with his Brethren and his father, in such sort, as befor-time the three Sons of *Simon* High-Priest, Son of *Onias* had done, during the Empire of the Macedonians, as we have declared in our former Books. After the King had given order for the Priest-hood, he thought good to recompence the good affection that they of Jerusalem had born unto him: for which cause he acquitted them of those Tributes that every family paid, knowing well that it became him to shew kindness unto them, who had been faithful and well-affected towards him. He created *Silas*, who had been his Companion in many dangers, General of all his Army. Not long after, certain young men that were Dorites, under the colour of constancie in case of Religion, who also had dayly expressed in their actions and unbridled rashness, brought the Image of *Cæsar* into the Temple

Claudius sendeth Agrippa into his Kingdom.

Agrippa hangeth up his golden chain over the treasury-chamber in the Temple.

Simon the Son of Boethus placed in Theophilus room. Hedio & Ruænus, chap. 6.

Agrippa releaseth the tributes to those of Jerusalem.

Silas.

The Dorites place Cæsars Statue in the Synagogue of the Jews, and thereby vehemently offend both Agrippa and Petronius.

The year of the World, 5005. after Christs Nativity, 43.

of the Jews, and erected it in that place; which insolence of theirs highly offended *Agrippa*, who construed it as an Act that tended to the abolition of the Religion of their Countrey: for which cause, with all expedition he repaired to *Petronius*, who was Governour of Syria, and complained against those Dorites, who was no less displeased with the action, than he himself. For he supposed that such breach of Religion was the means to further impiety, and for that cause he wrote to those which had attempted this innovation, somewhat sharply, to this effect following.

CHAP. VI.

Petronius *Letters written to the Dorites, in the behalf of the Jews.*

Alias cap. 5. P. Petronius writeth to the Dorites to send them to him who have broken Cæsars Edict.

PUblius Petronius, *Lieutenant to* Tiberius Claudius Cæsar Augustus Germanicus, *to the Magistrates of the Countrey of Doria health: whereas* Cæsar *hath published an Edict by which he permitteth the Jews to live according to their Laws and Customes, some one amongst you have been so presumptuous to contradict the same in effect (although in words you protest that you obey him) and do all that which you can, to hinder the Jews from enjoying their Synagogue, inso much as in the same you have planted* Cæsars *Image, not only thereby opposing your selves against the Jews, but also against the Emperour himself, whose Image might have been better placed in his own Temple, than in a forein Temple: and you have placed it in their Synagogue, whereas by right every one ought to be master of his place, according to* Cæsars *judgment: For it should be very ridiculous in me to alledge mine own judgment after that of* Cæsars, *who hath granted the Jews the liberty to live according to their own Laws and Customs, and hath commanded that they should converse in equal freedom among the Greeks. For these causes I command you, that they who have been so bold as to contemn* Augustus *Decree (against whom their own Magistrates have been displeased, excusing themselves that this accident happened not by their motion, but by the fury of the common people) he brought before me by the Captain* Proculus Vitellius, *to yeild a reason of that which they have done; exhorting the Magistrates, that if they will not be accounted parties in this contempt, they labour to discover those that are guilty unto* Proculus, *and give order that no Sedition or violence be offered thereupon. Which notwithstanding it seemeth that they effect, although we and the most honoured King* Agrippa, *whom I take for my good and special friend, labour nothing more, than that the Nation of the Jews should not assemble and take Arms under colour of their defence. And to the end, that whatsoever* Augustus *hath ordained as touching this matter, may be the better known unto all men, I have annexed his Edict which he published in Alexandria: and although they are sufficiently known unto all men, yet hath the most honoured King* Agrippa *read them unto me, at such time as I sate in my tribunal seat; concluding according to right, that the Jews ought not to be excluded nor hindered from enjoying those benefits, which are granted unto them by* Cæsar: *I therefore charge all men, that henceforward that they take heed lest they seek any occasion of mutiny or sedition, and that every one live according to his Religion.* See here how *Petronius* proceeded in this matter, both to amend that which was past, as also to prevent that which was to come, that none should be so bold to attempt the like. After this, *Agrippa* took the Priesthood from *Simon Cantharæ*, and gave it again to *Jonathan* the Son of *Anani*, whom he esteemed to be more worthy than the other. But *Jonathan* declared that he was not desirous of this Dignity, for in effect he refused it, saying, O King, I most willingly acknowledg the honour which it pleaseth you to bestow upon me, and know well that it is a Dignity which of your own freewil you bestow upon me; notwithstanding that, God judgeth me unworthy. It sufficeth me that I have once been invested with the sacred Habit: for at that time I wore it with more holiness, than I can now receive it at this present; yet notwithstanding if it please you to know one that is more worthy of this honour than my self, I will inform you of one. My Liege, I have a Brother, who towards God and you is pure and innocent, whom I dare commend unto you for a most fit man for that Dignity. The King took great pleasure in these his words, and leaving *Jonathan*, he bestowed the Priesthood on *Matthias* his Brother, according as *Jonathan* advised him: and not long after this, *Marsus* succeeded in *Petronius* room, and took upon him the Government of Syria.

Jonathan the Son of Ananis is restored to the Priesthood and refuseth it, and prayeth that his Brother Matthias may minister therein. Marsus Prefect of Syria.

CHAP.

CHAP. VII.

Agrippas *acts until the time of his death.*

The year of the world, 4099. after Christs Nativity, 46.

Silas was made General over the Kings Army : and for that he had always been faithful unto him, and had never forsaken him in any danger that was offered, without partaking the utmost extremity, but had always adventured on the greatest perils in respect of his intire and constant resolution; he made this account, that being so firm a friend to the King, he should also be partaker and companion with him in the Honour. For which cause in all things whatsoever, he submitted not himself to the King, but challenged to himself a liberty to speak what him lilted. For this cause he grew hateful in the Kings sight, for that in particular he boasted of himself beyond measure, and oftentimes refreshed the memory of those adversities the King had past, the rather to express how affectionate he had been toward him; and his continual talk was nothing else but of those travels he had endured. Now for that he observed no measure in this his discourse, the King took it as an injury done to his Honour, and was offended with the unbridled licence of this mans prattle. For, nothing soundeth more harsh in a mans ear, than the memory of his fore-passed misery, and it is but the fault of a fool to rip up the courtesies he hath employed on another man. Finally, *Silas* grievously provoked the Kings displeasure against himself, that rather subscribing to his wrath than his wit, he not only dispossessed *Silas* of his Generals room, but also sent him bound into his Countrey in that place to be held prisoner. This notwithstanding, time assuaged this displeasure, and the King drawing himself into better consideration, and remembring himself how many travels *Silas* had endured in his behalf, he revoked the sentence that he pronounced. At such time therefore as he was ready to celebrate the festival day of his birth, and all his subjects were addressed to take their pleasure, he speedily sent for *Silas*, to the end he might be partaker thereof, and banquet with them. But *Silas*, who was of a free nature, supposing that he had just cause to be displeased, concealed it not from those who were sent unto him, but spake unto them after this manner: "To what "Honour doth the King invite me at this present, to the intent incontinently to deprive me "thereof? For he hath not only deprived me of those Honours which he bestowed upon "me, in acknowledgment of the good affection I have always shewed unto him: but he "hath altogether spoiled me, and contumeliously intreated me. but if he think that he can "restrain me from speaking freely, he deceiveth himself. For my conscience knoweth how "many hazards I have delivered him from, and as long as I breath, I will ring in all mens "ears, how many travels I have endured for his conservation and Honour, in recommence "whereof I am this day in bonds, and shut up in an obscure prison, which I will never for"get. Yea, and when my soul shall depart out of this body, she shall bear with her the re"membrance of those benefits I have imployed on him. These words spake he with a loud voice, willing them to relate the same unto King *Agrippa*; who seeing that he was grounded in an incurable folly, left him in prison.

Hedio and Rufinus. cap. 7. Silas, by reviving the Kings miseries and misfortunes, and ripping up his own deserts, groweth into the Kings hatred, and is sent prisoner into his Countrey.

Agrippa sendeth for Silas out of prison, who disdaining not his displeasure, is left still in prison.

After this, the King began to fortifie the walls of Jerusalem, on the side of the new town, upon the common charge; increasing them both in length and bredth: and might he have thorowly finished them, it had been a Fortress invincible, by all humane force. But *Marsus* the Governour of Syria certified *Cæsar* what the work was; and *Claudius* suspecting some commotion, wrote expressly to *Agrippa*, commanding him thence-forward to desist from further building of the Walls, according to that form wherein he began: whereunto he would not disobey. This King *Agrippa* was of nature so ready to exercise liberality, and took so great pleasure to use his magnificence towards all sorts of Nations, that the great expences he was at, obtained him great reputation. So that his whole pleasure and delight was, to shew courtesie unto all men, and to purchase good esteem, being every way different in nature and disposition from King *Herod* his Predecessor. For *Herod* was naturally malicious, extreme in punishing of men, and irreconcileable to those with whom he was displeased, manifestly expressing that he loved the Grecians better than the Jews. For he beautified those Cities that belonged to strangers, and gave them money, and erected them Baths, and sumptuous Theaters, and Temples, and in some of them Galleries: but as touching the Cities of the Jews, he bestowed not this bounty on any of them, no not the least reparation or gift that was worthy the speaking of. Contrariwise King *Agrippa* was very courteous and lowly, and equally imparted his bounty unto all men. He was courteous unto strangers, and testified no less by the bounty he bestowed on them. To his Countrey-men he behaved himself

Agrippa fortifieth the Walls of Jerusalem. Claudius commandeth Agrippa to desist from building the Walls.

Agrippa favored the Jews more than Herod.

himself affably, and in especial he was merciful to all those that were in misery. For which cause his ordinary Court, and the place he took most pleasure in, was Jerusalem. He was a diligent observer of the Laws of his Countrey, and lived religiously, and with as great piety as was possible: neither passed there one day wherein he offered not sacrifice. It happened at one time that a certain cunning Lawyer, who was called *Simon*, and dwelt in Jerusalem, had assembled the people by reason of the Kings absence, who for the present was in Cæsarea: In which assembly he alleadged many things against him, that he was a prophane man, and that upon just cause he was forbidden to enter the Temple, in that it was not lawful nor decent for those that were unclean to enter thereinto. These words of *Simons* thus wrongfully urged against him, were signified to the King by certain letters sent him by the Governor of the City: when as therefore he sate him down in the Theater, he commanded that very *Simon* to sit next him, and in peaceable and kind manner he spake thus unto him: Tell me, I pray thee, what thing thou seest fault worthy, or done contrary to the Law, in that which is done here? *Simon* having not any thing to reply; besought him to pardon him. The King grew friends with him far sooner than it could be imagined, resolving with himself, that mercy doth far better become a King, than wrath; and that moderation is more requisite, than haughty courage; so as after he had bestowed certain presents on *Simon*, he dismissed him. Now although he had many reparations in divers places; yet honoured he those of Berith above all the rest; and builded them a Theater surpassing all other in sumptuousness and beauty: and besides that he made them a sumptuous Amphitheater, and Baths, and Porches: in which he neither spared cost, neither scantled the beauty and greatness of the works in any sort. The Dedication also of these things was celebrated with great pomp and magnificence: he also made great Shews and Plays in the Theater, in which there were all sorts of Musick and Recreations. He made also divers Turnaments in the Amphitheater, expressing in all things the greatness of his Magnificence; and being desirous to delight the people with a Combat, he gathered all the Malefactors that he could get, and made two several Companies of seven hundred a piece, and brought them together to fight, to the end that in skirmishing they might receive their punishment; and besides, that by this warlike exercise he might present the people with a pastime concluded with the punishment of wicked men: for each of these Combatants slew one another.

The year of the world, 4005. after Christs Nativity, 43.

Simon the Lawyer backbiteth the King, who craving pardon, is reconciled unto him.

Alias chap. 6. Agrippa honoreth Berith with good ornaments.

After that he had finished these above-named buildings in Beryth, he resorted to Tiberias a City of Galilee, and was admired of all the other Kings, so that *Antiochus* King of Comagena came to visit him: the like did *Samsigeran* King of the Emesenians, *Cotys* King of Armenia the less, and *Polemon* Lord of Pontus: and besides all these, *Herod* Prince of Chalcis and his Brother, all whom he received and entertained most magnificently and amiably, to shew his greatness; to the end that all men might perceive that he was deservedly honoured with the presence of so many Kings. And during the time that these Princes were with him, *Marsus* the Governour of Syria visited him likewise, whom, to the end he might express the reverence he bare to the Romans, he met with, seven furlongs off from the City. This interview of so many Kings was the original of that discontent that grew betwixt him and *Marsus*; for whilest he sate in his litter, he sent for these other Kings. But *Marsus* suspected this concord and so great amity, supposing that this agreement of so many Kings, would be no ways profitable or beneficial to the Romans. For which cause he presently sent unto them, charging them with all expedition to return each of them into their own Countries: which strict commission of his *Agrippa* took in ill part, and for this occasion he conceived scarce kindly of *Marsus*. He took the Priesthood from *Matthias*, and gave it to *Aelioneus* the Son of *Cithæus*. After he had reigned three whole years over Judæa, he came to Cæsarea, which in times past was called the Tower of Straton, and there made he sports in honour of *Cæsar*, ordaining a certain feast for his Conservation, to the celebration whereof there were assembled a great number of those, who were of estate and dignity thorow the whole Countrey. On the second day of this solemnity, he shewed himself being apparrelled in a Robe of silver, made with admirable workmanship; and came in the same to the Theater in the morning. Whereas the first reflex of the rising of the Sun beating upon his Robe, he shining after such a sort, that all those that beheld him, were seized with reverence and fear. Whereupon certain sycophants (which did not a little dishonour him) exclaimed one on the one side, the other on the other, saluting him for a God, and in speaking to him, cried out thus: Be merciful unto us; hitherto we have feared thee as a man, but henceforward we will confess and acknowledg thee to be of a nature more excellent, than mortal frailty can attain unto. *Agrippa* reproved them not for using these words: neither rejected he their palpable and detestable flattery. But not long after, he looking upwards, perceived an Owl over his head

Hedio & Ruffinus, chap. 8.

Agrippa is displeased with Marsus for sending away the Kings.

Alias chap. 7. Aelioneus the Son of Cithæus made High Priest.

Agrippa is saluted in the Theater for a God, and spieth the Owl which the German foretold him of, that five dayes after he should die.

A head pearched upon a cord, and knew the ſame incontinently, that he was but a meſſage of his misfortune; whereas before-time he had denounced unto him his felicity; and conceived thereupon a moſt hearty and inward grief. And ſuddenly he was ſeized with a terrible griping in his belly, which began with very great vehemency: for which cauſe turning his eyes towards his friends, he ſpake unto them after this manner: "Behold him (ſaid he) "whom you eſteem for a God, condemned to die, and deſtiny ſhall apparently convince you "of thoſe flattering and falſe ſpeeches, which you have lately uſed in my behalf: For I, who "by you have been adored as one immortal, am under the hands of death. But I mu t willing- "ly entertain that which God pleaſeth to ſend me: For I have not lived in obſcurity, but in "ſo great and wonderful felicity, that each one of you have termed, and held me happy.

The year of the world, 4004. after Chriſts Nativity, 43.

B Whileſt he ſpake thus, his griefs augmented in ſuch ſort, that he was brought almoſt to his laſt; for which cauſe he was with all expedition conveyed into his Royal Palace, and the rumour was ſpred in every place, that very ſhortly he would be dead. For which cauſe the people with their wives and children put on ſackcloth, according to the cuſtom of the Countrey, to the end they might ſolicit God's Mercy on the Kings behalf, and all the City was filled with tears and lamentations. The King that lay in an upper-chamber, and looking down into the Court, ſaw them lying thus on the earth, could not refrain himſelf from tears. And after he had for the ſpace of five days without ceaſing, been tormented with griping in his belly, he gave up the ghoſt, in the fifty fourth year of his age, and the ſeventh year of his reign. For he had reigned four years under the Empire of *Caius Cæſar* (having firſt of C all governed *Philips* Tetrarchy three years, to which was annexed the Signiory of *Herod* in the fourth year) and three years under the Empire of *Claudius Cæſar*, during which time he governed over the above named Countries; and moreover, over Judæa, Samaria, and Cæſarea. His revenue amounted to twelve hundred myriades, beſides which, he made many loans. For in that he was very liberal in giving, he ſpent far more than his revenue, and ſpared not any thing to ſhew himſelf magnificent. Before the people knew of his death, *Herod* his Brother Prince of *Chalcis*, and *Chelcias* the Kings Lieutenant and friend, agreed between themſelves to ſend *Ariſto* one of their truſtieſt ſervants to kill *Silas*, who was their enemy, as if they had been commanded by the King.

The year of the world, 4009. after Chriſts Nativity, 47.

1200 Myriades amount to 15 tuns of Gold.

Herod the Prince of Chalcis, and Chelcias kill Silas. Hedio & Ruſinus, chap. 8. al. chap 9.

Thus died King *Agrippa*, leaving behind him a Son called *Agrippa*, ſeventeen years D old; and three daughters, one of which that was called *Bernice*, was married to *Herod* his Fathers Brother when ſhe was ſixteen years old. The two other were *Mariamme* and *Druſilla*: this *Mariamme* being of the age of ten years, was promiſed in marriage by her father to *Julius Archelaus*, *Chelcias* Son: and *Druſilla* which was ſix years old, was promiſed alſo to *Epiphanes*, Son to the King of Comagena.

Agrippas children alive.

After *Agrippas* death, they of Cæſarea and Sebaſte forgot themſelves of thoſe benefits they had received from him, and uſed him no leſs deſpitefully, than as if he had been their utter enemy. For they reproachfully abuſed him after his death, and reviled him in ſuch ſort, as it is unſeemly to report the ſame. Furthermore, all the men of War, who were at that time many in number, went unto the Kings lodging, and with one accord ſeized the Sta- E tues of the Kings Daughters, and carried them to the Brothel-houſe; where after they had placed them, they uttered all the indignities they could poſſibly; practiſing ſuch ſhameful matters, as they may not be expreſſed. Beſides this, reſting themſelves in the publike places, they banquetted in the open ſtreet, wearing chaplets of flowers on their heads, and perfuming themſelves with odours to ſacrifice to *Charon*, drinking to one another for joy that the King was dead. Thus expreſſed they their ingratitude, not only towards their King *Agrippa*, who had beſtowed ſo many liberalities on them; but alſo towards *Herod* his Grandfather, who had builded their Cities, and to his extreme charge erected their Ports and Temples. At that time *Agrippa*, the deceaſed *Agrippas* Son was at Rome, and was brought up under the Emperour *Claudius*. When *Cæſar* underſtood how thoſe of Cæſarea and Sabſtae had F injuriouſly dealt with *Agrippa*, he was ſore diſpleaſed, and moved with their ingratitude: and his purpoſe was, to ſend the younger *Agrippa* with all expedition to take poſſeſſion of the Kingdom of his Father, and there withal to diſcharge himſelf of his Oath: but divers of his freemen and friends, who were in great credit with him, diſſwaded him from the ſame, alleadging that it would be a dangerous matter to commit the greatneſs of ſuch a Kingdom to a young man, who ſcarcely had as yet attained to the age of eighteen years: and for whom it was impoſſible to ſupport the care of ſo great a Kingdom, conſidering that if he were at mans eſtate, he ſhould find himſelf over-burthened with the charge of a Kingdom. This advice of theirs was allowed by *Cæſar*; and for this cauſe he ſent *Cuſpius Padus* to govern Judæa, and the whole Realm; honouring his dead friend in this, in that he would not ſuffer

The Cæſareans and Sabſtians revile Agrippa being dead.

Agrippa, Agrippas Son.

Claudius intendeth to ſend young Agrippa into his fathers Kingdom, but is diſſwaded, and ſendeth Cuſpius Padus for Preſident into Judæa, and thoſe parts.

Marſus

The year of the world, 4009. after Christs Nativitie, 47.

Marsus, who had been his enemy, to enter into his Kingdom. He gave especial Commission also, that *Fadus* should sharply punish those of Cæsaria and Sebaste, for the outrages they offered to his deceased friend, and the excess that was committed against his Daughters who were yet living: commanding him to transport the Companies of the Cæsarians and Sebastens, and the five Roman Legions into the Countrey of Pontus to serve in that place, and to take those Roman Souldiers that bare Arms in Syria, to serve in that place: yet notwithstanding this Commandment of his they were not displaced. For, they sent Ambassadours to *Claudius* to appease him, and by this means they obtained the favour to remain in Judæa. After this they gave an entrance to those most grievous mischiefs and calamities that befel the Jews: for they spred the seed of the War which was awakened under *Florus* Government. And for that cause, after that *Vespasian* had obtained the victory, as it shall be hereafter declared, he caused them to depart out of that Province, and made them seek their Habitation elsewhere.

The Jews themselves were the cause of those Wars which began under Florus.

THE TWENTIETH BOOK
Of the
ANTIQUITIES of the JEWS:

Written by *Flavius Josephus.*

The contents of the Chapters of the twentieth Book.

1 *The dissention between the Philadelphians and the Jews, and the Ephod which was the Sacerdotal stole.*
2 *How* Helena *Queen of Adiabena and her Sons imbraced the Religion of the Jews.*
3 *The Governour* Tiberius Alexander *punisheth the Sons of* Judas *of Galilee.*
4 *How a great number of the Jews were slain about the Temple.*
5 *The Sedition of the Jews against the Samaritans.*
6 *The actions of* Fœlix, *President of Judæa.*
7 *The Government of* Porcius Festus *in Judæa, and of certain Murtherers.*
8 Albinus *Government.*
9 *How* Florus, *who succeeded* Albinus, *inforced so many injuries against the Jews, that they were constrained to fall to Arms.*

CHAP. I.

The dissension between the Philadelphian and the Jews: and of the Ephod which was the Sacerdotal stole.

Hedio & Rufinus, chap. 1. Cassius Longinus Præfect of Syria.

AFter King *Agrippas* decease (as we have heretofore declared in our former Book) the Emperour *Claudius* sent *Cassius Longinus* to succeed *Marsus* in the Government of Syria, whom he displaced of that honour in memory of *Agrippa*, who during his life-time had oftentimes required by Letters, that he should not suffer *Marsus* to govern the State of Syria. As soon as *Cuspius Fadus* came into Jewry to take charge of that Countrey, which he was to govern under *Cæsar*, he found the Jews that dwelt on the other side of Jordan in an uproar, who had taken Arms against the Philadelphians, about the limits of a certain Village, called Mia, which was stored with valiant Men at Arms. Now had those who inhabit beyond Jordan, armed themselves in this manner, without the consent of their Governours; and had slain a great number of the Philadelphians. Which when *Fadus* understood, he was sore displeased, for that they had not reserved the cause to his hearing, and opened their griefs they had conceived against the Philadelphians, but were so bold of their own Authority, and without fear, as to betake themselves to their Weapons. Having therefore apprehended some three of them who had been principals

Fadus punisheth the Jews for their Insurrection against the Philadelphians.

pals and Authors of the Sedition, he commanded them to prison, and executed one of them called *Annibas*, and banished the other two, whose names were *Amram* and *Eleazar*.

The year of the world, 4009. after Christs Nativity, 47.

Anon of this, *Tholomæus* the Arch-thief was also taken, and brought unto him, who commanded him to be executed, in that he had done many Robberies in Idumæa and Arabia; and by this means all the Countrey of Judæa was cleared of all thieves by the care and providence of *Fadus*. After this he sent for the High Priests, and the Governours of Jerusalem, commanding them, according to the Emperours direction, that they should deliver up into the Castle of Antonia the long and sacred Robe, which the High-Priest only was accustomed to wear; to the end that it might be at the Romans disposition, as in times past it had been. This command of his they durst not contradict, yet notwithstanding, they required *Fadus* and *Longinus* (who at that time was come to Jerusalem with a great power, for fear the Jews, by reason of this Injunction, should grow to Rebellion) first, that it might be lawful for them to send their Embassadours unto *Cæsar*, to beseech him that the Sacred Robe might remain in their custody. Secondly, that it might please them to expect the answer which *Cæsar* would return upon this their request. *Fadus* gave them this answer, that he permitted them to send their Embassadours to Rome, provided, that beforehand they delivered him their Children for Hostages. Which when they had readily performed, the Embassadors were sent away. Now when they came to Rome, the younger *Agrippa* (who was his Son that latelely died) knowing the cause of their coming, and being ordinarily accustomed to attend upon *Cæsar* (according as we have heretofore declared) besought *Cæsar*, that he would grant the Jews their request, as touching the Sacred Robe, and that it might please him to signifie no less unto *Fadus*. On this his petition *Claudius* gave the Embassadours audience: and told them that he favoured their suit, willing them to be thankful to *Agrippa*, upon whose suit he respected them, and allowed of their demands: and besides this answer, he delivered them a Letter to this effect:

Annibas executed, Amaramus and Eleazar banished.

Tholomæus the Arch-thief.

Fadus requireth the High-Priests Garment should be delivered into the power of the Romans, and kept in the Castle of Antonia. Alias cap. 2.

The Jews deliver pledges, to the intent they might be permitted to send Letters to Cæsar.

Claudius Cæsar Germanicus, Conserver of the People, Consul created the fifth time, Emperor the fourth time, Father of the Countrey the tenth time, to the Magistrates of Jerusalem, the Senate, People, and all the Nation of the Jews, health.

Being required by our welbeloved Agrippa, *whom I both have, and at this present do bring up with me, and whom I know to be most devout; I have heard your Embassadors, who were admitted to my presence by his means, and have received their thanks for the benefits I have bestowed on your Nation: I have also willingly inclined to that instant and express request you have made unto me, and it is my pleasure, the Sacred Robe of the High Priest, and the holy Miter remain in your custody, in such manner, as our most dear and right honoured friend* Vitellus *heretofore ordained: To which demand of yours I vouchsafe my allowance; first in regard of mine own piety, and for that I desire that every one should serve God according to his own Religion: for that I am resolved, that in so doing, I shall gratifie King* Herod *and young* Aristobulus, *whose piety towards me I am privy to, and whose good affection towards you I can witness, with whom I have had divers occasions of friendship, both in regard of their virtue, as for the honour that I bear unto them. I have also written to this effect to* Cuspius Fadus *mine Agent: the names of those who have received my Letters, are* Cornelius *the Son of* Ceron, Tryphon *the Son of* Theudion, Dorotheus *the Son of* Nathaneel, *and* John *the Son of* John. *Given the eight and twentieth of* June, *in the year wherein* Rufus, *and* Pompejus Silvanus *were Consuls.* At that same time *Herod*, who was *Agrippas* Brother that had lately deceased, to whose hands in times past the Goverment of Chalcis had been committed, required the Emperour *Claudius* to grant him the power over the Temple, and the sacred Vestments and necessaries, and the Authority of choosing the High Priest. All which he obtained, and from that time forward until the end of the War of the Jews, this power remained in all his Successors. According to this Authority *Herod* deposed *Canthara* from the Priesthood, and gave the Succession thereof to *Joseph* the Son of *Caneus*.

Claudius upon the younger Agrippas motion, granteth the Jews liberty to have the custody of the High-Priests Vestments.

Alias cap. 3. Claudius Epistle to the Jews.

Alias cap. 9. Herod Prince of Chalcis hath Authority granted him to create the High-Priest.

CHAP. II.

How Helena *Queen of Adiabena and her Sons embraced the Religion of the Jews.*

Hedio & Ruffinus, c. 2. al. 5. Monobazus the King of Adiabena begetteth two Sons on Helena his Sister, Monobazus and Izates.

AT that time *Helena* Queen of Adiabena, and her Son *Izates* conformed themselves to the Religion of the Jews, upon this occasion that ensueth: *Monobazus* King of Adiabena, who was also called *Bazeus*, being surprised with the love of his Sister *Helena* espoused her, and got her with Child. Upon a time it hapned, that sleeping

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The year of the world, 4009. after Christs Nativity, 47.

ing with her, he laid his hand on her belly, whileſt ſhe lay aſleep: and him thought, that he heard a voice that commanded him to take away his hand from off her belly, leſt he ſhould cruſh the fruit that was therein, which by God's Providence ſhould have a happy beginning, and no leſs fortunate ending. *Monobazus* was ſore moved at this voice; and as ſoon as he awoke, he told it to his wife; and afterwards when the child was born, he called him *Izates*. Beſides, he had another elder Son by the ſame wife, who was called *Monobazus*, according to his own name. And he had alſo other Sons by his other Wives: yet notwithſtanding *Izates* was moſt manifeſtly his beſt beloved, and ſo cheriſhed by him, as if he had been his only begotten Son. For which cauſe, his other Brothers envied him: which increaſed their hatred, for that all the reſt of them were aggrieved, becauſe *Monobazus* made moſt account of *Izates*. The Father manifeſtly perceived all this, yet did he pardon them, knowing that they did it not for malice, but for the deſir thet every one of them had to be beſt eſteemed by his Father. Notwithſtanding, being afraid leſt ſom miſ-hap ſhould betide *Izates*, by reaſon of the hatred his Brethren bare unto him, he gave him many great gifts, and ſent him to *Abemerigus*, who reigned at that time in a Fort called Spaſinus, committing his Sons life into his hands. *Abemerigus* alſo entertained him with kind affection, and loved him in ſuch ſort, that in proceſs of time he gave him *Samacha* his Daughter to wife, and for her Dowry, he gave him a Countrey of great revenue.

Izates ſent to Abemerigus, marrieth his daughter Samacha.

Monobazus being old, and ſeeing he had no long time to live, deſired before his death that his Son might come and viſit him; he therefore ſent for him and received him very lovingly, giving him a Countrey which he called Cæron, which bringeth forth great abundance of excellent Amomum. In this place was the remainder of the Ark, in which *Noe* was ſaved, during the Deluge; which remnants are to be ſeen at this day, if any man have a deſire to behold the ſame. *Izates* remained in that place until his fathers deceaſe. But on the very day of his death, *Helena* ſent for all the Lords and Governours of the Kingdom, and Captains of all the Army, and upon their aſſembly, ſhe ſpake unto them after this manner:

Cæron very fruitful in Amomum, in which the relikes of Noes Ark are to be ſeen.

I ſuppoſe (ſaid ſhe) that you are not ignorant of my Husbands mind, who hath deſired that Izates might be King in his ſtead, and hath eſteemed him moſt worthy of ſuch an Honour: yet expect I your judgment in this point. For he that received the Sovereignty, not from one mans hand, but from many, and hath the ſame confirmed unto him by their conſent, is happy. he uſed this diſcourſe unto them to try what their intent was, who were there aſſembled. hey underſtanding her mind, proſtrated themſelves firſt of all upon the earth before the Queen, according to the cuſtom of their Countrey, and afterwards anſwered her, hat they approved he Kings election, vnd took pleaſure to obey Izates, *whom his Father deſervedly, and to all their contents and the deſire of the common people had preferred above the reſt of his Brethren: alleadging moreover, that they would put his Brethren and Kinſmen to death before his coming, to the end that he might enjoy the Kingdom with all ſecurity: for by their deaths all the fear that might grow by their hatred vnd envy might be extinguiſhed. Hereunto the Queen anſwered; that ſhe gave them thanks, for the favour they bare unto her and her Son* Izates: *notwithſtanding ſhe required them to ſuſpend their judgments touching the death of his Brethren, until ſuch time as* Izates *himſelf ſhould give his conſent thereunto.*

Izates was made King by his mother Helena, and the Nobility, and Monobazus governeth the Kingdom till his coming.

They ſeeing they might not obtain the liberty to put them to death, gave counſel that they ſhould be kept priſoners until his coming, to the end, at leaſtwiſe for their own parts, that they might be out of dauger; and that moreover, until his coming there might one be appointed to govern the State, whom ſhe ſhould eſteem moſt truſty and faithful unto him. Whereunto *Helena* condeſcended, and made his elder Brother *Monobazus* King, and ſet the Diadem on his Head. and gave him his Fathers Seal Ring, with that Robe which they call Sampſera; exhorting him to govern the Kingdom until his Brothers arrival. *Izates* having certain notice of his Fathers death, reſorted thither ſpeedily, and receiving his Brother *Monobazus* willing ſurrender, took upon him the Government of the Kingdom.

During ſuch time as *Izates* ſojourned in the Fortreſs of Spaſinus a certain Merchant, who was a Jew, called *Ananias*, having acceſs to the Kings wives, taught them the manner how to ſerve God, according to the Religion of the Jews: and *Ananias* by their means growing acquainted with *Izates*, taught him the like, and accompanied him into Adiabena: being drawn thereunto by his earneſt intreaties, at ſuch time as *Izates* reſorted thither upon his Fathers ſending for It chanced alſo in like ſort that *Helena* was in like manner inſtructed by another Jew, and retained the Rites and Religion of the Jews.

Izates and his mother Helena learn the true ſervice of God according to the manner of the Jews.

After that *Izates* came into his Kingdom, and knew that his Brethren and Kinſfolk were impriſoned, he was much grieved. Conceiving therefore with himſelf that it would be a great

A great impiety in him to ſuffer them to be ſlain, or kept bound in priſon; and that on the other ſide, it were a dangerous matter for him, if being at liberty they ſhould remember the evil they had endured: for this cauſe he ſent ſome of them to Rome for Hoſtages with their children unto the Emperour *Claudius*, and the reſt unto *Artabanus* King of Parthia. Afterwards when he was thorowly aſſured that his Mother was wholly addicted to the Religion of the Jews, he endeavoured himſelf the more to ſhew himſelf zealous therein: and ſuppoſing that he could not be a perfect Jew, except he were circumciſed, he prepared himſelf to be circumciſed. Which when his Mother underſtood, ſhe laboured to her uttermoſt to hinder his reſolution certifying him, that in ſo doing he ſhould bring himſelf in great danger; for that in being King, he would draw himſelf into the diſlike of his Subjects, if they ſhould B have notice that he was addicted to a new Religion, and to ſtrange Ceremonies, and that they would not endure, that in being a Jew, he ſhould be their King: ſo ſhe for a while for a diſſwaſion reſtrained him from his deſire. But the King required counſel of *Ananias*, who, according with *Helena* in the courſe of her diſlike, threatned *Izates*, that if he would not obey his Mother, he would forſake him, and depart from him, for that he feared, leſt if the matter ſhould be publikely known, he ſhould ſuffer ſome puniſhment, as being the only Author and Inſtructer of the King in unddecent matters; that otherwiſe he might ſerve God, although he were not circumciſed; ſince he had reſolved to live according to the inſtitution and Laws of the Jews, and that God would pardon him: for in this, true Religion conſiſteth more, than in the circumciſion of the body, though he were not actually circumciſed, ſince the C neceſſity and fear of his Subjects over-ruled him. By which words the King for that time was won to affect the ſame no further. But ſome little whiles after (for he was not wholly altered in that affection which he had) another Jew called *Eleazar*, coming from Galilee, and accounted a man of great experience in the Doctrine of our Religion, perſwaded him to be circumciſed. For, coming one day unto him, to ſalute him, he found him reading of the Books of *Moſes*, and ſaid unto him; O King, contrary to your knowledg you offend the Law, and God likewiſe; for it ſufficeth you not, that you underſtand the ſame, but the chiefeſt matter you are tied unto, is to do that which the Law commandeth: how long therefore will you remain uncircumciſed? And if as yet you have not peruſed the Law as touching this point, read it now, to the end you may know what impiety it is to D omit it.

After the King had heard this, he would no longer defer his Circumciſion: for which cauſe withdrawing himſelf into another chamber, he called a Surgeon unto him, who acted that which he required, and afterwards calling his Mother and Maſter *Ananias* unto him, he certified them what had paſt: whereupon they grew ſtrangely amazed, fearing leſt the King ſhould grow in danger of the loſs of his Kingdom, if this action of his ſhould come to light; for that his Subjects would not endure, that ſuch a man that followed a contrary Religion ſhould be their King: they feared alſo, leſt they themſelves ſhould be in danger, foraſmuch as the cauſe of all this matter would be imputed unto them. But God by his Providence prevented leſt any of thoſe things which they feared ſhould come to effect: for he delivered E *Izates* himſelf and his Children likewiſe out of many dangers, yeelding them his aſſiſtance in their doubtful and deſperate eſtates, declaring in effect that thoſe that only put their truſt in him, and depend upon his providence, are never deprived of the fruit of their Piety. But of theſe things we will ſpeak hereafter.

When *Helena* the Kings Mother perceived that the eſtate of the Kingdom was in peace, and that by all mens opinion, both home-bred and ſtrangers, her Son was reputed happy by the good will of God, ſhe was ſeized with a deſire to go and viſit the City of Jeruſalem, and adore God in the Temple, which was ſo much renowned through the whole world, and offer Sacrifice of Thanksgiving therein; for which cauſe ſhe beſought her Son that he would ſuffer her to perform her Vows: who willingly condeſcended to her deſire, and furniſhed F her royally with all things that were neceſſary for ſuch a Voyage; giving her a great maſs of Money with her, and bringing her onward on her way many days journey; ſo that at length ſhe arrived in Jeruſalem, to the great advantage of the Inhabitants of that City. For at that time the City was oppreſſed with a grievous famine, ſo as many died for want of food; for which cauſe Queen *Helena* ſent her ſervants, ſome into Alexandria to buy a great quantity of Corn, the reſt into Cyprus to buy dried Figs, who returned with all expedition they might; whereupon *Helena* diſtributed the Victuals among the poor, leaving a ſingular memory of her beneficence among the whole Nation. Her Son *Izates* alſo underſtanding of this Famine, ſent a great ſum of Money to the Governour of Jeruſalem. But hereafter will

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Izates ſendeth his Brothers to Claudius Cæſar and Artabanus. Izates is diſſwaded by Helena his Mother and Ananias from circumciſion.

Eleazer perſwadeth Izates to be circumciſed.

They that rely on God, and put their confidence in him, do always reap the reward of their Piety.

Helena the Queen of Adiabena reſorteth to Jeruſalem. Alias cap. 6.

will I declare what other benefits the King and Queen have bestowed upon our Nation. G

The year of the world, 4009. after christs Nativitie, 47.

Now *Artabanus* King of Parthia, perceiving that the Princes of the Kingdom had conspired against him, resolved with himself to go unto *Izates*, for the security of his life and person, hoping by that means, if it were possible to recover his Kingdom. He therefore retired thither, and brought with him about one thousand men of his Kinsfolk, and household servants. And by the way he met with *Izates*, whom he knew very well by his Royal Train, notwithstanding he were unknown unto him by countenance. Drawing therefore near unto him, he first of all humbled himself on his knees, according to the custom of the Country, and afterwards spake unto him after this manner:

Artabanus retireth himself to Izates and requireth his assistance.

Dread King, forsake me not who am thy servant, neither reject thou my prayers. For being dejected by the means of my misfortunes, and of a King become a private man, I have need of thy H *succour. Consider therefore the inconstancie of fortune, and think with thy self, that by providing for me, thou shalt provide for thy self. For if thou makest no reckoning of the wrong that is done unto me, divers men will grow audacious to enterprize upon other Kings.*

These words pronounced he with weeping tears, and with looks lowly fixed upon the ground. When *Izates* had heard *Artabanus* name, and saw his humble and submissive estate, he lept incontinently from his Horse, and said unto him: King, be of good courage, and let not thy present and perplexed condition dismay thee, as if thy misfortunes were irrecoverable. For this sorrow of thine shall be suddenly changed, and thou shalt find a better friend and Ally, than thou hopest for at this time. For either I will repossess thee of thy Kingdom of Parthia, or I will lose mine own Government. This said, he caused *Artabanus* to get on I Horsback, and walked by him on foot, yeelding him this Honor, as to a greater King than himself. Which when *Artabanus* saw, he was discontented, and sware by his Honor and fortune to come, that he would set foot on ground, if he would not get up on Horsback and ride before him: whereunto he obeyed, and mounting upon his Horse again, he conducted him to his Palace; yeelding him all the honor that was possible, both in his sittings and Banquets, as in his Assemblies, not respecting his present estate or condition, but his former Dignity: considering with himself, that such casual misfortunes and changes are incident to all men. Furthermore he wrote unto the Parthians, perswading them to receive their King *Artabanus*, assuring them on his faith and Oath, that he would obtain a free pardon for all that which was past, and to that intent he offered himself to be an Arbitrator between them. The Parthians K gave him this answer, that they would not refuse to entertain him, but that they could not: for that one who was called *Cinnamus* was advanced in his place and Dignity, and that they feared lest a Sedition should happen amongst them. *Cinnamus*, who was a noble and honourable minded man, knowing that their intent was such, wrote himself unto *Artabanus*, who had nourished and brought him up, exhorting him to return upon his faith, and to receive again his own Kingdom. *Artabanus* upon this motion gave credit to his words, and returned back again. Whereupon *Cinnamus* came forth and met him, and prostrating himself before his feet, called him King; and afterwards taking the Diadem from off his own head, he set it upon *Artabanus* head, who by this means was restored to his former estate by *Izates* mediation, after he had been driven out of his Kingdom by his chiefest Nobility. And he did not L forget the favours which he had received at *Izates* hands, but did him all the honour that possibly he could imagine: for he permitted him to wear the streight Tiara, and to sleep upon a gilded bed, which is a Priviledg that belongeth only to the Kings of Parthia. He gave him also a goodly and great Countrey which he had taken from the King of Armenia. This Countrey was called Nisibis, where in times past the Macedons had builded the City of Antioch, by them called Mygdonia.

Izates comforteth Artabanus, and promiseth him his assistance.

Izates writeth to the Parthians, and perswadeth them to receive their King.

Cinnamus restoreth the Kingdom to Artabanus.

Izates receiveth great honours and gifts at Artabanus hands.

Antiochia and Mygdonia builded by the Macedons.

Presently after *Izates* was in this sort honoured, *Artabanus* died, leaving his Kingdom to his Son *Vardanes*: who repaired to *Izates*, praying him to joyn with him in that War which he intended to wage against the Romans: but he prevailed not with him. For *Izates* knowing the Romans force and good hap, imagined that he undertook a matter beyond his M power. Furthermore, he had sent five of his young Sons to Jerusalem to learn our tongue and discipline, and his Mother likewise to adore in the Temple, for which cause he the rather held back and dissuaded *Vardanes* from enterprizing against the Romans, whose power and puissant conquest he ordinarily reckoned up unto him, to the end he might dismay him, and by these his allegations cause him to give over his purposed intent of war against them. But the Parthian was displeased with this his perswasion, and for that cause denounced a present War against *Izates*. But this his enterprize had but a fruitless issue: for God cut off all his

Vardanes, after his fathers death, laboureth to perswade Izates to make War against the Romans, but he prevaileth not.

his hopes. For the Parthians underſtanding what *Vardanes* intent was, and how he was reſolved to undertake a War againſt the Romans, ſlew him, and gave the Kingdom to his Brother *Gotarza*, whom not longer after this, his Brother *Vologeſus* ſlew by treaſon, reſtoring to his two Brothers by the Mothers ſide theſe Provinces, that is to ſay, the Kingdom of Media to *Pacorus* who was the eldeſt, and Armenia to *Tiridates* who was the younger.

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After Vardanes was ſlain, the Kingdom is gommitted to Gotarza.

Vologeſus King of Parthia.

When *Monobazus* King *Izates* Brother and the reſt of his Kinſfolk ſaw how happily all things ſucceed to *Izates*, and how in reſpect of his piety towards God, he was honoured and reverenced by all men, they alſo reſolved themſelves to forſake their Religiou, and to ſerve God after the manner of the Jews. But this intent of theirs was diſcovered. Whereupon the chieſeſt among them grew diſpleaſed; yet did they not manifeſt their deſpight, but kept it hidden in their hearts, thinking ſome fit occaſion to revenge themſelves as ſoon as they might. They wrote alſo to *Abias* King of Arabia, and promiſed him great ſums of money, if he would take Arms againſt their King, promiſing him that upon the firſt charge, they would forſake him, for that they deſired to be revenged on him, who was grown in hatred of their Religion. Having therefore confirmed their promiſe with an Oath, they incited him to make haſte. The King of Arabia performed that which they required, and marched forth againſt *Izates* with a great power. And when as the firſt charge was ready to be given, and before they came to handy-ſtrokes, all *Izates* Souldiers forſook him; and turning their backs to their enemies, fled in great diſorder, as if they had been ſurprized with a Panick fear; yet was *Izates* no ways diſmayed, but having diſcovered that it was treaſon and conſpiracie of his greateſt Peers, he retired himſelf alſo into his Camp, where he enquired of the cauſe that they pretended. After he knew that they had complotted with the Arabian, he cauſed the Conſpirators to be put to death: and the next day after went out to fight, and ſlew a great number of his enemies, and conſtrained the reſt to betake them to flight. He purſued their King alſo into a Fort called *Arſam*, which he battered and aſſaulted with ſuch ſpirit and diligence, that he took the ſame with a great quantity of booty that was therein, and returned to Adiabena with great triumph: but he took not *Abias* alive; for he himſelf had prevented his captivity with his death. The Lords of Adiabena ſeeing themſelves fruſtrated of their former hopes, in that by God's hand they were delivered into the hands of their King, could not contain their diſpleaſure, but practiſed further miſchief: for they wrote their Letters to *Vologeſus* King of Parthia, deſiring him to kill *Izates*; and to beſtow another King upon them who was a Parthian, for that they hated their King who had aboliſhed their Religion, and had embraced a ſtrange Law. The Parthian underſtanding hereof, prepared himſelf for the War; and having no juſt colour or pretext to enforce the ſame, he ſent a meſſenger unto him to redemand thoſe honours which his father had given him, which if he refuſed, he denounced War againſt him. *Izates* was not a little troubled in his mind, when he underſtood this meſſage: For he thought that if he ſhould reſtore the gifts, he ſhould offer himſelf great prejudice, for that it would be imagined that he did it for fear; knowing on the other ſide that if the Parthian ſhould recover that which he redemanded, yet would he not be in quiet, he therefore commended his cauſe to God, truſting that he would take care of him. And building upon this, that the greateſt good he might have, was to have God to help, he ſhut his wives and children in a ſtrong Caſtle, and his corn in his ſtrongeſt Tower: and afterwards burned all the hay and forrage: and having after this manner provided for all things, he expected the approach of his enemy. The Parthian came forward ſooner than he was expected, with a great power of Horſemen and Footmen. For he marched forward in all haſte, and encamped near unto the flood that ſeparateth Adiabena from Media. *Izates* likewiſe encamped not far from thence, having with him about ſix thouſand Horſe-men. To whom the Parthian ſent a meſſenger to give him to underſtand how great his power was, which extended from the River Euphrates as far as Bactria, recounting unto him what Kings he had under his ſubjection, threatning him to puniſh him very ſeverely, in that he behaved himſelf ſo ungratefully towards his Benefactors; yea, in ſuch ſort as the God whom he adored, might not deliver him out of the Kings hands. Hereunto *Izates* anſwered that he knew well that the Parthian far exceeded him in power, but that he was far better aſſured that God's power extended beyond all mens contradiction. And having returned them this anſwer, he betook himſelf to his prayers, and proſtrating himſelf upon the earth, and caſting aſhes on his head, and faſting himſelf, his wives and all his children, he called upon God, and prayed after this manner: O Lord Almighty, if I have not vainly ſubmitted my ſelf to thy protection, but have intirely choſen thee for my only and true God, be thou my help and aſſiſtance, and not only deliver me from mine enemies, but alſo abate, and controul their pride, who have not been afraid in their unbridled language, to prophane thy

The Adiabenians conſpire with the King of Arabia againſt Izates.

The Lords of Adiabena perſwade Vologeſus to kill Izates.

Izates calleth upon God, who ſendeth the Dahans and Sacans into Parthia, upon whoſe arrival Vologeſus returneth.

holy and sacred Name, and utter blasphemous speeches against thy power. Thus prayed he with sighs and tears, and God heard him: For incontinently, and the very same night, *Vologesus* received Letters, by which he was certified that a great number of Dahans, and Sacans taking opportunity by his absence, were entered into the Kingdom of Parthia, and spoiled the whole Countrey, for which cause he returned back into his Countrey without any further trouble. And thus *Izates* by Gods Providence was warranted from the Parthians threats. G

The year of the World, 4010. after Christs Nativity, 48.

Izates delivereth up the Kingdom to his Brother Monobazus and dieth.

Not long after this, at such time as he had lived fifty five years, and reigned four and twenty, and left behind him four and twenty Sons, he died, and appointed his Brother *Monobazus* to succeed him in the Kingdom, requiting hereby his faith and Loyalty, in that during the time of his absence, and after the death of his Father, he had faithfully ruled and governed the Kingdom to his use. His Mother *Helena* hearing news of his death, lamented very grievously as reason would, in that she being his Mother was deprived of a Son that so zealously honoured and feared God, yet notwithstanding she was comforted, when she understood that her eldest Son was to succeed him in the Kingdom, and hasted her self with all diligence to go and meet him. As soon as she arrived in Adiabena, she lived not long time after her Son *Izates*. Whereupon *Monobazus* took both her body and his Brothers bones, and sent them to Jerusalem, commanding that they should be buried in three Pyramides which *Helena* had builded, some three stades or furlongs from Jerusalem. But hereafter will we recite the acts and gests of *Monobazus* during his reign. H

Hegesippus & Ruffinus, c. 5. al 8. Theudas perswadeth the people, that with a word he will cause Jordan to divide it self, and yeeld them passage: he with his followers are slain.

But during *Fadus* Government in Judæa, a certain Magician called *Theudas*, perswaded a great number of the people to take all their goods and substance, and to follow him to the flood Jordan; for he said he was a Prophet, and told them that the River should divide it self into two parts upon his commandment, and yeeld them free passage. By these words of his, he deceived divers of them. But *Fadus* would not permit that such a fury of theirs should breed them any commodity: but he sent a Troop of horsemen, who charged them on the sudden, and slew a great number of them, and took divers of them prisoners alive; amongst whom was *Theudas*, whose head was stricken off, and was afterwards carried to Jerusalem. This is that which befel the Jews under *Fadus* Government. I

CHAP. III. K

The Governour Tiberius Alexander *punisheth the Sons of* Judas *the Galilean.*

Hedio & Ruffinus, c. 5. al 8. Tiberius Alexander Governor of Judæa.

After *Fadus*, succeeded *Tiberius Alexander*, the Son of that *Alexander* who had been Governour of Alexandria; a man of as great riches as any one of his time and and place, who surpassed likewise his Son *Alexander* in piety and service of God, who forsook the Religion of his Forefathers. At that time there hapned a great famine in *Jewry*, during which Queen *Helena* sent huge sums of money into Egypt, and bought corn, and distributed the same to those that were in want, according as I have forespoken. At the same time *James* and *Simon* the Sons of *Judas* of Galilee, who had busied themselves to incite the people to resist the Government of the Romans, were put to death at such time as *Cyrenius* valued each mans goods, as we have heretofore declared. These did *Alexander* command to be crucified. *Herod* King of Chalcis took away the Sovereign Priesthood from *Joseph* the Son of *Camydas*, and transferred it to *Anias* the Son of *Nebedæus*. After *Tiberius Alexander*, succeeded *Cumanus*. Then died *Herod*, who was Brother to King *Agrippa* the Great, in the eighth year of *Claudius Cæsar*. He left behind him three Sons; *Aristobulus*, whom he had by his first wife, *Bernicianus* and *Hyrcanus* by *Bernice* his Brothers daughter. *Claudius Cæsar* gave the Kingdom belonging to him to *Agrippa* the younger. During the time that *Cumanus* governed, there hapned a Sedition in *Judæa*, whereby divers *Jews* miscarried. The cause of all which accidents I will rip up from the original. L M

James and Simon the Sons of Judas of Galilee crucified.

The year of the World, 4011. after Christs Nativity, 49.

CHAP.

CHAP. IV.

How a great number of the Jews were ſlain about the Temple.

The year of the World, 4011. after Chriſts Nativity, 49.

Hedio & Ruffinus, cap. 9. al. 10

AT the time of the Feaſt of Paſcha (during which time we are accuſtomed to feed on unleavened bread) a great number of people aſſembled themſelves from all parts to the City of Jeruſalem. Whereupon *Cumanus* fearing leſt by this occaſion there ſhould ariſe ſome Commotion, he gave order that a company of his Souldiers ſhould be armed, and ſhould keep their Guard in the porches of the Temple, to the end if any trouble ſhould happen, they might repreſs it. Thoſe Governours, who had been his Predeceſſours, had done the like in ſuch manner of Aſſemblies. It came to paſs on the fourth day of the Feaſt that a certain Souldier diſcovering thoſe privities which were undecent to be ſeen, ſhewed them before the people: wherewith they that beheld the ſame, were ſore diſpleaſed, and provoked, ſaying, that the diſhonour was not done unto them, but to God, to whom it rightly appertained. And ſome of them of beſt reſolution caſt out certain ſpeeches againſt *Cumanus*, ſaying, that the Souldier was ſet on by him. Which when *Cumanus* underſtood, he was in like manner grievouſly offended in regard of thoſe injuries; yet exhorted he thoſe, whom he ſaw to forward in raiſing factions, to keep the Peace, for fear leſt a Sedition ſhould grow during the time of the Feaſt; and ſeeing they would in no ſort obey him, but contrariwiſe they ceaſed not to injure and revile him, he commanded that all the forces he had ſhould be in arms, and retire themſelves into the Fortreſs of Antonia that was near unto the Temple, as we have heretofore declared. The people ſeeing the armed Souldiers, were afraid, and began to flie: but becauſe the places thorow which they iſſued, were but narrow, they imagined that they were purſued by their enemies; ſo that they thruſt on one another in their flight, and divers of them were thronged to death. In this mutiny there died twenty thouſand men: and after this, inſtead of a Feaſt, there was nothing but mourning; and without bethinking themſelves of their prayers and ſacrifices, all of them began to weep and lament. So great a miſchief ſprung from the inſolence of one Souldier. This firſt lamentation was ſcarcely finiſhed, before a ſecond ſucceeded the ſame. For ſome of thoſe who had a part in this mutiny, being about ſome hundred ſtades from the City, robbed one *Steven*, that was *Cæſars* ſervant, in the High-way, and took from him all that which he had. Which when *Cumanus* underſtood, he preſently ſent ſome of his Souldiers to ſpoil thoſe villages, which were neareſt to the place where the fact was committed, and to bring the chiefeſt Inhabitants thereof in bonds unto him. In this pillage a certain Souldier found a Book of the Law of *Moſes* in one of theſe villages, which he took and brought, and before them all tore it in pieces, with hainous blaſphemies and vile ſpeeches againſt the Law and whole Nation. The Jews underſtanding hereof, ſuddenly aſſembled themſelves in great numbers, and ran to Cæſarea where *Cumanus* kept for that preſent, requiring him that he would revenge not their cauſe, but Gods, whoſe Law was on that ſort diſhonoured; ſignifying unto him, that it was impoſſible for them to live, ſo long as their Law was thus contemned. *Cumanus* fearing leſt a ſecond mutiny and uproar ſhould be raiſed among the people, by counſel of his friends cut off the Souldiers head, who had committed that outrage againſt the Law, and by this means appeaſed the ſedition that was ready to take head.

In the Feaſt of Paſcha, a certain Souldier ſhewing his privy members, moveth a ſedition among the people, whereby twenty thouſand Jews loſt their lives.

Steven, Cæſars ſervant robbed in his Journey, for which cauſe Cumanus ſpoileth the Villages near to the place where the robbery was done.

A certain Souldier teareth the Books of Moſes Law, and therefore is beheaded by Cumanus commandment.

CHAP. V.

The Sedition of the Jews againſt the Samaritans.

Hedio & Ruffinus, chap. 10. al. 12.

THere happened alſo an emnity betwixt the Samaritans and the Jews, upon this occaſion. They of Galilee, who reſorted to the City of Jeruſalem at the times of our ſolemn Feaſts, were accuſtomed to paſs thorow the Countrey of the Samaritans. And at that time it hapned, that their way lay thorow a Borough called Nais, ſcituate in a great champain field: where a quarrel ariſing betwixt divers Inhabitants of the place, and certain paſſengers, a great number of the Galileans were murthered. Which when the Magiſtrates of Galilee underſtood, they reſorted to *Cumanus*, requiring him to execute juſtice on thoſe that had murthered their Countreymen: but he being corrupted with money by the Samaritans, made no account of their complaint. The Galileans being provoked by this contempt of his, perſwaded the common people of the Jews to betake them to their weapons, and maintain their Liberty; telling them that ſervitude is of it ſelf tedi-

Certain Samaritans kill divers Galileans in their way to Jeruſalem.

The year of the World, 4014. after Chriſts Nativity, 52.

The year of the world, 4014. after Christs Nativity, 52.

ous; but that when it is accompanied with outrages, it is intollerable. But their Governours laboured to pacifie them, promising them to deal so effectually with *Cumanus*, that he should take punishment of the murtherers: but they gave them no audience, but fell to arms, requiring *Eleazar* the Son of *Dinæus* to be their Chiefstain. This *Eleazar* was a Thief, who for many years made his abode in the Mountains: they therefore spoiled and burnt certain Villages of the Samaritans. After that the report of all that which had passed, came to *Cumanus* ears, he took a company of the Souldiers of Sebaste, with four bands of footmen, and armed the Samaritans likewise to go and make war against the Jews; whom they took, and slew many of them, and led more of them away prisoners. When the chiefest Governors in Jerusalem saw into what an infinity of miseries they were faln, they clothed themselves in sackcloth, and cast ashes on their heads, exhorting those that were mutinous, to forethink themselves of the ruine of their Countrey, the danger the Temple was in to be burned, the servitute of themselves, their wives and children, to prophane and strange Nations, and desired them to change their advice, and to lay aside their weapons, and cease to offer violence, to the end that they might hereafter live in quiet, and that every one of them would retire themselves peaceably unto their habitation. By which words in the end they being perswaded, returned home, and betook them to their business. The Thieves also retired themselves again into their strong Holds, & from that time all Judæa was replenished with thefts. The Governors of Samaria resorted to *Numidius Quadratus* Governour of Syria, who dwelt at that time in Tyre, to accuse the Jews for that they had fired their Villages, and spoiled them; telling him, that their loss did not so much trouble them, as for that they saw the Romans were contemned by the Jews: who notwithstanding ought to appear before them as their competent Judges; yet nevertheless that they assembled themselves in such sort, as if the Romans were not their Superiors. For which cause they addressed themselves to him, to the end they might have redress of those wrongs which they had received by them. This is that wherewith the Samaritans charged the Jews: who answered to the contrary, alleadging that the Samaritans themselves had been the Authors of that mutiny and uproar; and that *Cumanus* being wholly corrupted by their money had smothered the matter, and done no justice on the Murtherers. When *Quadratus* heard this, he reserved the judgment till another time, telling them that he would give sentence in the matter at such time as he came into Judæa, and had examined the truth on both sides; so that they returned without doing any thing.

The Galileans in revenge of their injuries burn certain Villages of the Samaritans and spoil the same.

Hegio & Rufinus, chap. 8. al. 12.

The Samaritans accuse the Jews before Numidius Quadratus.

The Jews by the burthen of the Wars on the Samaritans and Cumanus.

Anon after, *Quadratus* came into Samaria, where he heard that the Samaritans had been the Authors of the trouble, and on the other side knowing that some Jews likewise intended some insurrection, he caused them to be crucified, whom *Cumanus* had left in prison. From thence he transported himself to Lydda, which is a Borough of no less bigness than a City: in which place he sitting on his Tribunal Seat, heard the Samaritans the second time, and discovered by the report of a certain Samaritane, that one *Dortus* one of the principall left among the Jews, and four other his Confederates induced the people to rebel against the Romans. These did *Quadratus* cause to be executed. As for *Ananias*, who was the High-Priest, and the Captain *Ananus*, he sent them bound to Rome, to render an account to the Emperour *Claudius* of that which they had done. Moreover, he commanded the chief Governours both of the Samaritans and Jews, that they should speedily repair to Rome; whither *Cumanus* and Captain *Celer* should conduct them, to the end they might be judged by *Cæsar* himself, upon the information taken on both sides. And fearing lest the common people of the Jews should break out into some Rebellion, he repaired to the City of Jerusalem, to give order that the Iews should attempt to raise no new stirs; but when he came thither, he found all in peace, and busied in the celebration of the Feast, and offering Sacrifices to God, according to their accustomed Ceremonies. Being therefore assured that no man would innovate or rebel in that place, he left them to their solemnities, and repaired to Antioch.

Dortus with four other are crucified. Ananias, Ananus, Cumanus, Celer, and some other are sent to Rome.

Alias cap. 13.

But the Iews that were sent to Rome with *Cumanus*, and the principal Samaritans had a day assigned them by the Emperour to decide the differences that were between them. *Cumanus* and the Samaritanes laboured all that they might by the mediation of *Cæsars* friends and freemen, to have the upper-hand of the Iews; and indeed the day had been theirs, if young *Agrippa* had not been at Rome. For he seeing that the matter was handled to the disadvantage of the Iews, besought *Agrippina* the Emperours wife, that she would labour her husband in such sort that he would be pleased to take full knowledg of that which was done; and that afterwards he should execute due justice on those whom he found guilty of that sedition. *Claudius* favourably gave ear to this request: and hearing the whole matter, he found

Agrippa moveth Agrippina to intreat Cæsar to hear the cause of the Jews.

found that the Samaritans were the first Authors of all those mischiefs, and cause them to be put to death who came before him to plead, and banished *Cumanus*: he gave order also that Captain *Celer* should be sent back to Jerusalem, and that there in sight of all the people he should be dragged about the City, until he died. Furthermore, he sent *Claudius Felix*, *Pallas* Brother to govern Judæa.

The year of the world, 5055. after Christs Nativity, 53.

Herod & Bussinus, c.12.l.3. Claudius Felix Governour of Judæa.

In the twelfth year of his Reign, he gave *Agrippa*, *Philips* Tetrarchy, with Batanea; and besides that, annexed thereunto Trachonitis and Abila, which in time past appertained to *Lysanias* Tetrarchy, taking from this the Province of Chalcis, which he had governed for the space of 4 years. After that *Agrippa* had obtained this gift at *Cæsars* hands, he married his sister *Drusilla* to *Azizus* King of the Emesenians, who consented to be circumcised, because *Epiphanes*, King *Antiochus* Son would not give ear unto the marriage, for that he refused to entertain the Religion of the Jews, although in times past he had promised his Father no less. He gave *Mariamme* also to *Archelaus*, *Chelcias* Son, who by her Fathers consent was before-time promised him, on whom he begat a Daughter called *Bernice*. A little after this, the marriage of *Azizus* and *Drusilla* was broken off, on this occasion following: at such time as *Felix* governed Jewry, he saw *Drusilla*, and was surprized with her love, for that she surpassed all other women in beauty. He therefore sent a certain Magician called *Simon*, who was born in Cyprus, and one of his greatest friends among the Jews, who perswaded her to forsake her first husband, and to marry with *Felix*, giving her to understand, that she should be happy, if she refused not this match. She unadvised, and resolved to rid her self from the envious affection which her Sister *Bernice* bare towards her (who hated her in regard of her beauty, and for this caused ceased not to injure her) she condescended to forsake the Religion of the Jews, and to marry with *Felix*, by whom she had a Son called *Agrippa*. His death hereafter will I declare, and how in the Emperour *Tiberius* time he died, and was burned in the fire of the mountain Vesuvius with his wife. *Bernice* remained a widow, very long time after *Herods* death, who was both her Unkle and her Husband, and the report was that she had the company of her Brother. Finally, she wrought so much, that *Polemon* King of Cilicia caused himself to be circumcised, to the end he might espouse her, purposing by that means to make it known how falsely she had been accused. Whereunto *Polemon* gave ear because she was rich. But this Marriage continued not any long time. For *Bernice* through her impudency, as it is reported, abandoned *Polemon*, who giving over that Marriage forsook also the Religion of the Jews. At the same time *Mariamme* having refused *Archelaus* her husband, married with *Demetrius* one of the chiefest Jews that were in Alexandria, both in regard of his descent, as also his riches, who at that time also exercised the office of Alubarcha, that is to say, the Governour of Arabia. She caused the Son she had by him to be called *Agrippinus*. But of all this, will I speak more exactly hereafter.

Drusilla.

Mariamme.

Felix severeth Drusilla from her husband. Polemon King of Cilicia marrieth Bernice.

The year of the world, 4018. after Christs Nativity, 56.

Mariamne scorning Archelaus marrieth Demetrius. *Herod & Russinus, c.10.al.15.*

The Emperour *Claudius* died after he had reigned thirteen years, eight moneths, and twenty days. Some say that he was poysoned by *Agrippina* his wife the daughter of *Germanicus*, *Claudius* Brother, which was first married to *Domitius Ænobarbus*, one of the greatest men of Rome: after whose death and long widowhood, she was finally married to *Claudius*, into whose house she brought her Son called *Domitius*, by his own Fathers name. *Claudius* had before-time put *Messalina* his wife to death, for the jealousie he had of her; although he had had children by her, namely *Britannicus* and *Octavius*. He had *Octavia* also by his first wife *Pætina*, which was elder than her Brethren, and was married to *Nero*, whom *Claudius* so named, and adopted for his Son. *Agrippina*, fearing lest *Britannicus*, growing to mans estate, should succeed his Father in the Empire, and desirous to make her own Son Emperour, as it is reported; she left nothing unattempted that might bring her Husband to his death; and presently sent *Burrus*, who was General of the Army, with certain other Captains, and those of greatest power among his free-men, to bring *Nero* into the field, and to proclaim him Emperour. He being thus established in the Empire, caused *Britannicus* to be secretly poysoned; and not long after this, he openly caused his Mother to be put to death, yeelding her this recompence, not only for that she had born him in her womb but also because by her policies he had obtained the Empire. He likewise murthered *Octavia* his wife, and divers other Noble men, under colour of some Conspiracie intended against him. But I will no further prosecute this matter, for that there are divers who have composed *Neros* History, of whom some have no regard of the truth, but have spoken at their pleasure, for that he had been their Benefactor: othersome transported with hatred and despight against him, have not been ashamed to publish such impudent lies against his renown, as they deserve to be condemned. Neither do I wonder that they have invented so many lyes against *Nero*, considering that in those Histories which they wrote as touching the precedent

Agrippina, Messalina, and Pætina, Claudius wives.

Nero Emperor

The year of the world, 4019. after Christs Nativity, 57.

Nero a tyran.

Neros tyranny.

The year of the world, 4019. after Christs Nativitie, 57.

Emperours, they have not ſtudied to ſpeak truth, although they had not any occaſion to hate them, conſidering that they lived a long time after their death. But let theſe contemners of truth write as them liſteth, as they ſeem to take delight in that licence. For mine own part I intended to write nothing but the truth: neither ſtand I much on that which concerneth not the matter which I intreat of, purpoſing in all truth and diligence to declare that which hath befaln our Nation of the Jews, without omitting of either their misfortunes or follies, that have proceeded with them. I will therefore return to the diſcovery of our affairs. *Azizus* King of Emeſene being dead the firſt year of the Emperour *Nero's* reign, his Brother obtained the Kingdom: *Ariſtobulus* the ſon of *Herod* King of Chalcis, had the Government of the Signiory of the leſſer Armenia from *Nero's* hand. *Cæſar* gave *Agrippa* a certain portion of Galilee, commanding thoſe of Tiberias and Tarichæa to live under him. Beſides this, he gave him Julias ſcituate beyond Jordan, with fourteen Boroughs near adjoyning thereunto.

CHAP. VI.

The acts and geſts of Fœlix, *Governour of Judæa.*

Alias cap. 16. Fœlix puniſheth the thieves, and Magicians, and other ſeducers of the people.

Eleazar the ſon of Dinæus ſent to Rome.

But the affairs of Judæa grew dayly worſe and worſe. For the Countrey was repleniſhed again with Theeves, and Inchanters, who deceived the common People. *Fœlix* apprehended many of them dayly, and cauſed them to be executed and put to death. He took *Eleazar* alſo the Son of *Dinæus*, who was Captain of thoſe Outlaws and Theeves that ranged in the Countrey, and ſurprized him by a ſubtilty. For *Fœlix* had given him his word, that he ſhould in no ſort be endangered: whereupon he came and ſubmitted himſelf, and was preſently fettered and ſent to Rome. And for that he had conceived a diſpleaſure againſt *Jonathan* the High Prieſt, who had divers times admoniſhed him to uſe more circumſpection in the Government of Judæa, for fear he ſhould be blamed by the people, for that he had required *Cæſar* that *Fœlix* might be admitted to the Government, he thought it not amiſs to cut off *Jonathan*, who continually ſollicited and vexed him. For this cauſe, he perſwaded and bribed a certain man called *Dora*, who was born in Jeruſalem; and was one of thoſe in whom *Jonathan* repoſed his moſt truſt; to bring in certain Thieves to murther *Jonathan*, who willingly liſtened to his demands; and deſirous to gratifie the Governour; by this means that enſueth brought that to effect which he had intended. There were certain Thieves that came up to Jeruſalem, under colour to adore God, who carrying their ſwords cloſe hidden under their Garments, accoſted *Jonathan* and ſlew him. Now for that this murther was let ſlip, and not puniſhed; from that day forward the Thieves reſorted boldly to ſolemn Feaſts, having their weapons hidden under their garments and thronging in among the people, ſlew ſome of thoſe who were their Adverſaries, and otherſome, to pleaſure thoſe who had hired them with ready money to rid them of thoſe they miſ-liked. And theſe outrages committed they not only in other parts of the City, but in the Temple likewiſe, where they ſlaughtered ſome who little ſuſpected that any impiety ſhould be committed in that place. For mine own part, I think that God hath deſtroyed our City in deteſtation of that impiety: and for that he accounted the Temple for an impure manſion place, he hath ſent us the Romans, who have ſet fire on the ſame to purge the City, and make us ſlaves with our wives and children, intending thereby to teach us wiſdom by our own miſeries. Thus was the City filled with theſe Thefts and Murthers. And as touching the Enchanters and Deceivers, they perſwaded the common people to follow them into the Deſart, promiſing them to ſhew them ſigns and miracles done by the power of God: whereunto divers gave ear, and at laſt ſuffered the penalty of their folly. For *Fœlix* recalling them back again, puniſhed them.

Fœlix conſpireth againſt Jonathan.

The deceitful Magician.

Hegeſippus & Ruffinus, chap. 12. al. chap. 17. A falſe Prophet draweth the Jews to the mount Olivet.

At that ſame time there came a certain man from Egypt to Jeruſalem, who termed himſelf a Prophet, who incited the common people to follow him to the Mount called Olivet, ſcituate not far off from Jeruſalem, and only diſtant ſome five furlongs from thence, telling them from thence that he would make them ſee the Walls of the City fall unto the ground, by which way he promiſed to give them entry. Which being reported to *Fœlix*, he cauſed his Souldiers to arm themſelves, and departing out of Jeruſalem with great ſtore of Horſe and Foot, he ſet upon them, and ſlew four hundred of them, and took two hundred alive: as for the Egyptian he eſcaped out of the skirmiſh, and no man knew what became of him. The Thieves alſo incited the people anew to make war againſt the Romans, telling them them that they ought not to yeeld them obedience; and they burned and ſpoiled divers of theſe Boroughs which oppoſed themſelves againſt them. It chanced alſo that

A that the Jews which inhabited Cæſarea, mutined againſt the Syrians that were in the ſame City, in that they ſtrove to have an equal authority in the Government of the State as well as they. The Jews pretended the title of Superiority, becauſe that *Herod*, who was a Jew, had builded the City of Cæſarea: on the other ſide, the Syrians avowed the Jews ſayings to be true; but they replied alſo that Cæſarea was in times paſt called the Tower of Straton, and that at that time there was not one Jew that inhabited the ſame. Which when the Governours of that Countrey heard, they laid hands on the Authors of this Sedition, as well of the one as of the other party, and gave them the baſtinado, pacifying by this means the trouble for a little ſpace. For the Jews once more being puffed up with their riches, and contemning B the Syrians injuriouſly reviled and provoked them: on the other ſide, the Syrians being weaker in ſubſtance, but as great in heart (by reaſon the greateſt number of thoſe that bare Arms with the Romans were Cæſareans and Sebaſtens) at ſome times brake out into opprobrious ſpeeches againſt the Jews, and at length the quarrel grew to that heat, that they caſt ſtones at one another: ſo that on both ſides divers of them were both ſlain and hurt, yet had the Jews the upper-hand. *Fælix* perceiving that this debate might breed a War, came on between them, requiring the Jews to deſiſt from further violence, and commanding his Souldiers to beat down thoſe who would refuſe to obey him: by which means a great number were ſlain, and divers taken priſoners. Moreover, he gave his Souldiers liberty to ſpoil, and rob divers very rich houſes. The other Jews, who beſides their Authority were renowned for their moderation, fearing leſt the like miſery ſhould befal them, beſought *Fælix* to ſound C a retreat, and to call in his Souldiers, and to ſpare that which as yet remained, being ſore grieved at that which had happened: to which *Fælix* condeſcended. At that ſame time King *Agrippa* gave the Prieſthood to *Iſhmael*, the ſon of *Phabeus*. There aroſe alſo a diſſention betwixt the High-prieſts, and the other Prieſts and Governours of Jeruſalem, and each faction walked forth accompanied with a Troop of proud and mutinous perſons, who decided their debates with bitter words, and flinging of ſtones, ſo that no man might pacifie them. For all things were ſo out of order, as if there had been no Magiſtrates in the City, and the impudency and audaciouſneſs of the high-Prieſts permitted ſo much, that they ſent their ſervants to the granges, to ſeize the tenths that were due unto the Prieſts, whereby it came to paſs, that ſome poor Prieſts died of neceſſity and want; ſo much did the violence of the ſeD ditious at that time prevail above all right.

The year of the world, 4019. *after Chriſts Nativity*, 57.

Hedio & Ruffinus, chap. 13. al. 18.

A broil in Cæſaria between the Syrians, and the Jews.

The year of the world, 4020. *after Chriſts Nativity*, 58.

Iſmael the Son of Phabeus High-Prieſt.

The ſtrife between the High Prieſts and the Prieſts.

CHAP. VII.

The Government of Porcius Feſtus: *and of certain Murtherers.*

Alias chap. 19. Fœlix accuſed.

AFter that *Portius Feſtus* had been ſent by *Nero* to ſucceed *Fælix* in the Government of Judæa, the chiefeſt of thoſe Jews that inhabited Cæſarea, repaired to Rome to accuſe *Fælix*: and without all doubt he had been puniſhed for the injuries he had committed againſt the Jews, if *Nero* had not pardoned him upon his Brother *Pallas* ſubmiſſion and intreaty, who importuned him, and was at that time in great reputation with him. Furthermore, two of the chiefeſt amongſt the Syrians wrought *Berillus*, who had E ſometimes been *Neros* Maſter, and at that time was Secretary of Eſtate in the Greek tongue, by mighty bribes, to beg at *Neros* hand the revocation of the right and title, which the Jews enjoyed in the Government and Adminiſtration of the Common-weal. For which cauſe *Berillus* ſollicited the Emperour, and obtained a Letter at his hands, which was the cauſe of thoſe miſchiefs that afterwards hapned in our Nation. For the Jews of Cæſarea, underſtanding what Commiſſion the Syrians had gotten, were ſo much the more kindled and encouraged to make war.

Hedio & Ruffinus, chap. 14.

As ſoon therefore as *Feſtus* was arrived in Judæa, he found the Countrey grievouſly afflicted with robberies, and the lower Countrey was ſpoiled with ſword and fire. The Theeves likewiſe at that time encreaſed wondrouſly, and they uſed ſhort ſwords after the manner of a F Perſian Cymetre, and crooked like the Roman Faulchion; with which they ſlew divers men. For thruſting themſelves into the preſs of people that came in great multitudes on the Feſtival days to celebrate God's ſervice, they killed thoſe very eaſily whom they liſted: and oftentimes repairing to their enemies Villages, they ſpoiled and burnt the ſame. But *Feſtus* ſent divers forces both of Horſe and Foot againſt certain Jews, that were ſeduced by an Enchanter, who had promiſed them ſecurity and repoſe from all their troubles and moleſtations, if ſo be they would follow him into the deſart; who ſlew both the deceiver and the deceived that followed him. At that time King *Agrippa* erected a ſtately building within the Palace at Jeruſalem neer unto the Porch. This Palace in times paſt appertained to the Aſmonians,

The cut-throats among the Jews.

Feſtus diſcomfiteth a great deceiver with all his followers.

Hedio & Ruffinus, chad. 15. al. 16.

The year of the world, 4020. after Christs Nativ. 58.

Asmonians, and was scituate in a high place with a goodly prospect from whence they that listed, might with pleasure behold the whole City of Jerusalem, wherein the King took great delight, and beheld from thence that which was done in the Temple. The chiefest men of Jerusalem seeing this building were sore displeased. For neither doth our Custome or Law permit that any one should look on that which is done in the Temple, and especially forbiddeth that any man should behold the Sacrifices and Oblations. They therefore builded a high Wall upon the Gallery, which was within the Temple on the West-side, which did not only dam up the sight of the Royal-Chamber, but also that of the Gallery without the Temple on the West-side, where the Romans kept Guard near unto the Temple on the Festival days. Herewith was King *Agrippa* sore displeased, and the Governour *Festus* far more than he, who commanded them to pull down the Wall. But they besought him that he would give them licence to send their Embassadours to *Nero*, to this intent, alleadging that it was impossible for them to live, if any part of their Temple should be beaten down. Which being granted them, they sent ten of their chiefest Nobility, and with them *Ismael* the High Priest, and *Chelcias* the Treasurer of the Temple unto *Nero*: who no sooner heard their suit but he pardoned them, not only for that they had done, but he commanded that the building should remain as it was. All which he did in favour of his wife *Poppea*, who was intreated by the Jews, for that she was a devout Princess, to sue for them. She therefore commanded the ten Embassadours to return, and kept *Chelcias* and *Ismael* for pledges with her. The King understanding how all things had past, gave the High Priesthood to *Joseph*, sirnamed *Cabi*, which was the Son of *Simons* who in times past had been High-priest.

The chiefest men of Jerusalem, stop up the prospect of Agrippas house.

Joseph Cabi the Son of Simon made High Priest.

CHAP. VIII.

The Government of Albinus.

Albinus Governeur of Judea.

Ananus the Son of Ananus high Priest.

Hegesippus, lib. 6. cap. 21.

Ananus had five Sons that succeed him in the Priesthood.

CÆsar being advertised of *Festus* death, sent *Albinus* to govern Judæa. But King *Agrippa* commanded *Joseph* to lead a private life, and advanced in his stead a certain man called *Ananus*, the Son of *Ananus*, who is reported to have been most happy. For he had five Sons, all which supplied the place of the High Priest, after himself had long time before them enjoyed the room: the like whereof hath never happened to any of our Priests. The younger *Ananus*, who, as we said, was advanced to this place, was a rash and head-strong man, that followed the Sect of the Sadduces, who (as we have already declared) were amongst all other the Iews the most severe in executing justice: whereas therefore *Ananus* was of this disposition, he thought that he had a fit occasion offered him to do what him listed after *Festus* death, and during the time that *Albinus* was as yet upon his way. He therefore ascended and sate down in the Tribunal, assisted by the Iudges, and caused *James* the Brother of *Jesus*, who was called *Christ*, to appear before him, with certain others, and accused them for transgressing the Law, and blasphemy against God, and caused him to be stoned to death. They that were men of upright Conscience within the City, and diligent observers of the Law were very much displeased with this act, and sent secretly unto the King, beseeching him to prohibite *Ananus*, that hereafter he should commit no such like offence: for that his first action was not allowable. Some of them also went to meet *Albinus*, being on his way to Alexandria, to enform him that it was not lawful for *Ananus* to assemble the Councel without his licence. *Albinus* perswaded by these words, wrote a cholerick letter to *Ananus*, wherein he threatned to punish him. And for the same cause King *Agrippa* dispossessed him of the Priesthood, after he had held the same for the space of three moneths, and in his stead he established *Jesus* the Son of *Damnæus*. After that *Albinus* was arrived in Jerusalem, he employed all his care and study to pacifie the Countrey, by executing divers of the Theeves.

The year of the world, 4021. after Christs Nativity. 63.

James the Brother of our Lord stoned.

Ananus accesed before Albinus.

Jesus the son of Damnæus possesseth Ananus' place.

But the High Priest *Ananias* daily increased in honour and credit, and purchased the good will of the Citizens by his liberality and great gifts. But he had certain mischievous servants about him, who conversed with those that were most intemperate and audacious, who repairing from grange to grange, and took up many tents that belonged to the Priests, and beat those that refuse to tender them. The Priests used no less force, than did their servants, having no man that might restrain them: whereby it came to pass that the Priests, who were before-time maintained by the tenth, died at that time for want of victuals. And the Theeves renewing their enrrance into the City by night, during the Feast that was celebrated at that time, took the Secretary of Captain *Eleazar* alive, who was *Ananias* Son, who was the High Priest. And having bound him; led him out of the City, sending *Ananias* word, tha

Some forcibly gather the tenths of the Priests.

A that they would deliver his Secretary, if he would labour ſo much with *Albinus*, as to deliver them their ten Companions then priſoners, who were taken by him. To the performance whereof, *Ananias* perſwaded *Albinus* by manifeſt reaſons; and by obtaining his demand, encreaſed and begat a number of miſeries. For the Thieves uſed all the wily means they could deviſe in apprehending ſome one of *Ananias* houſe; and when they had taken any one of them alive, they would not deliver him, except before they might have one of their own delivered. So that encreaſing both in courage and number, they waxed more and more inſolent to afflict the Countrey.

The year of the World, 4026. After Chriſts Nativity, 64.

The Thieves apprehend *Ananias* kindred and ſervant.

At that time King *Agrippa* enlarged the City of Cæſarea, ſirnamed *Philippi*, and in honour of *Nero* called it Neronias. He builded alſo to his great charge a Theater in favour B of the Berytians, wherein every year he ſpent divers thouſands of ſilver in ſport. He deſtributed oyl and corn for every one of the people, and garniſhed all the City with moſt antick and goodly counterfeited portraitures upon the porches. Briefly, he well-nigh tranſported into the City all the ornaments of the reſt of the Kingdom; for which cauſe his Subjects began to hate him, ſeeing he deprived them of their rare ornaments to adorn one ſtrange City. *Jeſus* the ſon of *Gamaliel* ſucceeded in the Prieſthood, which the King had given him, and taken away from *Jeſus* the Son of *Damnæus*: who reſigned him his place againſt his will. Whereupon there aroſe a diſcord between them. For having aſſembled their reſoluteſt followers, they grew from bitter words to fatal blows and ſtones. But amongſt all the reſt, *Ananias* was the richeſt in wealth, and by his bounty reconciled the more unto him. *Coſtobarus* alſo and *Saul* gathered each of them a band of raſcals and deſperate men C Theſe two were of the blood Royal, and by reaſon of their affinity and alliance with *Agrippa*, they were well beloued. For which cauſe they were outragious and violent, in ſpoyling and raviſhing the fortunes of the weaker ſort. From this time forward the eſtate of our City grew deſperate, encreaſing daily more and more in wickedneſs.

Cæſarea Philippi new builded by Agrippa, and called Neronias.

The Berytians receive much kindneſs at Agrippas hands.

Ananias, Coſtobarus, and Saul prepared to ſpoil the weaker.

When *Albinus* underſtood that *Geſſius Florius* came to ſucceed him, deſiring that they of Jeruſalem ſhould acknowledg ſome good turn at his hands, he called before him all thoſe priſoners that were notoriouſly guilty of murther, and cauſed them to be executed. As for thoſe that were impriſoned upon any ſmall or ſlight cauſe, upon payment of their fines, he delivered them: and in ſo doing, the priſon was cleanſed of Malefactors, and from that time D the Countrey remained full of Thieves and Robbers.

Hedio & Ruffinus, c. 17. al. 22. Albinus exacteth the haineous malefactors.

The Leviteſ, who were ordained to ſing Hymns unto God, ſollicited the King to aſſemble the Council, and thereby to permit them to wear the linnen Robe, which the Prieſts were accuſtomed to uſe, telling him that ſuch an ordinance would dignifie his eſtate very much, in that he would be always famous in memory of this new eſtabliſhment. This ſuit of theirs was eaſily reſpected and admitted; for the King, after he had conſulted with thoſe who were his aſſiſtants, ſuffered the Levites that ſung the Hymns, to lay aſide their ordinary Robe, and to apparel themſelves in linnen, as beſt liked them. He permitted alſo that another part of the Levites, who intended the ſervice of the Temple, ſhould learn to ſing the Hymns and Pſalms as they had required. All which he did contrary to the ordinances E af the Countrey; which being broken, there was nought elſe to be expected but puniſhment.

Agrippa giveth them of the Tribe of Levi leave to wear the linen Garments.

Agrippa permitteth the Miniſters of the Temple to ſing the ſacred Hymns.

At that time was the building of the Temple finiſhed. And the people perceiving that more than eighteen thouſand workmen ſhould be idle, and deprived of wages, whereupon they were accuſtomed to live in travelling in the building of the Temple: on the other ſide, being loath to reſerve their money through the fear they had of the Romans; to provide for thoſe workmen (in the entertainment of whom they reſolved to imploy their treaſure, for if any one of them travelled but one hour in the day, he was ſuddenly paid his wages) they requeſted the King that it would pleaſe him to repair the Eaſtern-gate on the outward part of the Temple, ſcituate in a deſcent, the walls whereof were in height four hundred F cubits; made of ſquare ſtones of white marble, from the top to the bottom, and every ſtone twenty foot long, and ſix foot thick.

The people of the Jews beſeech the King that it may be lawful for them to repair the porch.

This work was firſt builded by King *Solomon*, who was the firſt that builded our Temple. But the the King, who whom *Claudius Cæſar* had given the commiſſion of building the Temple, thinking with himſelf that it was very eaſie to break it down, but very hard to build it up, and that to re-edifie the Porch, it would coſt much time and expence, he denied their requeſt, permitting them nevertheleſs to pave their City with broad ſtone. He took the Prieſthood from *Jeſus* the Son of *Gamaliel*, and gave it to *Matthias* the Son of *Theophilus*. In whoſe time the War betwixt the Romans and Iews grew to the firſt head.

Matthias the Son of Theophilus, High Prieſt.

But

The year of the world, 4026. after Christs Nativity, 64.

Pedio & Russinus, chap. 18.

The Succession and number of the High-Priests among the Jews.

There were 83 High Priests in all.

But I think it not amiss, but very answerable to the course of this present History to speak of the Priests, and to shew how they had their beginning, and to whom this honour may be lawfully communicated, and how many they were in number until the end of the War. The first of them was *Aaron*, *Moses* Brother, after whose death his Children succeeded him, and from that time forward the honour hath continued with their Successors. For it is a Law observed by our Ancestors, that no man should be admitted to the Priesthood, except he be of *Aaron's* Posterity: for albeit he were a King, if so be that he were of another line, it was impossible for him to obtain the Priesthood. All the Priests after *Aaron*, (who as we have said) was the first, until *Phanasus*, whom the Seditious created Priest in the time of the War, have been in number eighty three, whereof 13 have executed the office from the time that *Moses* erected God's Tabernacle in the desart until such time as arriving in Iudæa, King *Solomon* builded a Temple to God. For in the beginning, the High Priesthood continued with the possessors for term of life: but afterwards, although the Priests were yet alive, yet were there other Successours planted in their rooms. These thirteen were of *Aarons* Posterity, and obtained this degree in succession the one after the other. Their first Government was Aristocratie, which is the Government of the Nobility: afterwards a Monarchy; and finally, a royal Government. The number of years wherein these thirteen flourished, were six hundred and twelve years, from the day that our fathers departed out of Egypt, under the conduct of *Moses*, until the edification of the Temple that was builded in Ierusalem by King *Solomon*.

After these thirteen High Priests, there were eighteen others; who after *Solomons* time succeeded one after another, until the time that *Nabuchodonosor* King of Babylon, having encamped before the City, took the same and burned the Temple, and transported our Nation into Babylon, and led away the High Priest *Josedech* prisoner. The time of the Priesthood, and continuance of these eighteen, was four hundred sixty years, six moneths, and ten days: so long as the Jews have had the Royal Government. After the surprizal of Jerusalem by the Babylonians, until such time as *Cyrus* King of Persia dismissed the Jews, and gave them leave to return from Babylon into their own Countrey, with permission to re-edifie their Temple, there are seventy years; and at that time the Captives being returned, *Jesus* the Son of *Josedech* took upon him the High Priesthood, who with those of his posterity to the number of fifteen, have governed in a Democratie, or popular estate, until the time of *Antiochus* sirnamed *Eupator*, for the space of four hundred and fourteen years. This *Antiochus* was the first, who with his General *Lysias* displaced *Onias*, sirnamed *Menelaus*, of his Priesthood; commanding him to be slain at Beryth, and after he had driven his Son out of the Succession, he established *Jacim* High Priest, who notwithstanding was of *Aarons* race; but not of his family. For this cause *Onias*, the Son of *Onias*, and Nephew to the deceased *Onias* retired himself into Egypt: where growing familiar with *Ptolomey Philometer* and *Cleopatra* his wife, he perswaded them to build a Temple in the confines of Heliopolis, not unlike to that of Jerusalem, and to create a High Priest in the same: of which Temple in Egypt, we have made very oftentimes mention. After that *Jacim* had held the Priesthood for the space of three years, he died without Successour. For the City remained seven years without a High Priest. Again, the Asmoneans recovered the Government of their Nation, and after they had warred against the Macedons, they established *Jonathan* High Priest, who exercised the Office seven years: but afterwards he was slain by an Ambush, and treason conspired against him by *Tryphon*, as we have declared elsewhere. After him, *Simon* his Brother undertook the Priesthood, who was not long after slain treacherously by his Son-in-law at a Banquet. After him succeeded his Son *Hircanus*, who enjoying this dignity for the space of thirty one years, died when he was very old, leaving behind him *Judas* sirnamed *Aristobulus*, who dying by sickness, left his Brother *Alexander* his heir, both of the Kingdom and High Priesthood. After that *Aristobulus* had obtained the Royal Government, he enjoyed both Dignities one whole year. For this *Judas* sirnamed *Aristobulus*, was the first that set the Diadem on his head, causing himself to be called a King. The which *Alexander* did continue; for he also joyned the Kingdom with the High Priesthood, and reigned twenty seven years: and feeling himself draw near to his death, he left in *Alexandras* his wives hands to dispose of the Priesthood as she pleased. She therefore bestowed it on *Hircanus*: and as touching the Kingdom, she kept it in her own hands nine years, and afterwards died. Her Son *Hircanus* was High Priest for so long time: for after *Alexandras* death, his Brother *Aristobulus* made war against him: and having overcome him, he took the Kingdom from him, and not only seized the Crown, but the Priesthood. After he had reigned three years, and as many moneths, *Pompey* repaired to Jerusalem, and took it perforce, and laying hold of *Aristobulus*, sent him bound unto Rome with his children. After which he restored the Priesthood once more

more to *Hyrcanus*, committing the Government of the Nation unto his hands, forbidding him in the mean ſpace to wear the Diadem. Beſides the firſt nine years, *Hyrcanus* governed twenty and four, but *Barzapharnes* and *Pacorus* Princes of the Parthians paſſed Euphrates, and made War againſt *Hyrcanus*, and took him alive priſoner, and made *Antigonus*, *Ariſtobulus* Son King. But after he had governed three years and three moneths, *Soſius* and *Herod* took him alive perforce, and *Antonius* ſent him to Antioch where he was put to death. After that *Herod* was created King by the Romans, there was never any High Prieſt created of the Poſterity of the Aſmoneans (for he gave the High Prieſthood to certain men of obſcure and baſe condition, who were of the order of Prieſts) *Ariſtobulus* only excepted. This *Ariſtobulus* was *Hyrcanus* Nephew, who was a priſoner among the Parthians: and having given him the Prieſthood, he married himſelf with *Miriamme* his Siſter, to the intent to continue himſelf in the good liking of the people, in remembrance of *Hyrcanus*: but afterwards fearing leſt all of them ſhould turn to *Ariſtobulus* ſide, he cauſed him to be ſlain, by finding out a means to cauſe him to be ſtifled, at ſuch time as he bathed himſelf in a fiſh-pond near to Jericho, as we have declared before this. After him he beſtowed the Prieſthood no more on any of the line of the Aſmoneans. *Archelaus* his Son, followed his Fathers ſteps in reſpect of the Prieſthood; and from that time forward the Romans have enjoyed the Sovereignty over Jewry. All they then that have exerciſed the Prieſthood from *Herods* time, until the day that *Titus* took the City and the Temple, have been in all twenty and eight. All the continuance of their Government was one hundred and ſeven years. Certain of theſe governed during *Herods* life, and in the days of *Archelaus* his Son: but after theſe two were dead, the Government was Ariſtocratical, or of the Nobility, wherein the Prieſts had the Government over the whole Nation. Thus much have we thought meet to ſpeak at this time as touching the High Prieſts.

The year of the world, 4026. after Chriſts Nativity, 46.

Ariſtobulus ſlain by Herod, *ſupra l. 15. c. 3.*

CHAP. IX.

How Florus, Albinus *Succeſſor, offered many injuries to the Jews, which conſtrained them to take to Arms.*

Geſſius Florus being ſent by *Nero* to ſucceed *Albinus* filled, all Iudæa with many miſchiefs and miſeries. He was a Clazomenian born, and was married to a certain woman called *Cleopatra*, no leſs miſchievous than himſelf; who being beloved by *Poppea Neros* Wife, obtained this dignity for him. He behaved himſelf ſo outragiouſly and violently in all his Government, that through the great injuſtice he committed, the Iews praiſed *Albinus*, as if he had been their benefactor. For he concealed his miſchief, taking care leſt it ſhould wholly be conceited or diſcovered: But *Geſſius Florus* behaved himſelf in ſuch ſort as if he had been ſent to make open ſhew and ſale of his villanies, publiſhed his injuſtice in the ears of our Nation without omitting either rapine or injuſtice in executing and inflicting puniſhment on the innocent. For he was pitileſs and covetous, and made no difference between Noble and ignoble, and was not aſhamed to be partaker with Thieves, of whom there were divers who made it their profeſſion to ſteal without any fear, in that they were aſſured of their ſafety, becauſe he was partaker with them. And in a word, there was no moderation in him; in ſuch ſort that the poor Jews being unable to endure the inſolent rapines and ſpoiling of their goods that they received by theſe Thieves, were conſtrained to abandon their own houſes, and to flie their Countrey and remained in ſome more commodious place of ſecurity, yea, though it were among ſtrangers. What need I ſpeak any more? he that conſtrained us to raiſe our ſwords againſt the Romans, was *Florus*, who made this account, that it was better for them to die all at once in great Troops, than to periſh by little and little. In brief, the War began the ſecond year of the Government of *Florus* in that Province, which was the twelfth year of *Neros* Empire. But they that deſire to know exactly all that which we have been conſtrained both to do and ſuffer, may peruſe my Books as touching the Wars of the Jews. For which cauſe in this place I will end this antient Hiſtory, after which I have begun to deſcribe the Hiſtory of the War.

The year of the world, 4028. after Chriſts Nativitie, 66.

Geſſius Florus Governour of Judæa.

Geſſius Florus worſe than Albinus.

The year of the world, 4030. after Chriſts nativity, 68.

Florus the original cauſe of the Wars of the Jews.

The beginning of the Wars.

This antient Hiſtory containeth all that which hath been reported to be done ſince the firſt creation of man, until the twelfth year of *Neros* Empire, omitting nothing that hath befallen the Jews, as well in Egypt as in Syria and Paleſtine: All that likewiſe which we have been enforced to ſuffer under the Aſſyrians and Babylonians; as alſo our eſtate under the Perſians

The Epilogue of the Antiquities of the Jews.

The year of the World, 4030. after Christs Nativity, 68.

Persians and Macedons, and finally under the Romans. All this, as I suppose, I have compiled and gathered together with careful diligence, and I have enforced my self to recite the number of those, who have been High Priests for the space of twou thousand years. I have also collected the Succession of Kings, their actions and Governments, with the power of their Monarchies, according as it is amply described in Holy Scriptures, as also I have promised in the beginning of my History. Furthermore, I dare boldly say, that whatsoever I set down, is so assured, that there is no man, either Iew, or of what Nation soever, yea, although he should have imployed the uttermost of his power, could more exactly communicate the same unto the Greeks, than I have done. For in their confessions and opinions who are of our Nation, I have such knowledg in that which concerneth our Doctrine, as I surpass them all: Aud as touching the Grecian Disciplines, I have studied and learned the tongue, although I cannot boast of the familiar and fit pronounciation of the same, for that I have lived in the Countrey. For amongst us we make but slender reckoning of those, who are exercised in divers tongues, for that this study is accounted prophane by us, and common not only to free persons, but unto slaves; and they only are esteemed to have profited in wisdom who fully know the contents of the Law, and who can expound the Holy Scriptures. For this cause, although divers have travelled in this exercise of writing Histories, yet are there scarcely two or three of them that have written successfully, and have received the fruits of their labours. And it may be that it shall not be mis-thought of, if I freely speak somewhar of my progeny and life, considering that there are men at this day living, who can approve or reprove me in that I set down. And in this place I will make an end of mine antient History, which I have reduced into twenty Books, containing sixty thousand verses. And if God grant me life, I will shortly intreat of our Wars, and the events of the same that have hapned hitherto, which is the thirteenth year of *Domitianus Cæsars* Empire, and the fifty sixth year of mine age. Moreover, I am resolved to discover in four Books, the divers opinions of the Sects of the Iews, as touching God and his Essence, and our Laws; according to which certain things are permitted us, and other some are forbidden.

Joseph expert in the Greek and Hebrew tongue.

This Volume was written.

The year of the World, 4057. after the Nativity of Christ, 95.

The End of the Antiquities of the Jews.

THE LIFE OF
FLAVIUS JOSEPHUS,
The Son of *Matthias*, Written by himself.

KNow therefore that I am not baſely, but Nobly deſcended, being both on the Fathers and Mothers ſide, derived from the Line of the Prieſts: and foraſmuch as ſome are accuſtomed to draw the ground of their Nobility, the one from this man, the other from that; ſo among our Nation the mark of true Nobility is, to derive a mans Pedigree from the Prieſthood. Touching my ſelf I am not only lineally iſſued from the Prieſts, but I draw my Original from them, who amongſt the four and twenty Ranks or Families of Prieſts may juſtly challenge the ſuperiority. Moreover, by my Mothers ſide I am of the Blood Royal, for the Heirs of the Aſmoneans, from whom ſhe is deſcended, have for a long time exerciſed the Prieſthood and Princely power among our Nation. I will likewiſe make it known, how my Predeceſſours have ſucceeded the one after the other. My great Grandfathers Father was *Simon*, ſirnamed *Pſellus*, that is, the ſtutterer, who lived at ſuch time as *Hircanus* was High Prieſt, the firſt of that name, and the Son of *Simon* the High Prieſt, was in Office. This *Simon Pſellus* had nine Sons: the one of theſe was *Matthias*, ſirnamed *Aphilas*. This *Matthias* took to wife the Daughter of the High Prieſt *Jonathan*, by whom he had one Son, who was *Matthias*, ſirnamed *Curtus*, who was born in the firſt year of *Hircanus* Prieſthood. *Matthias* begat *Joſeph* the ninth year of *Alexandras* Government, and of *Joſeph* came *Matthias* the tenth year of the reign of *Archelaus*; and *Matthias*, begat me the firſt year of the Empire of *Caius Cæſar*. I likewiſe have three Sons, mine eldeſt is *Hircanus*, who was born in the fourth: my next *Juſtus*, who was born in the ſeventh: and *Agrippa* my laſt was born in the ninth year of *Veſpaſians* Empire. This Genealogy of mine do I in this manner propoſe, according as I have found it written in the publick Regiſters, to put them to ſilence who ſhall pretend to reprove or detract the ſame.

Joſephus Linage.

Joſeph the Son of Matthias was born in the firſt year of Caius Cæſars Empire, and the 4001 year of the world, and the 39 after Chriſts birth.

My Father *Matthias* was not only famous for his expreſs Nobility, but hath alſo been praiſed by reaſon of his juſtice and authority in Jeruſalem, which is the mother City of all the reſt of our Countrey. My bringing up during my tender years was with *Matthias*, who was my Brother by the ſame Father and Mother; with whom I happily profited in all kind of Science, having a good memory, and a quick apprehending Spirit: ſo that, being as yet a child of fourteen years of age, I was praiſed by all men in regard of the good affection I bare to learning, and the Prieſts and Nobleſt Citizens always aſſembled about me, to receive certain exact inſtructions from me in any thing that concerned our Ordinances. About the age of ſixteen years, my deſire was to have a ſearch and inſight into the Sects of our Nation, which (as I have ſaid) are three: the firſt of the Phariſees, which is the chiefeſt. The ſecond of the Sadduces. And the third of the Eſſeans. For I truly thought with my ſelf, that I might eaſily chooſe the better of the three, at ſuch time as I had been exerciſed and acquainted with them all: for which cauſe with great abſtinence and no leſs labour, I paſſed thorow them all; and not content with this experience, after I had heard that a certain man called *Banus* lived in the deſart, clothing himſelf with that which the trees brought forth, and feeding on no other kind of meat, but that which they willingly yeelded him, waſhing himſelf oftentimes by day and night in cold water to keep himſelf chaſt, I began to imitate his courſe of live: and after I had lived with him for the ſpace of three years, and ſatisfied my deſires, at laſt I returned into the City.

Joſeph from his infancie very ſtudious, and addicted to learning.

At the age of nineteen years, I began to intermeddle with publike affairs, following the Sect of the Phariſees, which very neerly reſembleth that Sect among the Græcians, who are called Stoicks. After I was ſix and twenty years old, it was my fortune to repair to Rome upon this occaſion that enſueth: During ſuch time as *Fælix* governed Judæa, there were certain Prieſts my familiars, men of much honour, and more virtue, who upon ſome ſlight

Joſeph a Phariſee.

were bound and sent to Rome by his commandment, to answer to that which was objected against them in *Cæsars* presence. Whereupon I being desirous to labour for their liberty, having special intelligence, that notwithstanding the torments wherewith they were martyred, they buried not in forgetfulness that piety which they ought to God, but lived on figs and nuts: for this cause I departed for Rome, and was encountred with many great and grievous hazards by Sea. For the ship, wherein I sailed, was wrack in the midst of the Adriatick Sea, and there was about six hundred of us that swam all night long, and upon the day-spring by God's Providence a Cyrenian ship came in sight, and both I and certain others, to the number of fourscore, out-swimming the rest, were taken up into it and saved. After I had in this sort escaped, I came to Dicæarchia, which the Italians call at this day Puteol, and grew acquainted with *Aliturus* a Jew born, who was a Player, and in good reputation with *Nero*; by whose means insinuating my self into *Poppeas* knowledg, who was *Cæsars* wife, I determined to beseech her to procure those Priests liberties with all expedition: which done, I by her means recovered their present liberty: and being gratified likewise by her with many great gifts, I returned into my Countrey. There found I the Common-weal too much addicted to factions and troubles, and divers too prone and ready to rebel and forget their Allegeance to the Romans. I inforced my self to repress the seditious, and exhorted them to change their opinions, representing before their eyes the quality of those, against whom they enterprized their War, with whom they might neither compare in experience of War, neither in good Fortune: For this cause I advised them, not to hazard and overthrow their Countrey by their rashness and rage, and with it their Posterities and themselves.

Joseph's ship-wreck.

Joseph obtaineth the Priests liberties.

The Jews seditious.

To this effect spake I unto them, and instantly intreated them to forsake their untamed resolution, for that I foresaw that the end of this War would prove to our utter Ruine: but I prevailed nothing with them. For the fury of desperate and dissolute men prevailed above reason: for which cause fearing lest by continual inforcing of one thing, I should grow into hatred and suspicion amongst them, as if I favoured their enemies; fearing likewise lest if they should lay hold on me, they should be put to death, seeing that the Fort of Antonia was already seized upon by the seditious; I retired my self into the inner part of the Temple. In process of time, after *Manahem* and the chiefest amongst the Thieves were put to death; I came out again from the Temple, and conversed with the Priests, and chiefest Pharisees, who were surprized with great fear. And grievously were we dismayed, when we saw the people in Arms: and being uncertain what to do, and wanting the means to pacifie these mutinies, and apparently perceiving their manifest danger, both I and the Pharisees told them, our opinion was answerable to theirs, and counselled them to contain themselves in peace, and not to provoke the enemy. For our hope was, that *Jessius* would with all expedition draw out great forces, and chastise those peace-breakers. But as soon as he arrived, and fought with them, he was overcome, and a great number of his men were slain; whereupon grew the utter ruine of our whole Nation. For such as desired the War, were puffed up with that Victory, and conceived an assured hope that in the end they should overcome the Romans. Besides that, this ensuing occasion presented it self: The Inhabitants of the Cities that bordered upon Syria, laid hands on those Jews that dwelt among them, and slew both them, their wives and children, without any just cause or crime committed by them. For they had not conspired any ways, or intended to revolt from the Romans, or to use any hostility, or any secret conspiracy against any of those, with whom they were conversant. But among all the rest, the Citizens of Scythopolis, exceeded all other in impiety and wickedness. For being besieged without by certain of the Jews, they inforced those Jews that inhabited amongst them to take Arms, and charged those of their own Nation (which is both prohibited and unlawful by our Laws) who fighting against them discomfited them: but after this overthrow, they in such sort falsified and forgot their faith, that they had given to their Associates and fellow-Citizens, that they slew every mothers Son of them to the number of many thousands. The like misfortune also fell upon those Jews that inhabited Damasco. But of this we have more amply spoken in those our Books, which we have written of the Wars of the Jews: and at this present I make mention hereof, intending to signifie, and certainly perswade the Readers, that the War which was waged with the Romans, proceeded not of a resolute intent and purpose, but for the most part of inforced necessity.

Joseph dehorteth the Jews from sedition, is suspected by them of treason.

The Jews are plagued both by strangers and their own Countreyman.

The Jews constrained by necessity to make War.

After that *Jessius* was overcome (as we have heretofore declared) the chiefest men of Jerusalem perceiving that the Thieves made a party among the Seditious, and were strongly and plentifully armed and provided, they began to fear lest if they should be found disarmed, they

they ſhould ſuddenly be overthrown by their enemies; as in effect it fell out afterwards, and hearing that all Galilee was not as yet wholly revolted from the Romans; but that a part thereof as yet entertained the peace, they ſent me with two other Prieſts, *Joazar* and *Judas*, who were both virtuous and honorable men, to perſwade the mutinous to lay by their arms, and to let them know that it was more behoveful for the good of the Nation, that ſuch men as were in authority and reputation, ſhould have the keeping thereof. The reſolution that was taken by them was, that they had them always ready upon all occaſions, but that they expected untill they were certified, what the Romans intended to do.

With this Commiſſion and ſuch like Inſtructions, I repaired into Galilee: where I found the Sephorites were in no ſmall hazard in reſpect of their Countrey, for that they of Galile had reſolved to forrage the ſame in regard of their league of friendſhip continued with the Romans, and contracted and ratified by *Senius Gallus*, Governour of Syria. But I delivered them all of that fear, and appeaſed the common people, by permitting them to ſend at all times when they pleaſed, their Hoſtages to *Geſſius*, who lay at Dora, a City of Phœnicia. I found likewiſe that the Inhabitants of Tiberias were already in Arms, upon this occaſion following: There were in that City three different factions, the one of the Nobiliry, whoſe Chieftain was *Julius Capella*, and all thoſe that accompanied him, that is to ſay, *Herod* the ſon of *Miarus*, *Herod* the ſon of *Gamalus*, and *Compſus* the ſon of *Compſus* (for *Criſpus* his Brother, who in times paſt had been Governor for *Agrippa*, ſirnamed the Great, was amongſt his poſſeſſions on the other ſide of Jordan) all theſe, I ſay, gave counſel at that time to ſubſcribe to the Romans authority, and to obey their King. But *Piſtus* would no ways accord to this advice, in regard of his Son *Juſtus*: for naturally he was vain-glorious The ſecond faction was of the common ſort, who concluded upon War. *Juſtus*, *Piſtus* Son, who was the ring-leader of the third faction, carried himſelf very doubtfully as touching the War; yet notwithſtanding he ſought and thirſted after innovation, hoping that by a change he ſhould encreaſe his power. "Preſenting himſelf therefore in the midſt of the multitude, he inforced "himſelf to perſwade the common ſort, that their City had always belonged to Galilee, and "that during the days of *Herod* the Tetrarch, who founded the ſame, it was the chiefeſt City, "whoſe pleaſure it was that the City of Sephoris ſhould yield obedience to that of Tiberias. "Furthermore, he avowed that they had not loſt that pre-eminence in the time of King *Agrippa* the Father, but had continued the ſame till *Felix* obtained the Government of Judæa. But for the preſent wherein they had been given by *Nero* to the younger *Agrippa*, "they had fallen and loſt their Superiority. For the City of Sephoris obtained the Sovereignty of Galilee, after that ſhe acknowledged the Roman Government, who had abo-"liſhed the Table Royal and publick Regiſters. By theſe words and others of like nature in-"forced againſt King *Agrippa*, he incited the people to rebellion, ſignifying unto them, that "the opportunity invited them to take arms, to the end that being aſſociated with the Gali-"leans, they might make themſelves Lords, for that all of them would willingly joyn themſelves with them through the hatred they bare the Sephorites, on whom they would re-"venge themſelves with great force, becauſe they continued in their allegeance, which they "promiſed to the Romans.

The danger of the Sephorites.

Sedition in the City of Tiberias. The factions in the City of Tiberias.

The Oration of Judas, Piſtus Son to the multitude.

Juſtus incites the people to Rebellion.

And by theſe words he won the peoples hearts unto him: for he was a man that was very eloquent, and by his ſubtilty and politike diſcourſe, eaſily overthrew all that which his adverſaries produced againſt him. For he was not ignorant of thoſe Sciences that are known unto the Greeks: but truſting to his wiſdom and good diſcourſe, he began to diſcover how all things had paſt at that time, to the intent that by ſuch colourable inſinuations he might ſmother the truth. But in the proceſs of our diſcourſe, we will declare that he was a man of a diſſolute life, and that by his and his brothers means, he wanted little of utterly overthrowing his Countrey. When as therefore this *Juſtus* had perſwaded the Citizens of Tiberias to take Arms, and had conſtrained divers men likewiſe, who were of the contrary opinion to do the like, he iſſued out with them, and burned the villages of the Gadarenians and Hippenians, that are ſcituate in the confines of Tiberias and Scythopolis. In this eſtate was Tiberias: And as touching Giſchala, their eſtate and affairs were brought to this iſſue: *John* the Son of *Levi* ſeeing ſome of the Citizens waxen proud by means of their Revolt from the Romans, laboured to reſtrain them, and required them to continue in their Allegeance: but notwithſtanding, all his perſwaſion and diligence he could not contain them. For the Nations round about them, as the Gadarenians, Gabaraganeans and Tyrians aſſembled a great Army, and with the ſame aſſailed Giſchala, and took it by force: and after they had conſumed it by fire, and utterly deſtroyed the ſame, they returned every one to their

Juſtus the offſpring of War.

Giſchala burned and ſpoiled.

dwelling places. *John* being ſore diſpleaſed with this act, armed all thoſe that were with him, ſet upon theſe above-named Nations: and having obtained the victory, he re-edified Giſchala in far better ſort than it was before, incloſing it with a wall, to the intent it might be the better fortified againſt future invaſions.

Gamala faithful to Rome. The danger whereinto Philip, Jacims Son was fallen.

But thoſe of Gamala perſevered in their faith towards the Romans, for the occaſion that enſueth; *Philip* the Son of *Jacim*, who governed under King *Agrippa*, eſcaping beyond all opinion, and flying to the Royal Palace in Jeruſalem at ſuch time as it was beſieged, fell into another great danger; to wit, to be ſlain by *Manahim*, and thoſe Thieves that were with him: but certain Babylonians his Kinſmen being at that time in Jeruſalem, hindered the Thieves from executing their purpoſe at that time. When as therefore *Philip* had ſojourned there for the ſpace of four days, on the fifth he fled away, diſguiſing himſelf in a falſe hair, for fear he ſhould be diſcovered. And as ſoon as he was arrived in one of thoſe Villages, which was of his own poſſeſſion, ſcituate neer unto Gamala, he ſent for certain of his Subjects to make their repair unto him. But God would not permit; but for *Philips* greater good, he croſſed the ſcope of his intent, which otherwiſe had been the ruine of many: for being ſurprized by a ſudden fever, he committed certain Letters of his written to *Agrippa* and *Bernice*, who were yet but young, to one of his free-men, commanding him to deliver them to *Varus*, who was put in truſt by the King and Queen to adminiſter the Affairs of that Kingdom, for that they were gone to Beryth to meet with *Geſſius*. As ſoon therefore as he had received *Philips* Letters, and underſtood that he was eſcapt, he took it very harldly, for that he thought it would be ſaid, that the King and Queen had no uſe of him ſince *Philip* was arrived. He therefore brought him that had the carriage of theſe Letters, into the peoples preſence, objecting againſt him that he had forged that writing, alledging that he falſly lied, in that he reported that *Philip* was in Jeruſalem, making war with the Jews againſt the Romans: and for that cauſe he commanded him to be executed. *Philip* being ignorant of the cauſe why his free-man did not return, ſent another with Letters, to the intent he might diſcover what was become of his firſt meſſenger, and for what cauſe he ſtayed ſo long. But *Varus* accuſing his ſecond Meſſenger alſo very falſly, commanded him to be executed, as he had done the firſt. For the Syrians that inhabit Cæſarea had made him proud, inſomuch that he aſpired to high and great matters, by telling him that *Agrippa* ſhould be put to death by the Romans, in regard of thoſe faults which the Jews had committed, and that *Varus* who was Royally deſcended, ſhould poſſeſs his Government. For without queſtion *Varus* was held to be of the Blood-Royal, for that he derived his Pedigree from the Tetrach *Sobemus* that governed the Countrey that abutted on Libanus. For theſe cauſes, *Varus* grew proud, and retained *Philips* Letters by him, hoping by theſe means that the King ſhould have no knowledg thereof; and he ſet watch in every paſſage, for fear leſt any man ſhould flie, and certifie the King of that which had happened; and to give the Syrians the better content, who dwelt in Cæſarea, he put divers of thoſe Jews that dwelt among them to death. He intended alſo to undertake a War againſt the Jews of Bathanæa, who were called Babylonian Jews, by confederating himſelf with the Trachonites of Barthanæa. For which cauſe, ſending for twelve of thoſe Jews who were of moſt eſtimation amongſt the inhabitants of Cæſarea, he enjoyned them to repair to Ecbatane, to ſignifie unto thoſe of their Nation that dwelt there, that *Varus* underſtanding that they pretended to take Arms againſt their King and ſcarcely believing it, had ſent them unto them, to perſwade them to lay by their Arms. And that this ſhould be a certain ſign, by which they might perfectly expreſs that he had no reaſon to give credit to their reports who had enforced and objected ſo much againſt them. Furthermore, he commanded them that ſeventy of the chiefeſt of them ſhould be choſen out, to anſwer to thoſe accuſations wherewith they ſhould be charged. Theſe twelve arriving in Ecbatane, and entertained by thoſe of their Nation, found that they neither imagined nor intended any commotion: for which cauſe, they perſwaded them to ſend their ſeventy men: which they did, little ſuſpecting that which would happen.

Varus unjuſtly executeth him that brought the Letters. Varus tyranny in governing the Countrey. Varus ſeeketh to conceal his power and tyranny.

Varus killeth the ſeventy Jews with the Embaſſadors. The Jews retire themſelves into the Fortreſs of Gamala, and thither reſorteth Philip alſo.

As ſoon therefore as theſe with the other twelve Embaſſadors came to Cæſarea, *Varus* having inkling of their coming, met them on the way with the Kings forces, and ſlew them altogether with the aforeſaid Embaſſadors, & took his way towards the Jews of Ecbatane. But one of the 70 who had eſcaped, reſorted thither with all expedition, preventing *Varus*, and certified the reſt of that which had hapned. Whereupon, they incontinently fell to arms, and with their wives and children retired themſelves to the Fort of Gamala, abandoning their Villages, which were ſtored with all kind of goods, and many thouſand Cattel. When *Philip* had tidings hereof, he repaired himſelf alſo to the Fort of Gamala: where he no ſooner arrived,

A arrived, but the people cried out with a loud voice, exhorting him to take the Sovereignty, and to make War againſt *Varus*, and the Syrians of Cæſarea. For they had intelligence that the King was dead. But *Philip* moderated their fury, recounting unto them what benefits the King had beſtowed on them, and of what power the Romans were, againſt whom it was but a folly for them to take Arms; and in the end he perſwaded them to peace. The King underſtanding that *Varus* was determined to kill and murther all the Jews that were in Cæſarea, with their wives and children all in one day, (who were as many in number) he ſent unto him *Equus Modius* to ſupply his place, as it hath been by us declared in another place. Mean-while *Philip* kept the fort of Gamala, and the Countrey thereabouts, perſevering in their fidelity and loyalty to the Romans. As ſoon as I arrived in Galilee, and had perceived and learned B all occurrences that had happened; by thoſe who reported the ſame unto me, I preſently ſignified the whole eſtate by my Letters, to the Councel at Jeruſalem, to know what their pleaſure was I ſhould do. Who gave me this anſwer, that I ſhould remain where I was, and retain thoſe Embaſſadors that I had with me, if they thought good to take charge of Galilee. But they being very wealthy, by means of thoſe tenths and tithes that were given them; and very willing, becauſe they were due, to gather them up in right of their Prieſthood, reſolved with themſelves to return to their own houſes. But for that I entreated them to remain with me, until ſuch time as we had ſetled the affairs, they willingly conſented unto me. I therefore departed with them to the City of Sephora, and came into a Borough called Bethmaus diſtant from Tiberias ſome four furlongs, and from thence I ſent a Meſſenger to the Councel of Tiberias, exhorting the chiefeſt among the people, to come and ſpeak with C me: who coming forth to viſit me, accompanied with *Juſtus* alſo, I told them that I was ſent Embaſſadour unto them, with thoſe other, by the communalty of Jeruſalem, to perſwade them to deface that Building that was erected by *Herod* the Tetrarch, wherein divers figures of living Creatures were painted; for that our law forbad them to allow, or doe ſuch things, and I exhorted them to ſuffer us to doe that execution as ſoon as they might.

Gamala ſtill faithful to the Romans.

Joſeph by the commandment of the Councel remaineth in Galilee.

Capella and thoſe of his party, did for a long time refuſe to conſent thereunto: but in the end, we enforced them ſo much, that they condeſcended. Now whilſt we debated upon this concluſion, *Jeſus* the ſon of *Saphias* (of whom we have ſpoken heretofore, declaring how he was the Chieftain and conductor of the faction of ſailers and poor men) took with him cer- D tain Galileans, and ſet fire on all the Palace, under hope to get great riches thereby (for that there were certain roofs of the houſe covered with gold) who ſpoyled many things againſt our conſent. For after we had conferred with *Capella*, and the chiefeſt Tiberians, we retired our ſelves from Bethmaus into the higher Galilee. In the mean time *Jeſus* men ſlew all the Greeks that remained there, and who before the war had been their enemies. Which when I was certified of, I was grievouſly diſpleaſed, and came down to Tiberias, and diſpoſed of the Kings moveables, for fear they ſhould be carried away by the Robbers: and having recovered a candleſtick of Corinthian work, princely tables, and no ſmall quantity of maſſive ſilver: I reſolved with my ſelf to reſerve it to the Kings uſe. E Calling therefore ten of the chiefeſt Senatours, and *Capella*, *Antillus* ſon unto me, I delivered the veſſels into their hands, charging them to deliver the ſame to no man, except it were to my ſelf.

The Palace ſet on fire that was in Tiberias.

Joſeph procureth the ſafety of the Kings goods.

From thence, with mine aſſociates, I went to *John* at Giſchala, to know what his minde and reſolution was, and I preſently ſmelt out by him, that he affected innovation and tyranny. For he beſought me to grant him liberty, to tranſport *Cæſars* wheat that was ſtored up in the villages of higher Galilee, telling me that he would beſtow the ſame in re-edifying and repairing the walls of his Country. But I ſmelling out both his drift and counſels, denied him that liberty. For I thought that that wheat would either ſerve the Romans, or my ſelf, for that already I had the care of that Countrey committed to my hands by the City of Jeruſalem. When as therefore he could win nothing at my hands, he appealed to my F companions, who were improvident of thoſe troubles that were to come, and greedy of rewards, and obtained at their hands through his laviſh liberality, a liberty to diſpoſe of all the corn that was in the Province, in that I my ſelf was unable to contradict them both. After this, *John* uſed another ſubtlety: for he ſaid that thoſe Jews, who inhabited Cæſarea *Philippi*, being by the command of their King, to whom they were ſubject, kept priſoners within their walls; being in want of pure oyle, deſired to buy the ſame at his hands, for fear leſt contrary to their cuſtome, they ſhould be compelled to uſe that of the Greeks. But this ſpake he not in reſpect of Religion, or Devotion, but for his filthy lucres ſake. For knowing that among the Cæſareans, two ſextaries were ſold for a drachme, and that at Giſchalis

Johns acts in Giſchalis and his covetouſneſs.

eighty ſextaries were ſold for four drachmes, he ſent all that Oyl that was in that place unto them, doing it (as he thought) by my permiſſion. But I did not willingly condeſcend thereunto, but for fear leſt I ſhould withſtand the ſame, the people ſhould ſtone me to death. As ſoon therefore as I had given them leave, *John* gathered a great ſum of money by this cunning ſhift.

Joſeph ſends back his companions to Jeruſalem.
Joſeph Preſident of Galilee.

From this place diſmiſſed I my Companions, and ſent them back to Jeruſalem, imploying my ſelf wholly afterwards in preparing Armour, and fortifying Cities. After this, calling the ſtouteſt Thieves before me, when as I perceived that I might not recover their weapons from them, I perſwaded the multitude to hire them by rewards, telling them that it was more profitable for them to entertain them in their ſervice, than to ſuffer their Countrey to be ſpoiled by their excurſions. And thus having taken their Oaths, did I diſmiſs them under condition, that they ſhould not come into our Region, except they were called, or to receive their due pay, under condition, that they ſhould abſtain from ſpoyling either the Romans, or the inhabitants of the Countrey. But above all things my care was to keep Galilee in peace. And whereas my deſire was to get ſeventy pledges of their loyalty, choſen out amongſt their Nobility under pretext of friendſhip, as ſoon as they came unto me in way of friendſhip, I made them my Companions and fellow-Judges, and decreed many things according to their opinions, having an eſpecial care, leſt through raſhneſs I ſhould injure Juſtice, or through corruption of rewards ſtain mine incorrupted honour. At ſuch time therefore as I was thirty years old, at which years, although a man bridle himſelf from unlawful affections; yet hardly can he eſcape from the poyſoned ſting of detraction, eſpecially, if a great authority be annexed to his green years: I never offered vain and unlawful courting to any woman, neither could any man faſten a bribe on me, in that I pretended want of nothing: yea, refuſed thoſe tenths, which in right of Prieſthood I might have received from thoſe, that brought them me. Yet after the conqueſt of the Syrians, I took part of the ſpoil, which (as I freely confeſs) I ſent to Jeruſalem to my Kinſmen. And whereas at two times I had forcibly overcome the Sephorites, the Tiberians four times, and the Gadarenians once, and had brought *John* under my ſubjection, who had oftentimes ſought to entrap me; neither could I endure to revenge my ſelf on him, neither on any of the above named people, as in the ſequel of this Story I will make manifeſt.

Joſeph joyned ſeventy of the Nobility with him.
Joſeph at thirty years of age offered no woman violence, and would not be bribed.

Joſephs bounty towards his enemies.
The Galileans faith and love towards Joſeph.
John deſireth that he might bathe himſelf in the hot baths of Tiberias.

For which cauſe I ſuppoſe, that God, who is the trier, and ſearcher of all juſt hearts, both delivered me at this time out of the hands of mine enemies, and afterwards, and that many times out of dangerous and ſeveral misfortunes; as hereafter ſhall appear in time and place. But ſo great was the faith and benevolence of the common people of Galilee towards me, that their Cities being overthrown, and their Families led into Captivity, they ſpent not ſo many tears for their own calamities, as they beſtowed cares for my preſervation and ſecurity. Which when *John* perceived, he began to envy me, and beſought me by his Letters, that I would give him licence for his health ſake, to bathe himſelf in the hot baths of Tiberias: I ſuſpecting no treaſon, willingly granted him that which he demanded. Moreover, I wrote unto thoſe, to whom I had committed the truſt and adminiſtration of the City, to prepare him a lodging, and to furniſh all his companions with victuals, and to provide him alſo of all things neceſſary for his diet and entertainment. In the mean ſpace, I my ſelf paſt my time in a certain Village of Galilee, called Cana. But after that *John* came to Tiberias, he wrought the Townſmen in ſuch ſort, that forgetting both their faith and duty, they revolted unto him; and many of them lent a willing ear unto his entreaties, eſpecially ſuch as rejoyced in innovations were too prone to change, and greedy of diſſenſion: but in eſpecial, *Juſtus*, and his Father *Piſtus*, willingly entertained this occaſion to revolt from my obedience, and to ſubmit themſelves to *John*; yet was this conſpiracy of theirs prevented by my ſpeedy acceſs. For a certain Meſſenger came unto me from *Silas*, whom I had in former time preferred to the Government of Tiberias, who certified me of the Citizens intent, and exhorted me in all haſte to make my repair thither, for that otherwiſe, the City would ſhortly fall into another mans hands. As ſoon therefore as I had peruſed *Silas* letters, I travelled all night long with two hundred choſen men; and ſending a meſſenger before me, who might ſignifie my approach unto the Citizens, I neither loſt time nor way: and in the morning when I drew neer unto the City, the whole people came out to meet me, and amongſt the reſt, *John*; who after he had beheld me, and ſaluted me with a ſuſpicious countenance, fearing leſt his treaſon being diſcovered, he ſhould grow in danger of his life, ſpeedily retired himſelf into his lodging. And when as I drew near the City within a furlong, diſmiſſing all my Guard but one, and retaining only ten armed Souldiers with me, I began to expoſtulate with the Tiberians from a certain high place, from whence I might be heard, and councelled them

Johns treaſon.
The people of Tiberias came out to meet Joſeph.
Joſephs exhortations to the Tiberians.

that

A that they would not revolt, leſt in ſo doing they might ſhortly repent them of their mutability, and breach of faith : for that no man hereafter would give them credit, being already either ſuſpected, or guilty of this their perfidiouſneſs.

Scarcely had I ſpoken this, but that I heard one of my attendants, who perſwaded me to deſcend, telling me that this was no time now to reconcile the Tiberians, or to perſwade them, but rather to ſeek for mine own ſecurity, and how I might eſcape mine enemies. For after that *John* had learned that I was deſtitute of followers, he ſent a thouſand of his choſen Souldiers, commanding them to kill me; who were at hand, and ready to commit the murther, had I not ſpeedily leapt down with my ſervant *Jacob*, and being relieved by *Herod* the Tiberian, had been brought to the lake; where finding a Bark by chance, and putting forth
B to Sea, I eſcaped contrary to mine enemies expectation, and came to Taricheas.

John ſeeketh to betray and murther Joſeph.

As ſoon as the inhabitants of that City underſtood how perfidiouſly and traiterouſly the Tiberians had dealt with me, they were ſore diſpleaſed, and betaking themſelves to their weapons, perſwaded me to lead them forth againſt them, telling me that they would revenge the injury that was offered unto their Governour, and they blazed this treaſon of theirs thorow all Galilee. For which cauſe a number of armed Galileans came unto me, requeſting me that I would invade Tiberias, and entering it, that I would ſpoil the ſame; and in the ruines thereof, that I would ſell the inhabitants with their whole Families under the Sphear. The like did my friends, who eſcaped with me out of the City, perſwade me. But I in no ſort would admit their ſuit, ſuppoſing it to be a matter unworthy my diſcretion, to re-
C vive a cauſe of Civil War, imagining with my ſelf, that ſuch a contention ought to proceed no further than words : yea, I proteſted unto them, that ſuch revenge would be prejudicial to themſelves alſo, if the Romans ſtanding at gaze, they ſhould ſpend themſelves in civil diſcords. By this means at length the Galileans wrath was appeaſed.

The Galileans require that they may invade Tiberias.

But when *John* perceived that he failed of his purpoſe, he began to fear : for which cauſe, taking with him thoſe armed men that he kept about him, and forſaking Tiberias, he repaired to Giſchala, and from thence he wrote his Letters unto me, excuſing the fact, as if he had been no ways guilty thereof, and beſought me, that I would in no ſort ſuſpect him, and confirmed his words with execrable Oaths, whereby he might win the more credit to his writing. But the Galileans, who were gathered in great multitudes from all parts of the Regi-
D on, knowing that he was a wicked and perfidious man, beſought me that I would lead them forth againſt him, promiſing me to overthrow both him, Giſchala, and all his Countrey. Therefore, after I had given them thanks for their love towards me, I promiſed them that mine offices of love ſhould be anſwerable to their kindneſs. Yet beſought I them to reſtrain themſelves, and to grant me pardon, for that I thought it better to appeaſe, than procure troubles.

John excuſeth himſelf to Joſeph.

This requeſt of mine the Galileans granted: Whereupon we preſently came to Sephoris. But the Townſmen, who were reſolved to continue faithful towards the Roman people, fearing my approach, endeavoring themſelves to diſtract me with ſome other affairs, whereby they might live in more ſecurity. Whereupon, ſending their Meſſenger to *Jeſus* the Cap-
E tain of the Thieves, that kept upon the confines of Ptolemais, they promiſed him a great ſum of Money, if with his Army of eight hundred men, who lived under his command, he would wage War with us. He allured by their promiſes, bethought himſelf to aſſail us ſuddenly and unawares : for which cauſe he beſought me by a Meſſenger, that I would grant him leave and liberty to come and ſalute me : which when he had obtained, for that I was wholly ignorant of his Treaſon, taking with him a Troop of his Thieves, he haſted ſpeedily towards me: yet failed he of his purpoſed Treaſon; for when he was not far off from me, a certain fugitive of his Troop diſcovered his intent towards me. Which when I heard, I went out into the Market-place, faining that I knew nothing of his ſecret fraud, attended with a multitude of armed Galileans, and among theſe with certain Tiberians.

Jeſus Captain of Thieves.

Afterwards, ſending abroad certain ſpies, who ſhould ſcour the High-ways, I command-
F ed the Keepers of the Gates, that they ſhould only ſuffer *Jeſus* to enter with the formoſt of his Company, & exclude the reſt: and if they ſhould attempt to break in by force, they ſhould beat them off. Who fulfilling that which was commanded them, *Jeſus* entered with a few : and being willed by me preſently to lay down his Weapons, except he deſired to be ſlain; he, ſeeing himſelf invironed with armed Souldiers, obeyed. Whereupon they that followed him, and were excluded, perceiving that their Captain was apprehended, ſuddenly betook them to flight; & leading *Jeſus* apart, I told him I was not ignorant of thoſe treaſons which he intended againſt me, neither by whoſe provocations he attempted the ſame. Yet told I him that

Jeſus ſeeks to betray Joſeph.

Joſeph politiquely ſurpriſeth Jeſus.

Josephs bounty towards Jelus.

that I would pardon him, if so be by changing his manners, he would be faithful unto me hereafter. Who promising me all that which I requested, I dismissed the man, and gave him leave to depart with his Weapons: yet threatned I to punish the Sepphorites, except hereafter they desisted from their Treasons. About the same time there came two Noblemen unto me, who were subject to the King of Trachonites, bringing with them both Horsmen, Armour and money: whom when the Jews would have constrained to be circumcised, if so be they would remain amongst them, I would not permit them to be troublesome to the Trachonites, alledging that every man ought according to his own mind, and not by other mens impulsion serve God: and that it was not to be suffered, that they, who for their security sake were fled unto us, should repent themselves of their trust they put in us. And thus having perswaded the multitude, I freely and abundantly furnished these men with all things necessary.

Josephs care of Religion.

In the mean space, *Agrippa* sent out his forces under the conduct of *Equus Modius*, to take the Castle Magdala by force, which for that they durst not assault, they beset the ways, and the rather troubled Gamala. But *Ebutius Decadarcus* who had the Government of the great Champain, hearing that I was come to a certain Village called Simonias, scituate on the confines of Galilee, and distant from the same some sixty furlongs, took with him by night one hundred Horse that attended him, and about two hundred Footmen, with certain inhabitants of the City of Gaba their Associates, whom he conducted by night, and assailed and beset the Borough where I was. Against whom after I had drawn forth a valiant Band of men, *Ebutius* labored all that he might, to toul us into the Champain, for that he trusted very much in his Horsmen: but he easily perceived that we might not be won. For knowing the advantage which the Horsmen had, if we should encounter them in the plain, considering that we were but Footmen, I resolved to fight in the place where we were, and *Ebutius* charged us for a while very valiantly. At length perceiving that he had no use of his Horsmen in that place, he sounded the retreat, and departed back again with lost labour to Gaba, having only lost three men in the Battel. But I presently pursued him with two thousand armed men: and when I came to Besara, which is scituate on the confines of Ptolemais, distant some twenty furlongs from Gaba, where *Ebutius* encamped at that time; and besetting all the passages with Corps of guard, whereby we might be more secure from the excursions of our enemies until we had carried out the wheat, whereof there was a great quantity stored up in that place, which was gathered out of the Townships thereabout, belonging to Queen *Bernice*, and loading divers Camels and Asses, which to that end I had brought with me; I sent the same Corn into Galilee. And having finished this business, I offered *Ebutius* the Battel: and whereas he detracted the same, being terrified by our boldness, I took my course to encounter with *Noepolitanus*, who (as it was reported) was in the Territory of the Tiberians, and forraged there. Now this *Noepolitanus* was a Captain of Horsmen, and had undertaken to defend Scythopolis against their enemies: Having therefore driven him from doing any wrong in the Countrey belonging to the Tyberians, I provided for the security of Galilee.

Ebutius against Joseph.

Eburius departeth without performing any thing.

Joseph transporteth Corn to Galilee.

Joseph against Noepolitanus.

But *John* the Son of *Levi*, (who as we said) lived at Gischala, after he heard that all things fell out fortunately with me, and that I was loved of my Subjects, and feared by mine enemies, was sore aggrieved thereat: and supposing his own fortune was embased by my felicity, and being touched with no small envy, and in greater hope that he should hinder my good success, if so be that he could bring me in hatred with my Subjects; he solicited those of Tiberias and Sephoris to forsake me, and supposed also that the Gabarenians would revolt unto him, which Cities are the chiefest in Galilee. For he told them that under his conduct the Common-weal should be more discreetly governed: but among the rest, the Sephorites gave least ear unto him, for that neglecting us both, they only held for the Romans.

John maligneth Josephs good success.

As for the Tiberians, they would not consent to rebel: yet notwithstanding they promised him some friendship. But the Gabarenians wholly addicted themselves to *John*, by the means of one *Simon*, a principal Citizen, who was *Johns* fellow and friend. Yet did they not openly seem to allow him, for that they vehemently feared the Galileans, whose good will towards me they were long time assured of, but privily they sought another means to entrap me. And truely I fell into great danger upon this occasion. For when as certain Debarittenians (being audacious young men) had intelligence that *Ptolomeis* wife, the Kings steward, under the conduct of certain Horsmen should in great pomp travel along the great Plain, out of the Kings Countrey into the Roman Government, they suddenly set upon them, and putting the woman to flight, they spoiled all that which she carried with her. Which done, they

The Gabarenians revolt upon Johns perswasion.

The Debarittenians spoil Ptolomeis Wife.

they drave to Taricheas, a place where I then kept, certain Mules loden with apparel, and houſhold-ſtuff of divers ſorts: among which there were divers ſilver Veſſels; and five hundred pieces of gold. Intending therefore to reſerve theſe things for *Ptolomey*, as being one of the ſame Tribe, in that our Law permitteth not to defraud, no not our enemies, if they be of the ſame Tribe;; I told thoſe that brought the goods thither, that they muſt be kept to be ſold, to the end that the price of the goods might be beſtowed upon the building of the wals of Jeruſalem. This motion of mine, the young men interpreted very hardly, in that they were cut off from the part of the prey which they hoped for. For which cauſe, diſperſing themſelves in the ſtreets of Tiberias, they ſpread a rumor, that I would betray the Countrey to the Romans, alleadging that I only feigned that the prey was deſtinated towards the repairing the wals of Jeruſalem: wherewas the truth was, that I kept the ſame to the intent I might reſtore it to the owner. In which matter they were no whit deceived in their opinion. For after the departure of the young men, I called unto me two chief Citizens, *Daſſian* and *Jannæus* the Sons of *Levi*, intire friends to the King, and commanded them, that taking the houſhold-ſtuff with them, they ſhould convey it unto the King, threatning them with death, if they revealed this ſecret to any man.

Joſeph labour-eth to reſtore Ptolomey to his goods.

But when as the rumor was ſpread thorow Galilee, that I would betray the Region into the hands of the Romans, and all of them being grievouſly bent and intent againſt me to puniſh me; they of Taricheas alſo giving credit to the young mens fained ſpeeches, perſwading my Guard and the reſt of the Souldiers, that forſaking me whilſt I was aſleep, they ſhould come into the Horſe-race; and conſult with other in that place how to degrade me, and give the honour unto another. They being perſwaded, came to the appointed place, where they found many others there arrived: and all of them cried out with one conſent, that it was meet to take puniſhment on a Traytor, who hath ſought the deſtruction of the Common-weal. But he that moſt of all incited them to theſe troubles, was *Jeſus* the Son of *Saphias*, who at that time had the Magiſtracie of Tiberias in his hands, a man given over to all wickedneſs, and born to breed troubles, and ſtir up ſedition.

Sedition againſt Joſeph. Jeſus the Son Saphias, conſpireth againſt Joſeph.

This man, bearing *Moſes* Tables in his hands, and coming out into the midſt of the Aſſembly, ſpake thus with a loud voice: *If* (ſaid he) *you be touched with no care of your ſelves, yet, at the leaſtwiſe contemn not theſe Sacred Laws, which thit your Chieftain* Joſeph, *a man worthy to be hated by all men, hath of long time dared to betray, and for that cauſe is worthy of extreme puniſhment.*

After he had thus ſpoken, and was applauded by the acclamations of the people, he leading the armed men with him, haſtily repaired to the houſe where I kept, with a certain intent and purpoſe to put me to death. Meanwhile, I ſuſpecting nothing of all this Tumult, and tired with labour and wearineſs, took my reſt; when as ſuddenly *Simon* one of my Guard, who at that time only remained with me, ſeeing the incurſion of the people, came and awakened me: and certifying me of mine inſtant peril, he gave me counſel likewiſe, that rather, like a noble and undaunted Chieftain, I ſhould ſhorten mine own life, than ſhamefully die by mine Enemies direction. Whileſt he gave me this counſel, I committing my ſafety to God's hands, and changing my garments, went forth into the Aſſembly after a mournful manner, and wearing my ſword hanging about my neck, ſtealing by that way, by which I knew that none of mine adverſaries might meet me: and coming into the Horſe-race, I offered my ſelf to every mans eye, and lying proſtrate on my face, and watering the earth with my tears, I moved all men that beheld me to compaſſion. And when I perceived that the affections of the people were changed, I laboured all that I might, to divide them in opinions, before the armed Souldiers returned from my houſe: and confeſſing my ſelf that I was not wholly clear of that which was objected againſt me, I beſought them to underſtand to what uſe I reſerved that prey that was brought to my hand; after which, if they liſt they might kill me. And whileſt the multitude commanded me to ſpeak, the Armed men returned back, and beholding me, ruſhed in upon me with an intent to murther me: but being reſtrained by the peoples exclamations, they moderated their fury; ſuppoſing that after my confeſſion of treaſon, and reſervation of the Kings money, they might have a better occaſion to finiſh my Tragedy.

Simon one of Joſephs Guard awaketh him.

Joſeph moves the people to compaſſion.

For which cauſe, after ſilence, I began thus: Men and Brethren (ſaid I) if in your opinion I deſerve death, I refuſe not to die: yet before my death will I certifie you of the whole truth; truly, when as I perceived that this City was moſt commodious and fit to entertain ſtrangers, and that I perceived that many men, forſaking their own Countries; were delighted with your converſations, and willing to partake with you in all ſorts of fortune: I was reſolved to build up your walls with this mony, for which being thus deſtinated to do you good:

Joſephs oration and confeſſion before his adverſaries.

your

your indignation is provoked againſt me. Upon theſe words, the Taricheans and ſtrangers G cried out, giving me thanks, and willing me to be of good courage. But the Galileans and Tiberians continued in their hatred, inſomuch as they grew to debate betwixt themſelves, the one threatning me with puniſhment; the other contrariwiſe, willing me to aſſure my ſelf of ſecurity. But after I had promiſed the Tiberians that I would re-edifie their walls, and fortifie other convenient Cities, they giving credit to my words, repaired every one of them to their own houſes. And I beyond all expectation eſcaping from ſo great a peril, with certain of my friends, and ſome twenty Souldiers, returned to my houſe.

Joſeph eſcapeth from danger.

Joſeph in another danger.

But once again the Thieves and Authors of ſedition, fearing leſt they ſhould be puniſhed for theſe their offences, begirt my lodging with ſix hundred armed Men, intending to conſume it with fire. Of whoſe arrival, as ſoon as I had intelligence, imagining with my ſelf that H it would be much diſhonour for me to flie, I reſolved to uſe valour and courage againſt them; for which cauſe commanding the gates to be ſhut, I required them from the top of the houſe, that they would ſend in ſome of them unto me, to receive that money, for which they had been drawn into this mutiny: whereby they might have no further cauſe to be incenſed againſt me. Which done, laying hold of one of the moſt troubleſome fellows, that with the reſt came in unto me, I cauſed him to be beaten with many grievous ſtrokes, and his hand to be cut off, and hung about his neck; and thus handled, we thruſt him out of doors to return unto thoſe that had ſent him. But they being wondrouſly afraid herewith, and ſuſpecting the like puniſhment if they ſhould ſtay there any longer, for that they ſuſpected that I had divers armed Souldiers in my houſe, they ſuddenly all of them fled away: and ſo by this ſtra- I tagem eſcaped I the other danger. Yet wanted there not ſome, who incited the people once more againſt me; ſaying, that the Kings ſervants, who were fled unto me for refuge, ought not to live, except they ſubmitted themſelves to their Laws and cuſtoms, from whom they required protection.

Joſephs ſtratagem.

Another ſedition.

They likewiſe accuſed them, that they were of the Roman faction, and priſoners, and preſently the people began to mutiny, being deceived by their words, who laboured to flatter them. Which when I heard of, I once more informed the people, that they ought not to perſecute thoſe who reſorted unto them for reſcous: and I jeaſted at their folly who accuſed them of impoyſoning, and that the Romans would not vainly nouriſh ſo many thouſand of Souldiers, if they pretended to make away their enemies with poyſon. Being by theſe words K ſomwhat pacified, they had ſcarcely withdrawn themſelves a while, but that by certain outcaſts and wicked men, they were incited againſt the Nobility, ſo that with armed weapons they came to the Houſes of the Taricheans, intending to murther them. Which when I heard, I was ſore afraid, that if this wickedneſs ſhould be committed, no man hereafter ſhould dare to truſt his life in my hand. For which cauſe being aſſiſted by divers others, I haſtily reſorted to their lodging, and ſhut up the gates: and cutting a trench betwixt it and the lake, I called for a Bark, and entring into the ſame with them, I croſſed over into the confines of the Hippenians: and furniſhing them with money to buy them Horſes, for that they could not tranſport their own with them in that flight, I diſmiſſed them, requiring them to digeſt their preſent misfortunes with a conſtant mind. For I my ſelf took it very heavily, that I was once more inforced to land thoſe men in the enemies Countrey, who had committed themſelves to my truſt: yet thinking, that if it ſhould ſo fall out, that they ſhould fall into the Romans hands, they ſhould be ſafer, than if by ſuffering them to remain in my Countrey, I ſhould ſee them oppreſt: I adventured them thus. Yet were they ſaved, and the King gave them pardon. And this was the end of this tumult.

Joſeph privately diſaniſleth the Taricheans.

The Tiberians Letters to Agrippa.

Seven ſtadia maketh almoſt a German mile.

But they of Tiberias wrote unto the King, requiring him to ſend a Garriſon into their Countrey, and promiſing him to revolt and follow him. Which done, as ſoon as I came unto them, they required me that I would build them thoſe walls which I had promiſed them: for they had already heard that Taricheas was invironed with walls. Whereunto I condeſcended, and gathering ſtuff from every place, I ſet the workmen to their task. But ſome three M days after, departing from Tiberias toward Taricheas, which was thirty ſtades diſtant from thence; by chance a Troop of Roman Horſmen were diſcovered, not far from the City, which made the inhabitants believe that they were the Kings Army: Whereupon they preſently began to utter many things in honour of the King, and more in my reproach. And preſently a certain friend poſted unto me, and told me what their mind was, and how they intended to revolt from me. Which when I underſtood, I was wonderouſly troubled: For I had ſent back my men of War from Taricheas to their houſes, for that the next day was the Sabbath: for I would by no means, that the Citizens of Taricheas ſhould be charged or troubled

Sedition and rebellion in Tiberias.

troubled with entertaining Souldiers. And at all times, when I remained in that City, I took no care of the guard of mine own perſon, having had often proof of the loyalty of the inhabitants towards me. Being therefore at that time attended only with ſeven Souldiers, and a few of my friends, I knew not what to do. For I thought it not fight to call back my forces, for that the day was well nigh paſt; and although they ſhould have been with me the next morning, yet they might not have taken Arms, becauſe our Laws forbad the ſame, how great ſoever the occaſion be that is offered. And although I ſhould have drawn forth the Taricheans and the ſtrangers that were retired thither, and if under hope of prey, I had led them forth, yet ſaw I that they were too feeble to reſiſt their forces. On the other ſide, I already perceived, that if I ſtayed over long, the Army which was ſent by the King, being already entred the City, would have excluded me: I therefore determined to uſe this ſtratageme: I preſently therefore guarded the gates of the Taricheans with moſt truſty friends, ſuffering no men to paſs out of them; and aſſembling the chiefeſt of every Family, I commanded every one of them to lanch their Boats into the Lake, and to follow me with the Maſters of their ſhips. After which both I and my friend, and ſeven other Souldiers betook us to a Bark, and ſailed toward Tiberias. But when the Tiberians perceived that they had no forces come from the King, and that the whole Lake was covered with Barks; amazed and fearing the ruine of their City, for that they ſuppoſed the Ships to be loaden with Souldiers, they changed their opinion. For which cauſe laying by their Weapons, they themſelves with their wives and children came forth to meet me, entertaining me with happy acclamations: for that they thought I had heard no inkling of their intents, beſeeching me that for the ſafety of their City, I would enter the ſame. But I drawing near the City, commanded the Maſters of the Barks to caſt Anchor far off the ſhore, leſt the Townſmen might perceive that the ſhips were empty: And I my ſelf drawing near with mine own Bark unto them, accuſed them, for that contrary to their Oaths, they had been ſo fooliſhly induced to revolt. Afterwards, I promiſed them aſſured pardon, if ſo be they would deliver me ten of their chiefeſt Nobility: which when they had incontinently performed, I ſhipt them in a Bark, and ſent them priſoners to Taricheas: and by this policie one after another, I at laſt got all the Senate of Tiberias, and many of the chiefeſt Citizens, and carried them thither alſo.

Joſeph in danger for the Tiberians ſake.

Joſeph ſaileth to Tiberias.

At length, the reſt of the multitude, as ſoon as they perceived in how great danger they were, they beſought me that I would puniſh the chief Author of this Conſpiracy, who was called *Clytus*, a bold and raſh young man. But I that held it a wicked act to kill one of the ſame Tribe, and yet was enforced to puniſh him, commanded *Levias* one of my Guard to go unto him and cut off his hand: who not daring for that he was alone, to enter into ſo huge a multitude; for fear leſt his cowardiſe ſhould be diſcovered by the Tiberians, I called *Clytus* unto me, and ſaid unto him:

Clytus the Author of the ſedition in Tiberias.

Sith ungrateful and perfidious man, as thou art, thou deſerveſt to loſe both thy hands, I charge thee to become thine own Executioner, for fear leſt through delay thou procure thy further puniſhment. And whereas with many prayers he beſought me to grant him one of his hands, I hardly condeſcended: at length of his own accord, for fear he ſhould loſe both, he took a knife and cut off his left hand: and thus was this Tumult appeaſed.

Clytus cuts off his own left hand.

As ſoon as I returned to Taricheas, and the Tiberians underſtood what ſtratageme I had uſed with them, they were all amazed, ſeeing how I had puniſhed their ingratitude and diſobedience without any bloodſhed or murther. After I had ſent for ſuch of the people of Tiberias as were in priſon, amongſt whom was *Juſtus* and his Father *Piſtus*, I invited them to ſup with me: and during the repaſt, I told them that I was not ignorant, that the Roman Army excelled all men of the world in power and force: notwithſtanding that I kept my ſelf ſilent, in the reſpect of thoſe Thieves that were round about, and I counſelled them that they alſo would do the like in expectation of ſome better days; and yet that in the mean time they would not think amiſs of my Government, becauſe the time afforded them not a more affable and commodious Governour. I admoniſhed *Juſtus* alſo, that before I came from Jeruſalem the Galileans had cut of his Brothers hands, accuſing him to have forged falſe Letters before the War; and that after *Philips* departure the Gamelites, being at odds with the Babylonians, ſlew *Chares*, *Philips* own Kinſman, and had moderately puniſhed his Brother-in-law *Jeſus*, who had married his Siſter. After this diſcourſe during ſupper time, I diſmiſt *Juſtus* and his friends early in the morning, with their freedoms. But before this came to paſs, it hapned that *Philip* the Son of *Jacimus* departed from the Fort of Gamala upon this occaſion that enſueth: As ſoon as he underſtood that *Varus* was revolted from King *Agrippa*, and that *Modius Equus* who was his friend, was ſent to ſucceed him, he certified him of his

Joſeph diſmiſſeth the Tiberians.

Philip the Son of Jacimus.

his estate by his Letters: which when he had received, he highly rejoyced at *Philips* safety, and sent those Letters to the King and Queen, who lived at Berytum. Whereupon the King understanding the false rumour that ran as touching *Philip*, that he was the chiefetain of the Jews Army, who undertook the war against the Romans, sent certain Horsmen to *Philip* to bring him to his presence: before whom he no sooner arrived but he embraced him very kindly, and shewed him to the Roman Captains, telling them that that was *Philip* of whom it was commonly reported, that he was in Rebellion against the Romans. He therefore charged him, that taking with him certain Horsmen, he should post in all diligence to the Fort of Gamala; and drawing his household servants from thence, he should lead and re-establish the Babylonians in Batanæa, and travel to his uttermost power, that the Subject should be continued in obedience and peace. After *Philip* had received this commandment from the King, he hasted to perform the same.

Agrippa's kindness and humanity towards Philip.

Hedio, Gadara.

But *Joseph* a certain Drougier or Treacle-seller, gathering together a sort of bold young men, and inciting the Nobility of Gamala, perswaded the people to fall from the King, and that betaking them to their Arms, they should recover their former liberty: and thus drew they other into their opinion, killing those that durst contradict them. Amongst these died *Chares* and *Jesus* his Kinsmen, and the Sister of *Justus* the Tiberian, as we have heretofore declared. After this, they requested me by Letters, that I would send them aid, and certain Labourers to begirt their Town withal. To both which requests of theirs, I easily condescended. About this time the Countrey of Gaulonite, as far as the Borough of Solyma, rebelled against *Agrippa*. I also inclosed Seleucia and Sogon, which were two strong places unaccessable, and fortified by nature, with walls I did the like also by Jemnia, Ameritha, and Charabe, a Borough of higher Galilee, although they were scituated among the Rocks. I fortified in like sort Taricheas also and Tiberias, and Sephoris, Cities of Galilee; and the Borough of the cave of the Arbalians, Bersobe, Selamen, Jotapa, Capharath, Comosogona, Nepapha, and the mountain Itabyrium. In those places hoorded I up great store of Corn, and laid up store of Armour and Munition for Defence.

Joseph stirred up a sedition in Gamala.

Many Jews revolt from the Romans.

Mean-while, *John* the Son of *Levi*, increased his hatred dayly more and more towards me, being greatly aggrieved to see my fortunes happy, and the success answerable: and whereas he was wholly resolved to rid me of my life, after he had encompassed his Countrey Giscala with wals, he sendeth *Simon* his brother with one hundred Souldiers to Jerusalem, to *Simon* the Son of *Gamaliel*, requiring him to labour the matter in such sort with the City, that my Authority might be disannulled, and that *John* by the common consent of all might be ordained Governour over the affairs of Galilee. This *Simon* was born in Jerusalem, noble in birth, and in Sect a Pharisee (which Sect of all other seemed most exactly instructed in the Laws of our Countrey) a man of excellent wisdom, who by his counsel was able to repair the decaying ruines of his Countrey who of long time had made use of *Johns* friendship, because he was at that time mine enemy.

John laboureth to supplant Joseph in his Government.

This man, solicited by the intercession of his friends, perswaded the High Priest *Ananus*, and *Jesus* the son of *Gamala*, and other of his line and faction, to cut off my increasing honours, and not to permit me to attain the fulness and content thereof. For it should be very profitable for them also, if I were removed from the Government of Galilee, Further, he told *Ananus* and the rest, that they were not to delay the matter, lest upon the discovery of their counsel I should invade the City with mine Army. Thus spake *Simon*: yet *Ananus* the High Priest replied, that it might not easily be done, for that divers Priests and Governors of the people bare witness for me, that I behaved my self honestly in that Government, and that it was ill done to intend an accusation against a man, who might not be touched with any misdemeanour. When *Simon* had heard what *Ananus* had said, he besought him and the rest also to speak nothing thereof; neither to make his motion known, certifying them that he had providently provided, that I should be speedily driven out of Galilee: And calling unto him his brother *John*, he charged him to send presents to *Ananus*. For (said he) in so doing they would work so much with him, that they would make him change his opinion. In the end, *Simon* obtained that which he long time sought after. For *Ananus* and his adherents were corrupted with Money, and accorded to cast me from the Government of Galilee, without the consent or allowance of any other of the Citizens. For which cause they thought good to send certain Noble men in birth, and no ways inferiour to one another in Learning, whereof two of them were of the common sort, and Pharisees; the one called *Jonathas*, the other *Ananias*; the third was *Jozarus* of the Tribe of *Levi*, who was also a Pharisee, and of the race of the Priests. But *Simon* was of the order of the Priests, and the youngest of

Simons counsel against Joseph.

Simons second counsel against Joseph.

of them all. These did they command, that calling together a Councel of the Galileans, they should demand why they loved me so well; commanding them, that if they answered that I was a Galilean, they should likewise say that Jerusalem was their country. But if they allowed me the knowledg of the Law, they were likewise willed to say, that they knew their country cultomes, or if in regard of the name of Priesthood, they should say they loved me, they should likewise averre that two of them were Priests. Being thus instructed, and receiving fourty thousand silver drachmes of the publick treasure, for their fellow and consort *Jonathan*, they set forwards.

Embassadours with souldiers sent to Joseph.

And for that at the very same time a certain man called *Jesus* of Galilee, was come to Jerusalem with a band of six hundred souldiers, they sent for him and hired him, and gave him three moneths pay, commanding him to follow *Jonathan* and his companions; and to do that which they should command them: and to these annexed they three hundred Citizens, whom they hired with reward. With this preparation the Legates set forward, being accompanied with *Simon*, *Johns* brother, who had one hundred souldiers with him, who had commission from those that sent them, that if I willingly gave over arms, they should send me alive to Jerusalem: and if I resisted, by their authority they might lawfully kill me. They had letters also directed to *John*, which incited him to make War against me. Moreover, they charged the Sephorites, Gabarites, and Tiberians, to maintain *John* against me. After that I had intelligence hereof, by my fathers letters, who had intelligence thereof by *Jesus* the son of Gamala, one of those who were present at the deliberation, and who intirely and familiarly loved me; I was much grieved, seeing with how much ingratitude my country-men requited me; who of malice had decreed upon my death: and for that my father invited me by most affectionate letters to draw my self homeward, telling me how much he desired to see me, who was his son, before he left this life; I imparted these things to my friends, and certified them, that within three days I would forsake their country, and retire my self into mine own. Whereupon they were altogether surprised with great sadness, and besought me with weeping tears, that I would not forsake them, for that they should be utterly overthrown, if so be they were left destitute of my conduct. But whereas by no means they might perswade me, and the care of mine own security prevailed very much with me; the Galileans fearing lest I should leave them, and by that means the thieves should be encouraged to set upon them, they sent messengers thorow all Galilee, to signifie unto them the resolution of my departure. Whereupon divers of them being made privie to these news, resorted unto me from all parts, bringing with them their wives and children; not so much, as I suppose, for the sorrow they conceived at my departure, as the fear that they had of their own estates: For they perswaded themselves, that if I remained among them, there could no mischief befal them. They assembled therefore in a great Plain, called Asochim, where I remained.

Josephs father signifieth all these news unto him.

Joseph resolveth to return home.

That night in my sleep I had a wonderful dream. For lying in my bed, and being wholly disconsolate and troubled with the news I had received, me thought that a certain man from above spake unto me after this manner: *Pacifie thou the passions of thy spirit, and be thou free from all fear. For that which discomforteth thee, shall be that which shall make thee great, and happy beyond thine expectation. For not only these things shall turn to a fortunate end or issue, but also many other. Be not thou therefore dismaied, but remember thy self that thou art reserved to make War against the Romanes.* After I had this dream, I awaked; and so prepared as I was, went I down into the Plain: and as soon as I came thither, all the people of Galilee, with their wives and children, humbling themselves upon the earth and weeping, besought me that I would not leave them for a prey to their enemies: neither that I would abandon their country to serve for a prey and mockery to their adversaries. But seeing that I made small reckoning of their prayers, they constrained me by oath to remain amongst them, and uttered divers injurious outrages against the people of Jerusalem, that envied them the peace and happiness which they enjoyed.

Josephs admirable dream.

A number of Galileans besought Joseph that he would not forsake them.

After I had heard these words, and seen the desolation of the people, my heart was broken with compassion, and I resolved my self that in respect of so great a multitude, my life could not be better hazarded than for their contentment. I therefore gave my consent to remain with them. I gave order that five thousand of the best souldiers, with their provision, should attend me: as for the rest, I sent them back every one to his own house. When these five thousand presented themselves, I annexed them to the other three thousand that I had with me, and drew out with them fourscore horsemen, and marched on towards Chabalon.

Joseph consenteth to stay in Galilee.

a borough upon the marches of Ptolemais, where I undertook to prepare them for the battel, expecting ſome aſſault from *Placidus*, who was come with two companies of footmen and one of horſemen, ſent by *Ceſtius Gallus* to burn the Country-towns Galilee, and other little Boroughs that bordered on Ptolemais. And for that he was entrenched before the city of Ptolemais, I encamped mine army likewiſe not far from the borough Chabalon, ſome ſixty ſtades off: and divers times drew I out my forces to bid him battel, but never would he offer any thing but skirmiſhes. For *Placidus*, perceiving my forwardneſs to fight, was abaſhed thereat, and retired himſelf: yet departed he not from Ptolemais.

Placidus againſt Joſeph.

About that time came *Jonathan* with the other Embaſſadors, who (as we have heretofore declared) were ſent by *Simon*, and the high Prieſt *Ananus*, who laboured to entrap me by policy, for that they durſt not aſſail me in open field. They therefore wrote a letter unto me to this effect: *Jonathan* and the Embaſſadors with him, who are ſent by thoſe of Jeruſalem to *Ioſeph*, Greeting. "We are certified by the chiefeſt men of Jeruſalem, that *Iohn* of "Giſchala hath oftentimes ſought to betray you: for which cauſe we are ſent to repreſs his "malice, and to exhort him hereafter to ſubmit himſelf unto you: and being deſirous to confer "with you, as touching that which concerneth the publick profit, we pray you to reſort unto "us as ſoon as you can, with ſome few attendants, becauſe the borough is not able to entertain "many. To this effect wrote they unto me, hoping that one of theſe two effects ſhould fall out: either that I comming diſarmed, ſhould be eaſily ſurpriſed by them; or that bringing with me a great company, I ſhould be condemned for an enemy to my country. The meſſenger that brought me this letter was a valiant young man, mounted on horſe-back, who had in times paſt born arms for the King. The time wherein he came unto me, was two hours within night, and even then was I banqueting with my friends, and the chiefeſt Governours of Galilee. After that one of my houſhold ſervants had certified me, that a certain Jew on horſback came to ſpeak with me, I commanded he ſhould be brought in; who embracing me but coldly, and delivering me the letter, ſaid unto me: They that are come from Jeruſalem, ſend you this letter; give them a ſpeedy anſwer: For I am commanded to make a ſpeedy return. They that ſate at the table with me, were amazed at the ſouldiers boldneſs. But for my ſelf, I willed him to ſit down, and to make merry with me: but he refuſing the ſame, I kept the letter in my hand in ſuch manner, as I had received the ſame, and began to talk with my friends of other affairs: and not long after riſing from ſupper, and diſmiſſing the reſt to their reſt, I only retained with me ſome of my moſt inward friends, and commanding my page to fill me wine, I opened the letters before any man perceived the ſame: and conceiting incontinently what they meant, I ſealed them anew, and as if I had known nothing of the contents, having the letter in my hands, I gave order that the ſouldier ſhould receive twenty drachmes for to bear the charges of his voyage. He having received the ſame, and giving me thanks, I perceived well that he was addicted to gain, and might eaſily be wrought with money. Whereupon I ſaid unto him, if thou wilt drink with me, thou ſhalt have a drachme for every glaſs thou drinkeſt. To this the ſouldier liſtned willingly, and having drunk good ſtore of wine, to get him the greater ſtore of money, he grew drunken; ſo that he was unable any longer to conceal his ſecrets: but of his own accord he declared the treaſon that was prepared, and how the ſentence of death was given by them againſt me. Which when I underſtood; I anſwered them to this effect: *Ioſeph* to *Ionathan*, and thoſe that accompany him, Health. "I am very glad to hear that you are arrived in Galilee in good health, eſpecially for that I may now deliver into your hands the government of the affairs thereof, to the "end (according as I have long time deſired) I might return into my country. I will not only "therefore viſit you at Xallon: but in any further place alſo, notwithſtanding you had never ſent for me. Notwithſtanding pardon me, though I come not at this preſent: for I am "now at Chabalon to confront *Placidus*, who pretendeth to invade Galilee. Reſort you therefore unto me, who ſhall read my letters. Farewel.

Jonathans letter to Joſeph.

A horſeman brought the letters.

Joſephs policy. Joſephs anſwer to Jonathan.

After I had written this anſwer, and delivered it to the ſouldier to carry it unto them, I ſent by the ſame way thirty of my moſt approved friends of Galilee, commanding them to ſalute them that were come, without any further ſpeech. I aſſigned alſo to each of theſe, one of my moſt reſolute and beſt ſouldiers, to take heed leſt any of thoſe I ſent ſhould confer with *Ionathans* men. They therefore ſet forward on their way: and *Ionathan* and the other ſeeing their firſt purpoſe failed them, they ſent me another letter after this tenour which enſueth: *Ionathan* and his company to *Ioſeph*, Health: We command you that within three daies, you make your appearanc before us, without any of your ſouldiers, in the borough of Gadara,

Jonathans meſſage and letter to Joſeph.

Gadara; to the end you may answer to that which *Iohn* hath objected against you. As soon as they had written this, and saluted those whom I had sent, they went to Japha, which is the greatest town of Galilee, defenced with strong walls, and peopled with many Inhabitants. Against these the people of that City, their wives and children came forth, exclaiming against them with huge cries, charging them to return back, and not to deprive them of the good Governour they had. *Ionathan* and his companions were provoked with these cries; yet durst they not make any open shew of their displeasure, but without returning them any answer they resorted to other Cities, where they met with no less effectual exclaims from the multitude, protesting with a loud voice, that no man should be able to dissuade them from continuing *Ioseph* in authority in their government. Whereupon *Ionathan* with his followers marched forth without any further speech, and came to Sephoris, the greatest City of Galilee. But the Inhabitants thereof being addicted to the Romans, came forth to them: but for my part they neither praised nor blamed me. Departing from Sephoris, they came to Asochim, where the citizens sung the same song, that the Japheans did. Whereupon they being unable to contain their displeasures, commanded their souldiers to beat them with their truncheons, who exclaimed against them, and claimed me for their Governour. And when they drew near to Gabara, *Iohn* came out to meet them, accompanied with 3000 souldiers: and I having intelligence by their letters, that they were resolved to make war against me, departed from Chabalon, accompanied with 3000. souldiers; and having committed the camp to the charge of my trustiest friend, I went to Jotapata, because I would be within four stades of them, and sent them this letter: *If your will be that I must needs come unto you, there are in Galilee two hundred and four Cities and Boroughs, I will meet you in any one of them, which you please, except Gabara or Gischala: for that the one is the place of* Johns *nativity, and the other is his associates and friends.*

The Embassadors of Jerusalem coldly entertained in Galilee.

Joseph writeth again to them.

As soon as *Ionathan* had received this answer, he replied not any more, but sought the means to entrap me. *John* was of the opinion to write unto all the cities and boroughs of Galilee, supposing that without question there were one or two in them that were mine enemies, whom they might incense against me, as against their common enemy. He gave order also, that this his resolution should be sent to Jerusalem, to the end that those of the City, understanding that I was adjudged an enemy by the Galileans, might in like sort confirm that their decree by their opinion. For he said, that by this means it would come to pass, that the Galileans, who were well affected towards me, should forsake me for fear they had of them. This advice of *Johns* marvellously pleased them all, and was presently brought unto me about the third hour of the night, by one *Sacchæus*, who flying from them, came and brought me the news, and particularly related to me their intent. For which cause perceiving that the time required no longer delay, and supposing that *Iacob* was one of my most assured and trustiest servants, I commanded him to take two hundred men with him, and to belay the waies between Gabara and Galilee, and to send me those whom he should surprize, that came that way; and especially those that carried letters. I sent *Ieremy* also, who was one of my friends, to the marches of Galilee, with six hundred men at arms, to keep the passages that way toward Jerusalem, commanding him to lay hands on all those that carried letters, and to commit the men to prison, and to send me their packets.

The consultation of the Embassadors against Joseph.

Joseph belieth the waies of Galilee.

After I had in this sort instructed those whom I sent, I willed and commanded the Galileans the next day following to take their arms, and to furnish themselves with victuals for three daies, and to attend me at the Borough of Gabaroth. Those souldiers that I had, I distributed in four companies, and kept those with me in whom I reposed most confidence for the guard of my person: and having appointed Captains over them, and commanded them to be careful, I charged them to suffer no unknown souldier to enter in among them. The next day I came to Gabaroth, the fifth hour of the day, where I found all the fields about the City full of men of war, of those of Galilee, who resorted thither to assist me, according as I had commanded them. Thither also came there a multitude of other men from other Boroughs. As soon as I came to their presence, and was ready to speak unto them, all of them began to cry out, calling me their benefactor, and maintainer of their Country. After I had solemnly given them thanks for this favour they had shewed me, I charged them neither to offer war, or attempt any spoil in the champian Countrey, but to encamp amidst the fields, contenting themselves with that provision they had brought with them. For I told them all in general, that I would extinguish those troubles without effusion of blood. It hapned the same day that *Ionathans* messenger and letters fell into their hands, who had the guard of the passages by my appointment, and according to my direction the

Joseph with his troops resorteth to Gabaroth.

men were kept in ſecurity, as I gave order: and finding the Letters that were brought me, to be full of nothing but ſlanders and lies written by the Embaſſadours; I ſaid not a word to any man, but thought it beſt policy to ſet upon them. But *Jonathans* Souldiers having intelligence of my coming, retired both themſelves and their goods, and with them *John* alſo into *Jeſus* houſe, which was a great Tower, nothing different from a Cittadel, in which they hid a number of men of War, and locked up all the other gates ſave one; expecting that I ſhould come that way, to ſalute them. In a word, they had commanded their Souldiers that when I ſhould enter, they ſhould ſuffer no man elſe to enter with me, but exclude all the reſt. For they made no other account, but that by this means they might eaſily lay hold on me. But they were deceived of their hopes: For having notice before-hand of their intents, as ſoon as I came thither, entring into a lodging that was right over againſt theirs, I feined that I went to take my reſt. Whereupon *Jonathans* Souldiers ſuppoſing that I was aſleep, and that in troth I was ſafe; they came forth in all haſte into the Plain, labouring to diſſwade my Souldiers from their love and alleagance, and detracting my Government. But all things fell out contrary to that they thought: for as ſoon as they were diſcovered, the Galileans gave a great ſhout, teſtifying the good will they bare unto me, who was their Governour, and they blamed the Embaſſadors, for that without any cauſe of injury, they were come to diſturb the publick peace, willing them to be gone, for that they intended to admit no other Governour. When theſe things were ſignified unto me, I made no doubt to adventure my ſelf among them: For which cauſe I ſpeedily went out to hear what theſe Embaſſadours could alleadge againſt me. Upon my arrival the whole Troop ſhouted for joy, and applauded me with a loud voice, giving me thanks for my happy and peaceable Government.

John and the Embaſſadours forces retire to Jeſus houſe.

Joſeph preſenteth himſelf among his enemies.

Jonathan and his adherents hearing this, were affraid, leſt if the Galileans ſhould ſet upon them, they ſhould grow in danger of their lives, and began to bethink themſelves how they might eſcape. But perceiving that they might not retire, for that I required them inſtantly to ſtay, they were altogether diſmaied, and paſt their ſenſes. I therefore commanded the people to ſurceaſe their ſhooting, and planted the Souldiers of greateſt truſt in every paſſage, to prevent leſt *John* ſhould charge them unawares. After this, I exhorted the people to betake them to their weapons, to the end that if the enemy ſhould ſuddenly aſſail them, they might not be driven to diſorder. This done, I firſt of all began to rip up to *Jonathans* followers and fellows, what Letters they had written, and how they had certified him, that they were ſent by the Commonalty and Inhabitants of Jeruſalem, to make an end of thoſe debates that were between me and *John*, and how they had incited me to come unto them: Afterwards in the ſequel of my diſcourſe I produced their Letters in open view, to the end they might not deny any thing, ſeeing themſelves convicted by their own hand-writing, and ſpake thus unto them:

Joſeph objecteth treachery againſt the Embaſſadours.

In the mouth of two or three witneſſes conſiſteth truth.

If being accuſed by John, *I ſhould produce two or three witneſſes that were men of reputation, to teſtifie for my life, it were a matter moſt evident that thou ſhouldeſt be compelled, O* Jonathan *and you my Lords Embaſſadours (after you had fore-inquired of their lives) to acknowledg mine innocency, and to acquit me of that whereof I am accuſed. But to the intent you may know that I have faithfully governed the eſtate of Galilee, I ſuppoſe that three witneſſes are too little for an upright man, for which cauſe I produce all theſe. Enquire of them how I have lived, and whether I have governed this Country in all honeſty and juſtice. I adjure you all therefore, who are my fellows and friends of Galilee, that you hide nothing of the truth, but that before theſe men, as before your Judges you profeſs, if I have done any thing that is contrary to right.*

The Galileans teſtimony of Joſephs good Government.

Whileſt I ſpake after this manner, all of them with one accord called me their benefactor and defender, and gave teſtimony of my forepaſſed government, and exhorted me to continue the ſame hereafter. And all of them affirmed by a publick oath, that I had carefully prevented leſt any woman ſhould be violated, or any man by my means ſhould be drawn into any injury or inconvenience. This done, I publickly read the two Letters in the preſence of all the Galileans, which were taken from *Jonathans* meſſengers by thoſe, who were appointed by me to beſet the waies, and were by them ſent to me, which were full of injuries and falſhoods, alledging that I rather behaved my ſelf like a Tyrant than a Governour towards them: and beſides that, there were divers other things written and urged very impudently. Theſe Letters (ſaid I) were voluntarily offered me by thoſe that carried the ſame. For I was unwilling that mine adverſaries ſhould know that I had beſet the waies, fearing leſt they ſhould forbear to write hereafter.

Joſeph openly readeth Jonathans Epiſtles.

The people having heard this, were diſpleaſed and animated againſt *Jonathan* and his followers,

lowers, and flocked on to murther them; and they had surely done it, had I not pacified the displeasure of the Galileans. As for the Embassadors that accompanied *Jonathan*, I told all of them that I pardoned whatsoever was past, if so be they would repent themselves of that which was done, and if upon their return into their Countrey, they would truly report unto those who had sent them, how all things had past under my Government. This said, I dismissed them, notwithstanding that I knew they would perform nothing of that which they had promised. But the whole multitude prosecuted their displeasure against them, requiring me to give them leave to punish those with all rigour, who had committed this slanderous act. But I laboured all that I might to perswade them, to lay no hands upon them, knowing full well that whatsoever mutiny it be, it cannot but breed prejudice to the Commonweal. This notwithstanding, the multitude would by no means be satisfied, but all of them ran in heaps with great fury to the lodging, where *Jonathan* and the Embassadours kept. Whereupon seeing that it was impossible to restrain their fury, I incontinently betook me to my Horse, and commanded the people to follow me to Sogan a Borough of the Arabians, distant from thence some twenty stades. By this stratagem I brought to pass, that the beginning of the Civil war might not be imputed to me.

The wrath and fury of the people against Jonathan and his fellow Embassadors.

Joseph pacifies the sedition without bloodshed.

After I came near to Sogan, I assembled the people, and told them that they should not violently submit themselves to their froward displeasures, nor entertain their unquenchable desire of revenge: and I commanded them to pick out an hundred of the chiefest and oldest men amongst them, who should make their repair to the City of Jerusalem; and there complain unto the people against those that had kindled sedition in their Countrey. And I said unto them, If the people be favourable and listen to your discourse, you shall perswade them to write unto me, that according to their command I remain in Galilee; and that *Jonathan* and his partners depart from hence. After I had given them this charge, and that they were furnished with all things necessary for their journey, in all expedition on the third day after the general Assembly, I dispatched them, and sent five hundred armed men with them, I wrote also to my friends in Samaria, so to further them that they might finish their journey in all security. For Samaria was already in subjection to the Romans; and it behoved my men of necessity, who would make a short journey to pass that way. For from Galilee, by this means a man may in three days arrive at Jerusalem. Furthermore, I guarded the Embassadors my self as far as the frontiers of Galilee, laying forces and Guards upon the ways, to the end that no man might easily discover or know of their departure. Which done, I sojourned for a certain time at Japha.

Joseph sends one hundred Embassadors to Jerusalem.

But *Jonathan* and his Companions having failed of their purpose intended against me, dismissed *John* to Gischala: as for themselves they went to Tiberias, hoping to bring the same under their obeysance; for that *Jesus*, who was President at that time, had written unto them, and promised them to perswade the people to entertain them, and to take their part if they came: and under this hope they also retired themselves thither. *Sylas*, who (as I declared) was left by me as mine Agent in Tiberias, certified me of all this by his Letters, requiring me to use all diligence: and I condescending thereunto, was brought in danger of my life upon this occasion that ensueth: *Jonathan* and his followers being come to Tiberias, perswaded divers who were mine enemies to revolt from me; but after they were certified that I was there in person, they were afraid, and came unto me, and saluting me, told me, that they reputed me happy, for that I had so wisely behaved my self in Galilee: and they rejoyced also in appearance, for that I was returned with honour, telling me that the honour that was done unto me, was their ornament, for that they were my instructors and fellow-Citizens, and that the friendship which I bore them, was more just than that of *John*: they therefore required me to repair unto my house, promising very shortly to deliver *John* into my hands: and these speeches of theirs they seconded with dreadful Oaths, which made me think that I had no cause to misbelieve them. Furthermore, they required me to take up my lodging in another place, for that on the morrow was the Sabbath-day, and it were an inconvenience that the City of Tiberias should be drawn into trouble on that day. I that suspected nothing, repaired to Taricheas, leaving notwithstanding certain of my friends behind me in Tiberias, who might curiously observe what the common talk was of me: and all along the way betwixt Taricheas and Tiberias I laid certain men in wait, who from one to another might certifie me of that which was discovered by them who remained in the City. The next day therefore they all assembled in the Proseucha or Oratory, which was an ample house, wherein they prayed, and was able to contain a great multitude. When *Jonathan* was entred into this place, he durst not manifestly speak unto them of a revolt, but only told them that their City had need of a better Governour. But the President *Jesus* without dissembling,

The Embassadors hope to get Tiberias into their hands and possession.

Joseph falleth in danger,

Jonathan and his Confederates policy.

The people assemble in the Proseucha.

ſpake plainly after this manner unto them; "It were better for you (my friends) that you "were ſubject to four men of Nobility and great wiſdom, than to one: and thereupon he "ſhewed them thoſe who accompanied *Jonathan*. Hereupon *Jeſus* aroſe and praiſed that which *Jeſus* had propoſed, and drew ſome of the people to his opinion. But the greater part took no pleaſure therein: and there had preſently followed a mutiny, had not the Aſſembly been diſmiſſed, by reaſon it was mid-day, which is the ordinary hour amongſt them to take their repaſt in. Thus did *Jonathans* conſorts remit the determination of the matter until the next day, retiring themſelves without any good done. Which being preſently reported unto me, I reſolved with my ſelf the next morning to repair to the City of Tiberias: and on the morrow I arrived there in due time, for I found the people already aſſembled in the place of prayer, and they that were drawn to the Convocation, knew not the cauſe why they were aſſembled. *Jonathans* partners ſeeing me there in perſon contrary to their expectation, were very ſore troubled, and bethought themſelves of this ſubtilty. They told the multitude that a certain friend of theirs had informed them, that he had diſcovered certain Roman Horſmen upon the frontiers of that Territory, ſome thirty ſtades from the City, in a place called Homonœa: and that the news being brought to them, thoſe of *Johns* faction had preſently ſignified the ſame unto them, to the intent they ſhould not endure their Countty to be ſackt by the enemy. They uſed this ſpeech, ſuppoſing that under pretext of reſcuing the Countrey, they might drive me abroad, and ſtrengthen the City for themſelves.

The Jews ſixth hour is to us eleven or twelve a clock at noon.

Jonathan and his Aſſociates ſubtilty.

Now although I knew very well what their intent was, yet gave I ear unto them, leſt I ſhould drive the Tiberians into an opinion, that I was negligent and careleſs of their ſecurity: I therefore rode out, and came to the place of which they had ſpoken, where finding ſcarce a footſtep or appearance of an enemy, I returned ſpeedily without delay to Tiberias. When I came there, I found the whole Councel aſſembled with a multitude of people, and *John*'s partakers urging againſt me a very vehement accuſation, that I made no account to relieve them in their Wars, but that I ſtudied nothing but mine own pleaſure. And whileſt they ſpake theſe words, they produced four Letters, as being written unto them by thoſe who were upon the marches of Galilee, requiring them to come and ſuccour them, for that the Roman Horſmen and Footmen would within three days forrage and ſpoil their Countrey: for which cauſe they made haſte, and would not neglect their ſuit who beſought them. The Tiberians hearing theſe allegations, and ſuppoſing them to be true, cried out, ſaying, That it behoved them not in that manner to dally time, but to go and ſuccour their Countreymen invironed with great dangers. Whereunto I anſwered, that I was ready to obey them, and promiſed to march forth againſt the enemy with all expedition. Now I knew well the pretence of *Johns* partakers; and was of the opinion, that ſince thoſe Letters ſaid, that the Romans gathered head in four divers places, it was requiſite to divide our power into five Companies, appointing every one of them a Chieftain over them. For it is an honour for good men not only to give counſel, but alſo when need requireth, to be the firſt and formoſt in action: for I told them that it lay not in my power to lead any more than one Company. This my advice was pleaſing unto all the people, who preſently conſtrained theſe men to march out unto the War: whereby it came to paſs, that they were greatly confuſed to ſee that they might not finiſh that which they had imagined, becauſe I croſſed all their enterprizes. Hereupon, one amongſt them called *Ananias*, a wicked and perverſe man, counſelled the people to celebrate a ſolemn Faſt the next day in honour of God, and gave direction at the ſame hour, that all of them ſhould gather together in that place in Arms, to proteſt before God, that if they obtained not ſuccours at his hands, they held all ſort of reſiſtance unprofitable. He ſpake this not for any piety that was in him, but to the end to ſurprize both me and my followers unarmed. To this advice of his was I enforced to condeſcend, to the end it might appear that I contemned not that which appertained to the ſervice of God. As ſoon therefore as we retired every one of us to our ſeveral lodgings, *Jonathan* and his partakers wrote unto *John*, to reſort unto them early in the morning with his men of War, and all the power he could make; for that they might eaſily lay hands on me, and accompliſh that which they had ſo long time longed after. He receiving this Letter, willingly obeyed. The next day I commanded two of my ſtrongeſt and faithfulleſt Souldiers to hide their ſhort ſwords under their Gowns, and to attend me, to the end that if in any ſort we were aſſailed by the enemy, we might defend our ſelves. I put on my curets alſo, and girt my ſword by my ſide in ſuch ſort, as no man might perceive the ſame, and came with them to the place of prayer.

Falſe accuſations and Epiſtles produced by the Embaſſadors againſt Joſeph.

Joſeph diſcovereth the ſubtilty of the Embaſſadors.

Ananias one of the Embaſſadors, a wicked man.

Jonathan writeth to John to come unto him.

But *Jeſus*, as ſoon as I was entred with my friends, having the guard of the Gate, would not permit the reſt of my followers to enter with me: and at ſuch time as we were ready to

begin

A begin our prayers according to the cuſtom of the Countrey, *Jeſus* ariſing, demanded of me what was become of the houſhold ſtuff that was taken out of the Kings Palace when it was burned, and where the bullion of ſilver was, and with whom I had left the ſame: of all which he therefore made mention, that he might delay the time till *Johns* approach. I anſwered that *Capella* had all, and thoſe ten of the chiefeſt Nobility of Tiberias, and willed him to ask of them whether it were true that I ſpake: who confeſſed that they had it. What (ſaid he) are become of thoſe twenty pieces of gold, that you received by the ſale of a certain weight of maſſive ſilver, where are they? I anſwered him, that I had delivered the ſame to the Embaſſadors, to defray their charges in their voyage towards Jeruſalem. Hereupon *Jonathans* partakers ſaid, that I had done amiſs, in employing the publick treaſure to the uſe
B of private Embaſſadors. The people being diſpleaſed herewith (for I very eaſily perceived the wicked diſpoſition of theſe men) and ſeeing that a ſedition was likely to ariſe, I thought it beſt to whet and animate the people the more againſt them: I ſaid, that if I had done amiſs in rewarding the Embaſſadors on the common ſtock, they ſhould need to take no further diſpleaſure for that: for ſaid I, I will repay thoſe twenty pieces of Gold out of mine own purſe. Hereupon the people were incenſed the more againſt them, in that they manifeſtly diſcovered what hatred they wrongfully bare unto me. Whereupon *Jeſus* feareing leſt ſome change might ariſe, commanded the people to depart, and required the Councel to ſtay, for that it was unpoſſible to examine matters diſcreetly, where ſo much trouble and turmoil was. The people cried out, that they would not leave me alone among them. Whereupon there came one unto *Jeſus*, who ſecretly informed him that *John* with his armed
C men was at hand, who for that cauſe being unable to contain and conceal his joy, God ſo providing for the conſervation of my life (for had their purpoſe taken effect, *John* and his followers had utterly overthrown me.) Forbear (ſaid he) ye Tiberians, to enquire of the twenty pieces of Gold: but *Joſeph* meriteth not puniſhment for this matter but becauſe he affecteth the tyranny, and that by his words he hath deceived the people of Galilee, and gotten the Sovereignty to himſelf. Whileſt he ſpake theſe words, they ſought ſuddenly to lay hands on me, intending to murther me. But thoſe two, whom I had with me, perceiving their intent, drew their ſwords, threatning thoſe who ſhould dare attempt to offer me violence. The people likewiſe gathered ſtones to caſt at *Jonathans* partakers, and pull'd me away violently from mine enemies: and for that if I ſhould have gone but a little further, I had
D met with *John* and his Army, through the fear I had, I turned another way. For croſſing down a privy way that led me to the lake, I betook me to a Boat and went by water to Tarichea, avoiding this danger beyond all hope.

Jeſus talks with Joſeph.

Joſephs debate with Jeſus for twenty pieces of Gold.

The peoples love to Joſeph.

Joſeph almoſt ſuddenly ſurprized by the enemy, is delivered from peril.

Whereupon I incontinently ſent for the chiefeſt men of Galilee, and told them how contrary to all Law and right I had almoſt been murthered by *Jonathan* and the Tiberians. For which cauſe the Galileans were grievouſly diſpleaſed againſt them, and willed me without delay to make War againſt them; or if I liſt not my ſelf, to ſuffer them with all expedition to cut off both *John* and *Jonathan*, with all their followers. Yet did I reſtrain them the beſt I could, and pacified their diſpleaſure, and prayed them to expect until ſuch time as we
E knew what news our Embaſſadors would bring, that were gone to Jeruſalem. For I told them we ought to execute no kind of thing without their approbation and conſent, and by theſe means I perſwaded them. But *John* ſeeing at that time that his policy had but very ſlender ſucceſs, returned back again to Giſchala.

Joſeph certifieth the Galileans, how traiterouſly Jonathan and the Tiberians had dealt with him.

Some few days after, our Embaſſadors, who were returned from Jeruſalem, certified us that the people of Jeruſalem were ſore diſpleaſed with *Ananias* the High Prieſt, and *Simon* the Son of *Gamaliel*, for that without their common conſent they had ſent Embaſſadors into Galilee, and ſought to diſplace me of the Government there, and their diſpleaſure was ſo kindled, that they were ready to ſet their houſes on fire. They brought me alſo Letters, by which the Governors of Jeruſalem, upon the inſtant requeſt that the people had made unto them, confirmed me in the Government of Galilee, commanding *Jonathan* and his Aſſociates
F to return back again with all expedition. After I had received theſe Letters, I repaired to the Borough of Arbela, where I aſſembled the Galileans: before whom I commanded the Embaſſadors to report how much the people of Jeruſalem were diſpleaſed and diſcontented, in regard of thoſe things which *Jonathan* had injured me in; and how they confirmed me in the Government of this Countrey, and had called and commanded *Jonathan* and his Confederates back again to Jeruſalem: to whom I ſpeedily ſent that Letter that was directed to them, commanding the Meſſenger to obſerve very carefully both their actions and acceptance. After they had received the Letters, they were greatly troubled, and ſent for *John* and thoſe of the Counſel of Tiberias, with the Governor of Gabara, and conſulted with them

The hundred Embaſſadors return from Jeruſalem.

An Aſſembly in Arbela.

The Councel held againſt Joſeph by Jonathan and his Companions.

them what they were beſt to do. The Tiberians opinion was, that they ſhould continue G and maintain their eſtates, and that they ſhould not forſake the City which had already ſubſcribed to their authority, eſpecially for that I would invade them : for that I had ſo threatned them, they were not aſhamed to fein and imagine. This advice not only pleaſed *John*, but he furthermore gave this counſel, that ſome two Embaſſadors ſhould be ſent from them to the people of Jeruſalem, to accuſe me for that I had unjuſtly governed the common-weal of Galilee, telling them that they might very eaſily incenſe the people againſt me, both in regard of their authority, as alſo for that the common people are by nature variable and inconſtant. This counſel that *John* gave was allowed by them all : whereupon it was thought fit that *Jonathan* and *Ananias* ſhould in perſon repair to Jeruſalem, and that the other two ſhould remain at Tiberias, and for their Convoy they gave them an hundred H armed Souldiers.

The Tiberians intend war againſt Joſeph. Jonathan with his followers taken and kept captive.

The Tiberians had before this provided for the ſecurity of their Walls, and gave commandment to all the Citizens to take Arms, and afterwards ſent for ſome ſupplies to *John* to ſtrengthen their Garriſon, if they ſhould any ways be provoked by me. For *John* kept at Giſchala. Mean-while *Jonathan* travelling onwards of his Journey, came to Dabaritta, a City ſituated upon the uttermoſt Borders of Galilee in a great Plain : and there met he about midnight with ſome of my Troops that kept the Watch, who commanded them to lay by their Arms, and kept them ſafely bound, as I had commanded them. Hereof *Levi*, who had the charge of this Quarter, certified me by his Letters : wherefore diſſembling the matter for ſome two days, I ſent Letters to the Tiberians, by which I counſelled them, that laying I their Arms aſide, they ſhould diſmiſs every one to his own dwelling place. But they returned me an injurious anſwer : for they ſuppoſed that *Jonathan* and his train were already arrived in Jeruſalem. But I ſetting light by their injuries, reſolved to circumvent them by this cunning ſtratagem : for I thought it a dangerous matter to kindle War againſt the Citizens. Being therefore very willing to draw them out of their Walls, I choſe out ten thouſand of my beſt Souldiers, whom I diſtributed into three Bands, and lodged one Company of them ſecretly at Dora, to lie there in ambuſh. I encamped alſo another thouſand in a certain Borough ſituate in a mountainous place, ſome four ſtades diſtant from Tiberias; commanding them that as ſoon as I gave them a Watch-word or ſign, they ſhould break forth: as for my ſelf, I withdrew my ſelf and kept in the open field, and ſate me down on the K

The Tiberians ſcoff very bitterly againſt Joſeph.

graſs. Which when the Tiberians perceived, they made continual excurſions towards me, uſing many bitter and injurious taunts againſt me : and ſo great folly poſſeſſed them, that they ſpread a magnificent couch in the open Plain; and marching round about the ſame, they ſcornfully ſeemed to lament me, as if I had lien therein, whileſt in the mean time I took pleaſure to laugh and look upon their follies.

But being very deſirous to ſurprize *Simon* by ſome policie, and *Joazar* alſo with him, I ſent unto them, requiring them that they would march forth a little without their Walls, attended by their friends and Guard for their ſecurity ſake; for that I was determined to confer with them upon a peace, and to confirm the one half of the Government unto them. Here-

Joſeph ſurprized Simon by ſubtilty, and leadeth him away priſoner.

upon *Simon* deceived by his folly, and overcome and blinded with greedy deſire, came forth L with all expedition : but *Joazar* ſuſpecting ſome ſtratagem, would not adventure without the Walls. As ſoon as I ſaw *Simon* attended by his friends and Guard, I went out to meet him, and embraced him kindly, giving him thanks for that he was come down; anon after walking along with him, as if I intended to communicate ſomewhat with him in ſecret, I withdrew him from his friends, and laying hands on him, I delivered him to my friends to lead him into the Borough, and gave a ſign unto my Souldiers that they ſhould come down, and with them I aſſaulted the City of Tiberias. There was a ſharp skirmiſh on both ſides, and the Tiberians had well nigh gotten the victorie : for my Souldiers began to flie; but perceiving how the matter went, I animated thoſe of my company, and with them gave a valiant onſet on the Tiberians, who almoſt had the better, and chazed them into their City, M and ſent another company by the Lake, to ſet fire on thoſe houſes which they ſhould firſt fall upon. Hereupon the Tiberians thought that their City was taken by force, and caſt down their Weapons for fear, praying me to have compaſſion on their wives and children, and to pardon their City. For this cauſe being moved with compaſſion, I reſtrained the fury of my Souldiers; and for that it was late, I retired my ſelf with my Souldiers, both to the intent I might ſpare the City, and relieve my wearied and wounded Souldiers. Hereupon I ſent for *Simon* to come and banquet with me, and comforted him in his misfortune, promiſing him to ſend him to Jeruſalem, and to aſſure him in his journey homeward, and to furniſh him for his ordinary expences with all things neceſſary. The next day I aſſembled ten thouſand

Joſeph ſurprizeth Tiberias.

Souldiers

A Souldiers, and presently made mine entry into Tiberias; and having assembled the chiefest citizens in the horse-race, I commanded them to discover unto me who they were that were the Authors of that rebellion: who having satisfied me, I laid hands on them and bound them, and sent them incontinently to Jotapata. As for *Jonathan* and his consorts, I set them at liberty, and gave them money for their charges, and sent them back to Jerusalem with *Simon* and *Joazar*, and five hundred souldiers for their guard. Hereupon the Tiberians reassembled themselves before me, beseeching me to pardon their misdeeds, promising me to recompence by their future fidelity their forepassed and foul faults: beseeching me also to restore those goods unto the Citizens, which in way of pillage were taken from them. Whereupon I gave a present command, that all the prey should be brought and laid before B me: and whereas the Souldiers delayed to perform the same, I espying one of those Souldiers that stood by me, better apparelled than he was wont to be, asked him where he had gotten that garment: who confessing that he had taken it in the spoil of the City, I chastised him with strokes, and threatned a worse punishment to all those that would not restore that which they had taken away: whereby recovering a great part of the prey together, I gave every Citizen that which he knew to be his own.

Joseph sends the authors of the sedition to Jotapata.

Those goods that were taken from the Citizens are restored.

In this place I cannot chuse but in some sort I must reprehend *Justus*, who wrote upon this argument; and others, who promising a History, are not afraid in contempt of truth, either for favour or hatred, to commit lies to their posterity. For they differ nothing from counterfeiters of evidences, and razers of records, but that these men are more corrupted by im- C punity. For he, to the end he might seem to imploy his time well, undertaking to set down the events of this War, hath belied me in many things, and hath not been ashamed to belie his own Country. For which cause I am necessarily enforced in this place to discover that which hitherto I have concealed, and to reprove that which he hath falsly testified of me: neither is it to be wondred at, that I have so long time deferred the performance thereof. For whosoever writeth a History, ought of necessity to speak the truth; yet is it not lawful for him to inveigh against the wickeder sort too vehemently, not for that they are worthy of this favour, but for his own modesties sake.

A reproof of Justus the Historiographer, that falsly accused Joseph.

"Tell me therefore *Justus* (for thou desirest to be held for the man of greatest note amongst "all other Historians, and art not ashamed to vaunt and boast thy self of that title) tell me I D "pray thee in familiarity (for I must so talk with thee as if thou wert present before me) how "I and the Galileans have been the authors of that rebellion, which thy Country began both "against the Romans and their King. For before I was chosen Governor of Galilee by the "People of Jerusalem, both thou and all the Tiberians were not only up in Arms, but had "already made war against the ten Cities of Syria. Thy self hadst burnt their villages, and one "of thy servants died in that encounter: yet not I alone protest this, but it is extant also in "writing in the records of the Emperour *Vespasian*, how the inhabitants of these ten Cities "cried out to *Vespasian* in the City of Ptolemais, requiring that thou mightest be punished, as "the author of their mischiefs: and assuredly thou hadst been punished by the Emperor, had "not *Agrippa*, who had received commission to execute thee, upon the instant request of his E "sister *Bernice* spared thy life, and kept thee bound in prison for a long time. Furthermore, "thy politick behaviours do sufficiently express what the rest of thy life hath been, and how "thou hast caused thy Country to rebel against the Romans: whereof I will produce here- "after most evident arguments, and for thy cause will I urge somewhat against those other "Tiberians, and I will make it plain to those that shall read these Histories, that thou hast "been no friend to Rome, nor faithful to thy King. And I enforce these my authorities from "the greatest Cities of Galilee, Sephoris and Tiberias, in which thou *Justus* wert born. For "Sephoris is scituate in the heart of Galilee, having round about it a number of villages, and "being a City sufficiently able in it self to attempt and execute any noble action at their "pleasure, yet notwithstanding the citizens thereof resolved to observe their faith to the Ro- F "mans, and thrust me out of doors, forbidding every man among them to bear Arms for the "Jews. And to the end they might be more assured in my behalf, the inhabitants deceived "me, in that they entreated me to encompass their City with a wall: and that done, they "willingly entertained a Garrison which was sent them from *Cestius Gallus*, who was Gene- "ral of the Roman Legions in Syria in contempt of me, although at that time I had a great "power, and terrified the Country round about. But when our great City of Jerusalem was "besieged, and that Temple which was common to all our nation, was in danger to fall into "the enemies hands, the Sephorites sent no succours, to the end it might not be said that they "took Arms against the Romans: But thy Country, *Justus*, being scituate upon the Lake of

Tiberias Justus Countrey. Sephoris and Tiberias two chief Cities of Galilee.

Genazareth

Genazareth distant from Hippus thirty stades, from Gadara sixty, from Scythopolis six- G
score, in a Countrey obedient to the King, having not any City of the Jews round about it, might have very easily kept their faith to the Romans, if they had listed. For both the City and people were furnished with munition in all abundance: But as thou sayest, I was the cause at that time. And who afterwards? For thou knowest that before the siege of Jerusalem, I was in the Romans hands, and that Jotapata was taken by force, and divers other Castles; and that many other Galileans were spent in divers battels. At that time shouldest thou have delivered thy self of that fear thou hadst of me, laying thine arms aside and presenting thy self to the King and the Romans, when thou undertookest these arms not of thine own accord, but enforced. But the truth is, you expected *Vespasians* coming, even until such time as he begirt your city with a siege, and then laid you your arms aside for fear of H
danger: yea, even then had your City been overthrown, except the King in excuse of your folly, had obtained your pardon at *Vespasians* hands. It was not therefore my fault, but your offence, that behaved your selves like enemies. Do not you remember how oftentimes I have obtained the victory against you, and how few times you could complain of bloodshed. But you falling at dissention one with another, having been the instruments of your own ruin; and not for the love you bare either to the King, or the Romans, but of your own malice slew an hundred eighty five citizens, at such time as I was besieged by the Romans in Jotapata. Nay more, is not this true, that during the siege of Jerusalem, whereof I have made mention, there were more than two thousand Tiberians slain, or otherwise taken prisoners? But perhaps thou wilt alleadg, that at that time thou wert no enemy, for that thou wert fled to I
the King: but I tell thee that thou fleddest thither for the fear thou hadst of me. I am a wicked man, as thou sayest: but what art thou? Whom King *Agrippa*, upon many presents delivered from punishment, at such time as thou wert condemned by *Vespasian* to lose thy head. For what cause having made thee prisoner twice, and having so many times past the sentence of banishment against thee, and having once commanded thee to be thine own murtherer, hath he given life upon the importunate sollicitation of his sister *Bernice*? And after so many crimes committed by thee, having entertained thee for his Secretary, when he found thy corruption in that office, he banished thee from his presence.

Justus condemned to death.

But I will not too exactly touch thee with these matters, yet notwithstanding I wonder at thine impudence, that hast openly protested, that thou hast written more exactly and per- K
fectly of this matter, than any man; whereas thou art utterly ignorant of those things that were done in Galilee. For at that time wert thou at Berytum with the King, and wert no ways privy to the siege of Jotapata; seeing thou didst not follow us. Neither couldst thou be able to learn how I behaved my self therein, for that there was no one left alive to give thee certain intelligence. Thou wilt perhaps say, that thou hast carefully described that, which happened during the siege of Jerusalem. And how may this be possible? For thou wert neither agent nor looker on in that war; neither hast thou read the Commentaries of *Vespasian*. But I conjecture hereby that thou hast not read them at all, forasmuch as thou hast written clean contrary to that which is contained therein. And if thou art so confident, that thy History is truer than other mens, why didst thou not publish it during *Vespasians* and *Titus* lives, who L
were the Generals of that war; neither before King *Agrippa*, and those of his race, who were all of them very expert in the Greek tongue? For thou hast kept it written by thee above twenty years, and mightest have produced witness of thine exact diligence before them, who were privy to all things. But now when they are dead, and thou thinkest that no man liveth that may reproove thee, thou hast undertaken boldness to publish thy work. But I have used no such policy or fear in my books, but have presented them to the Emperours themselves, who have been eye-witnesses and actors thereof. For I knew in mine own soul that I had set down all things truly: Whereupon I obtained my expected approbation. Moreover, I communicated the same History with divers others, whereof some of them were present in the War, as was King *Agrippa*, and some of his kindred. And *Titus* the Em- M
perour himself was so desirous that men should search for the truth of that History out of these Books, that he placed them in a Library, and caused them to be published, being subscribed with his own hand. As for King *Agrippa*, sent me seventy two Epistles, testifying the truth of my Books, whereof two of them are under written, to the end that the truth may appear thereby. King *Agrippa* to his dear friend *Joseph*, Health: "I have with great content-
"ment over read thy book, wherein thou seemest in my opinion to have handled this matter
"more exactly, than any other. For which cause I pray thee send me the rest. Farewel my
"friend. King *Agrippa* to *Joseph* his dear friend, Health: I perceive by my own writing, that
"thou needest no intelligence from me, how matters have passed from the beginning: yet

Justus knew nothing of the Wars of the Jews.

Justus published his book when Titus and Vespasian were dead.

Manifest Testimonies of the truth of Josephus History.

The first Epistle.

The second Epistle.

when

A "when we meet next, I will between me and thee certifie thee of certain things which thou "knowest not. Thus was he a witness of the truth of my accomplished History: not flatter- "ing me, for it became him not; neither deriding me, as you perhaps may object; for far was "it from so notable a mind to be subject to so servile a folly: but only to this end, that the "truth of my writings might be commended to the reader by the worth of his testimony. And thus much have I thought good to set down in way of answer to Justus.

Josephus prosecuteth his History, and leaveth to debate with Justus.

Now as soon as I had pacified these troubles in Tiberias, and had established a counsel of such as were well affected towards me, I bethought my self of that which concerned me to do in respect of John. All they of Galilee were of the opinion, that I should arm them all, and that in battel aray I should march against John, and do justice upon him, as he that had
B been the author of all this mischief. But for mine own part, I misliked their counsels, for that my desire was to extinguish these troubles without blood-shed; and for that cause I incited them with all diligence that was possible, to learn the names of all those who served under him: which being done, & I made privy what they were, I published a proclamation, by which I promise both safety and pardon to all those, that should forsake John, assigning them the term of twenty daies, to determine of that which seemed best for their own security: and I threatned to set fire on their houses, and confiscate their goods, except they gave over their armes. They hearing these things, were greatly troubled, and forsook *John*, and after they had laid down their weapons, they came unto me to the number of four thousand: so that only fifteen hundred men remained with *John* or there abouts; either of
C Citizens, or strangers of Tyre. When *John* perceived that he was circumvented by this policy, he ever after remained quiet in his country in great fear.

Four thousand of Johns followers forsake him and follow Joseph.

At that time the Sephorites grew so bold, that they took arms under the confidence and strength of their walls, and for that they saw me distracted with other business. They therefore sent to *Cestius Gallus* Governour of Syria, praying him to repair unto them, with all expedition, to take possession of their City, or to send them a Garrison of men at the least. *Gallus* promised to come unto them, but he set down no certain time of his approach Whereof when I was advertised, I took the men of war that I had, and marched against the Sephorites, and took their City by force. The Galileans very glad of this opportunity, and supposing the time was come wherein they might satisfy the insatiable hatred that they bare
D against that City, marched on with that intent, as if they would have wholly ruinated the City, with all the inhabitants. They therefore traversed the streets, and set fire on the houses, which they found wholly desolate: for the inhabitants were fled away for fear, and were retired into a Fortress. They therefore ransackt all things, and left nothing unspoiled; neither was there any kind of misery which they inflicted not on their countrymen. Which when I saw, I was sore grieved, and commanded them to give over; signifying unto them that it was impiety in them, to shew themselves so savage towards their countrymen. And seeing that neither by any prayer or command that I made, I could draw them to obedience for that their hatred surpassed my counsels, I commanded those that were about me, and whom I most trusted, to spread a rumour that the Romans charged us on the other side of
E the City with great force. All which I did, to the end that by this rumour, I might pacifie the fury of the Galileans, and save the City of Sephoris: and this policy took good effect. For when they heard this news, they were afraid, and forsook their pillage, to trust to their heels, in special, for that I who was their General did the like. For I made a shew, that I believed the rumour to be as true, as they believed it: and by this stratagem the City Sephoris was saved beyond all hope.

Sephoris spoiled.

And hardly escaped Tyberias from being spoiled by the Galileans, through this occasion which ensueth: The chiefest of their councel wrote unto the King, that he should come unto them, and take possession of their City. The King promised to satisfie them very shortly, and answered them by his letters, and delivered them to one of his chamber, called
F *Crispus* a Jew born, to carry them to the Tiberians. The Galileans knowing this messenger, took him and brought him unto me: which when the common people understood, of meer spleen they fell to arms, and the next day divers of them assembled themselves from all parts and came to the City of Asoch where I made my abode, and made huge acclamations, calling the Tiberians traitors, and the Kings friends, and demanding of me licence and liberty that they might repair to Tiberias, and raze it to the ground, being as much displeased against the Tiberians, as they were against the Sephorites.

Tiberias in danger of ruin.

Which when I heard, I stood in great doubt how I might deliver the Tiberians from that displeasure, which the Galileans had conceived against them; for I could not deny but that the

Joseph consulteth with himself.

the Tiberians had written and sent for the King: for the answer which he made them, did evidently express the truth. And having a long while debated the matter with my self, I said unto them, I know as well as you, that the Tiberians have offended: neither will I hinder you from spoiling their City, yet must you proceed to the execution thereof with some judgment. For the Tiberians alone do not betray our liberty, but others also, who are more accounted of in the country of Galilee. Stay therefore until such time as I am throughly informed, who they be that are authors of this treason: and then you shall have them all under your hands, with all those amongst them, whom you may particularly think worthy punishment. By these perswasions I won the people, who departed from me wholly contented and pacified. As for the messenger that was sent by the King, I caused him to be imprisoned, having respect to an urgent necessity of mine own, which constrained me to depart out of the Kingdom within a little while. And calling *Crispus* secretly unto me, I charged him to make those souldiers drunk, who had the charge of him, to the end that he might in all security flie back to the King. Thus Tiberias being ready to be destroyed, the second time by my government and providence, avoided at that time a great and fatal danger.

The Galileans wrath pacified, conceived against the Tiberians.

At the same time *Justus*, the son of *Pistus*, fled unto the King without my knowledg: the cause of which flight of his, I will orderly express. As soon as the Romans had begun their war against the Jews, the Tiberians concluded to obey the King, and in no sort to rebel against the Romans. But *Justus* egged them on to take arms, thirsting after alteration, and hoping both to obtain the government of Galilee, as of his own country: but his hope failed him of a successful end; for the Galileans being enviously bent against the Tiberians, for those injuries they had suffered at their hands before the war, could not allow *Justus* to be their Governour. My self also, whom the people of Jerusalem put in trust with the government of Galilee, was oftentimes so much moved, that I failed little of killing *Justus*, so intolerable was his wickedness. He therefore fearing lest my displeasure should shorten his days, went unto the King, supposing that he might live more freely and securely with him.

Justus desireth to command Galilee.

The Sephorites beyond their expectation having escaped this first danger, wrote unto *Cestus Gallus* the second time; requiring him to come unto them, to the end that he might be the sooner seized of their City; or that he should send them forces to withstand the incursions of their enemies: and finally they wrought so much, that *Gallus* sent them store of horsemen, and after them foot men, who came by night, and were received into their City. But seeing that the country round about them was but in poor estate, by reason of the Roman horsemen, I took my souldiers, and came to Garizim, where I encamped some twenty stades off from Sephoris, and by night I approached the same, and set ladders to the wall, with which I entred a great number of my soldiers, and became master of the better part of the City; from whence notwithstanding we were afterwards constrained to retire, for that we knew not the place, killing before our departure twelve Roman footmen and two horsemen, with some Sephorites, to the only loss of one of ours. Afterwards a fight happening between us and their horsemen in open field, we fought for a long time with disadvantage: For the Romans having invironed me on all sides, my rereward through the fear they conceived, began to retire. In this skirmish I lost one of my guard, called *Iustus*, who in times past had served in the very same place under the King. At that very time the Kings forces both of horse and foot came thither, under the government of *Silas*, Captain of the guard, who encamping some five stades off from Julias, beset the high-wayes that bended towards Cana with men of war, and the fort of Gamala, to hinder the inhabitants from receiving any commodities from the country of Galilee.

Joseph assailed the walls of Sephoris.

Silas Captain of the Kings guard.

As soon as I received news hereof, I sent out two thousand souldiers, with *Ieremy* their Coronel; who shrowding themselves within a stade of Julias, near unto the floud Jordan, offered nothing else but light skirmishes, until such time as I had gathered three thousand souldiers more, and was come unto them. The next day having planted an ambush in a certain trench near unto the enclosure of their camp, I touled out the Kings souldiers to skirmish, having first forewarned my souldiers to fain a flight, until such time as they had drawn their enemies as far as the ambush; which they cunningly executed. But *Silas* supposing that our men fled for cowardice, set forward to follow them as fast as he might possible: but they that lay in ambush charged him on the back, and discomfited his army: and I presently turning and making head against them, constrained the Kings forces to trust to their heels. At that time the estate of the country was at a good point, had not some cursed spirit thwarted mine honest purposes. For the horse whereon I road, falling into a certain bog, cast me on the ground:

Joseph putteth the Kings souldiers to flight.

A ground: whereby mine hand being thruſt out of joynt about the wriſt, I was carried into a Borough of Cepharnom. My Souldiers hearing hereof, and fearing leſt ſome more ſiniſter misfortune had befaln me, than indeed had done, reſtrained themſelves from purſuing the enemy any further, and turned their backs through the grief they had conceived by reaſon of mine accident. Having therefore ſent for Phyſicians, and cauſed my ſelf to be dreſſed, I ſtayed there for that day; and being ſeized with a fever, I was carried by night to Taricheas, according to the advice of my Phyſicians.

Joſephs misfortune animateth the enemy.

Silas and his Souldiers having news of mine accident, recovered their courages; and underſtanding that we kept but ſlender watch in our Camp, they laid an ambuſh by night on this
B ſide Jordan, with their Horſmen, and as ſoon as the day appeared, he drew out our Souldiers to fight: who willingly condeſcended thereunto, and being come into the Plain, they perceived the men that lay in ambuſh, by whom they were put to flight, and ſix of our men were ſlain. But they purſued their Victory no further: For having news that certain Souldiers had paſt the water of Taricheas to Julias, they were afraid and returned back.

Veſpaſian and Agrippa arrive at Tyre.

Not long after, *Veſpaſian* arrived at Tyre, accompanied with King *Agrippa*. Againſt whom the Tyrians began to utter many reproaches, telling *Veſpaſian* that the King was both an enemy to the Tyrians and the Romans, alleadging that *Philip* his General had betrayed the Kings Palace and the Romans Army in Jeruſalem, and that by the Kings commiſſion. Which when *Veſpaſian* underſtood, he reproved this impudent boldneſs of the Tyrians, for blaming a King of that power, and a friend to the Romans: and adviſed the King to ſend *Philip*
C to Rome, to yeeld account of his actions. But notwithſtanding that *Philip* was ſent thither, yet preſented he not his ſelf before *Nero*; for finding him extremely buſied with troubles and Civil wars, he returned unto the King without doing any thing. When *Veſpaſian* was arrived at Ptolemais, the Governors of the ten Cities of Syria cried out againſt *Juſtus* the Tiberian, accuſing him for burning of their Boroughs. *Veſpaſian* therefore delivered him bound unto the King, to the end that the Subjects of his Kingdom might have him puniſhed. But the King before that time, unwitting to *Veſpaſian*, had kept him priſoner, as it hath been heretofore declared. The Sephorites alſo reſorted to *Veſpaſian* to ſalute him, and receive a Garriſon from him, with their Commander *Placidus*, who made many roads into the Countrey, and purſued them until ſuch time as *Veſpaſian* arrived in Galilee: of which arrival I
D have amply ſpoken in my Books of the Wars of the Jews, how he came, how he fought againſt me, the firſt time near to the City of Tarichea; how I departed from thence to repair to Jotapata, by taking my deliverance, and all my actions and fortunes during the Wars of the Jews, and the Siege of the City of Jeruſalem. But now me ſeemeth that it is neceſſary that I deſcribe other things exploited by me during my life time in other places, than in the Wars of the Jews. After the ſiege of Jotapata was ended, I was priſoner with the Romans, and kept very carefully: yet notwithſtanding, *Veſpaſian* did me much honour. For by his commandment I married a Virgin, that was one of thoſe that had been taken captive in Cæſarea. But ſhe remained not long time with me: for after I was ſet at liberty, and that I followed *Veſpaſian*, ſhe retired her ſelf to Alexandria. After which I married another woman in Alexandria, from whence I was ſent to *Titus* to the Siege of Jeruſalem, where I was
E oftentimes in danger of death. For the Iews laboured what they might to take and puniſh me: and the Romans ſuppoſing that as many and oftentimes as they were repulſed, it was by my treaſon, cried out continually to the Emperor to execute me for a Traitor. But *Titus* well experienced in the changes of War, pacified the violence which his Souldiers intended againſt me, by his ſilence. And after the City of Ieruſalem was taken, *Titus* often ſollicited me to take that which I liked among the ruines of Ieruſalem, promiſing to give it me. But I making but ſmall account of any thing after the ruine of my Countrey, beſought him that he would give me certain free-men, and the Sacred Bible, which I received for a great conſolation in my miſeries. All which he graciouſly granted me. Not long after having beg'd my
M Brother, and fifty other of my friends, they were given me, and I was refuſed in nothing. Entring into the Temple by *Titus* permiſſion, I found a great number of priſoners ſhut up therein, and all thoſe women and children of my friends and familiars, whom I knew, I delivered them, to the number of one hundred and ninety, without paying any ranſom: and I reſtored them to their former free condition. Being ſent with *Cerealis* and one thouſand Horſe into the City of Tecoa by the Emperour *Titus*, to ſpie if the place were fit for a Camp; in returning from thence I ſaw divers priſoners, who were on the Gibbet, among which were three of my familiars; whereat I was grieved in my ſoul, and I came and ſignified the ſame unto *Titus* with tears: who incontinently commanded that they ſhould be

The Governors of Decapolis accuſe Juſtus. Of Veſpaſians arrival, and the ſiege of Jotapata read Joſeph. lib 4. cap. 5. of the Wars of the Jews.

The dangers that Joſeph paſt betwixt the Romans and Jews.

Joſeph diſchargeth a number of captives.

Joſeph delivereth three from the gibbet.

taken down, and as carefully dreſt and cured as might be: two of which died notwithſtanding the utmoſt diligence of the Phyſicians, and the third ſirvived. G

Joſeph repaireth with Titus to Rome, and is honorably entertained by Veſpaſian.

After that *Titus* had appeaſed the troubles of Judea, conjecturing with himſelf that the poſſeſſions which I had in Jeruſalem, would yeeld me but little profit, by reaſon of the Roman Garriſon that ſhould be placed there, he planted me in a poſſeſſion in a champain countrey: and intending to embark himſelf to depart for Rome, he took me with him in his own ſhip, and did me great honour. As ſoon as we came to Rome, *Veſpaſian* had great care of me; for he lodged me in his own houſe, where he kept before he was Emperor, and honored me with the title of a Citizen of Rome, & gave me an annual penſion in money, and as long as he lived, continued his good affection towards me, forgetting no kind of bounty which he might uſe towards me. Whereupon I was ſo much envied, that I grew in danger thereby H
Joſeph envied and ſlandered. to loſe my life. For a certain Jew called *Jonathan* having ſtirred up a ſedition in Cyren, and gathered about him ſome two thouſand Inhabitants of the Countrey, was the cauſe of their overthrow: and as touching himſelf, being bound by the Governour of that Countrey, and afterwards ſent unto the Emperor, he ſaid it was I that had ſent him Arms and money. But *Veſpaſian* knew his falſhood, and condemned him to death, and commanded him to be executed. After this, mine enemies objected divers crimes againſt me in regard that I was in good reputation: but God ſo wrought that I eſcaped them all. Moreover, I received in gift from *Veſpaſian* an ample poſſeſſion in Judæa, and at that very time I forſook my wife, becauſe her manners pleaſed me not, although ſhe were the mother of my three children, of whom
Joſephs third wife. two are deceaſed, and the third, who was called *Hircanus*, is yet alive. After this I married a wife that was born in Candy, and was by Nation a Jew, and by birth noble, and one of the I greateſt reputation amongſt the inhabitants, endowed with as laudable manners, as any other vertuous woman whatſoever; as her after-life moſt plainly expreſſed. By her I had two ſons, *Juſtus*, who was the eldeſt, and *Simonides*, who was alſo ſirnamed *Agrippa*. Thus far as touching my domiſtical affairs. That bounty which I received from the hands of the Cæſars, hath always continued mine. For after *Veſpaſians* death, *Titus*, who ſucceeded him in the Empire, continued the ſame favour which his father had ſhewed me. For although I were oftentimes accuſed, yet were not mine adverſaries believed. *Domitian*, who ſucceeded him,
The perpetual favor of the Cæſars towards Joſeph. augmented mine Honors. For he puniſhed thoſe Jews that accuſed me, and gave order that the Eunuch and ſlave whom I kept to teach my Son, and by whom I was accuſed, ſhould be puniſhed. He granted me exemption alſo from all the tributes of Judæa, which is one of the greateſt Honors that a man may receive. And as touching *Domitia* the Emperors wife, ſhe always continued her good affection towards me. Behold here the ſhort recital of my whole life: whereby let each man conjecture of my manners as him liſteth. But, O thrice excellent Epaphroditus, after I have given and offered thee all this antient Hiſtory of our Nation. I will for this preſent pauſe in this place.

THE

THE

Lamentable and Tragical-Hiſtory

OF

THE VVARS

AND

UTTER RUINE

OF

The JEWS.

Compriſed in Seven BOOKS

BY

FLAVIUS JOSEPHUS;

The Son of *MATTHIAS*:

And newly Tranſlated out of the *Latine*, and *French*, into *Engliſh*,

By *THO. LODGE*, D. M. P.

LONDON,

Printed for *Abel Roper*, *Richard Tomlins*, *Nathaniel Ranew*, and *Jonathan Robinſon*, 1670.

TO

The Right VVorſhipful, His eſteemed Friend, Mr. *Anthony Palmer*, Eſq.

SIR, my affection that had rather be an Actor, than an Orator (do well, than ſpeak well,) hath pickt you out to be the Patron of this Tragical Hiſtory of the Wars of the Jews. The reaſons that drave me hereunto, are neither the expectance of worldly benefits, nor the fruitleſs up-ſhot of oſtentation: but your vertue (which is not beloved reſpectively, but only for it ſelf) hath created this good conceit in me, which (if you ſo pleaſe) your acceptance may continue. Now ſince, as the Philoſopher ſuppoſeth, it is an action worthy a good man, to do good unto his friend; ſo it is no leſs commendable to accept an office of kindneſs from a friend. For by giving, we bewray our well-wiſhing; and by receiving, we proportion and continue friendſhip: upon this ground I pray you build the good entertainment of my Preſent, and nouriſh this good cuſtom in me (which was uſual both amongſt Grecians and Latins) I mean my Tranſlation: which if it pleaſe you, I have my wiſh. As for my maligners, I expect no worſe from them than *Jaſon* the *Theſſalian*, who being aſſailed and wounded by an enemy (who had an intent to kill him) had an Impoſtumation opened, that ſaved his life: their ſtab and ſtrook of diſgrace ſhall cure and heal the hidden and neglected infirmities of my mind; and notwithſtanding, I ſhall both *Genio & ingenio* live to love you, and lament their want of Charity. Thus heartily commending me, I haſtily take my leave, being tied prentiſe of late to other mens importunities.

Your loving Friend,

THO. LODGE.

THE

FIRST OF THOSE SEVEN BOOKS,

Which were written,

By FLAVIUS JOSEPHUS,

The Son of *MATTHIAS.*

As touching the War and destruction of the JEWS.

The Preface.

In which the Author taxeth divers Hiſtorioghraphers of untruth; and declareth his intent, and ſpecifieth the principal points of this Hiſtory.

The duty of an Hiſtoriographer, and how things that are paſt ſhould be written.

Forasmuch as the War which was enterprized betwixt the Jews and Romans, hath (amongſt all other) been the greateſt that either hath been attempted in our age, or heard of in any other; either between City and City, or Nation againſt Nation: there have been ſome, who (rather building their diſcourſe on the vain and unprobable report of others, than their own judgments) have (according to the manner of Orators) made a Hiſtory of their hearſay, and have filled their diſcourſes not only with vanity, but alſo with contradiction. Others there were (who for that they were witneſſes or actors of the ſame (have according to their own fancies preferred many lies; either to flatter the Romans, or exerciſe their hatred againſt the Jews: forging ſomewhiles accuſations, otherwhiles breaking out into praiſes, without any obſervation of Hiſtorical verity. For this cauſe, I Joſeph *the Son of* Matthias, *by birth an Hebrew and a Citizen and Prieſt of Jeruſalem: who in the beginning of theſe Wars bore arms againſt the Romans, and afterwards (being thereunto forced by neceſſity, was preſent at all thoſe things, which were attempted and proſecuted in thoſe Wars; have thought good to diſcourſe in the Greek tongue (in favour of all thoſe who acknowledg the Sovereignty of the Roman Empire) all that which heretofore in my own Language I have imparted to thoſe Barbarians that inhabit the Eaſt. For at ſuch time (as I have already ſpoken) as theſe moſt bitter and buſie Wars took their beginning, the Romans were at Civil wars among themſelves: and as touching the Jews (who were in years valiant, and in wits turbulent) they being both ſtrong in power, and rich in money, did ſo inſolently abuſe the time, that being animated by the greatneſs of thoſe Seditions and troubles; they ſomewhiles ſwam in hope, ſometimes ſweltring in fear of poſſeſſing or loſing certain Sovereignties in the Eaſt. For the Jews hope was, that all thoſe of their Nation (even they who inhabited the parts beyond Euphrates) would have both followed them in their Rebellion, and ſeconded their follies with their Forces. Moreover, at that time the Frenchmen (who bordered upon the Romans) ſuffered them not to live in peace: and the Germans alſo began to take Arms. Finally, after the death of* Nero *ſeditions reigned every where: ſo that by reaſon of the opportunity of theſe times, many men went about to make themſelves Kings, and the Souldiers whetted on with the covetous deſire of gain, deſired nothing more than trouble and alteration. For which cauſe, I think it a matter both worthy reproof, and ill-beſeeming my reputation, if in ſo weighty affairs, I ſhould ſuffer the truth to be ſmothered in uncertainties, and ſhould permit the Parthians, Babylonians, and the furtheſt diſtant Arabians, and thoſe of our Nation inhabiting beyond Euphrates, together with the Adiabenites, to obtain the true knowledg of thoſe events by mine induſtry; whileſt the Grecians, and divers of thoſe, who have not born Arms with the Romans, being diſtracted with factions, and deceived by adulation, ſhould be ignorant hereof. Yet ſome of theſe there be, who (notwithſtanding their falſe informations) ſtick not to write Hiſtories,*

Joſeph himſelf had a hand in the Wars of the Jews.

After Neros time all things full of trouble.

Joſeph firſt writeth this Hiſtory in the Hebrew tongue before.

not only void of all truth, but also no ways answerable to the subject which they undertake. For whilest they labour to dignifie and extol the Romans, they altogether suppress the fame and fortunes of the Jews: yet cannot I conjecture by what means they may be held great, who triumph in the conquest of men so obscure and abject. Nay, whilest they thus extol the Romans valour in conquering the Jews, they nothing at all respect the continuance of the wars, nor the multitude of the Roman Souldiers, nor the honour of their Captains, whose titles are much embased, if they (having laboured so much to conquer Jerusalem) should have any thing derogated from the honour and prosperity of their attempts. For mine own part, I am not resolved to contradict those, who shall enhance the glory and noble actions of the Romans, neither to extol and dignifie the deserts of mine own Nation, but my resolution is in all truth and sincerity to set down each occurrent, without respect or partiality towards either part. In performance whereof, I will fashion my discourse according to the matter I entreat of, and as my grief and sorrow shall invite me, to lament the miseries of my Countrey: For the civil dissension that dismembred the same, was the cause that brought it to confusion: and those Tyrants that reigned amongst us, were such, who forcibly drew the Romans with sword and fire to seek the desolation of our holy Temple. The truth whereof Titus Cæsar himself can justifie, who destroyed the same; who during all those Wars still pitied the people, for that they (as he well perceived) were kept in awe by the Seditious: and who oftentimes of his own accord deferred the surprizal of the City, purposely protracting the Siege, to the intent that in the mean time the authors of the Sedition and bloody wars might have leisure to repent & submit themselves. Now if any man think that I write this, as one that exclaimeth against the Tyrants and their thieveries; or that in bewailing the miseries of my lost Countrey, I accuse their villanies, and thereby transgress the limits of a History, let it be imputed to my grief, and so pardoned. For amongst all the Cities that ever were governed by the Romans, our City only attained to the top of felicity, which now alas is brought into extreme misery, captivity and desolation. Nay, if all the misfortunes and calamities which the World from the beginning hath seen, be compared with the infelicity and fall of the Jews, they are slight and of no moment.

The glory of the Romans is diminished, if you derogate from their labours at the Siege of Jerusalem.

Titus his piety towards the Jews.

All calamities that happned sithence the beginning of the World, being compared with those the Jews suffered, are of no moment.

And to increase our sorrow, no Foreiners, but our own familiar friends and Countreymen have been the Actors of our Tragedy. This considered, if any man of too severe and Stoical judgment shall reprehend this my Lamentation, let such an one attribute the deeds I recount to the History which I write, and reserve the lamentations and sorrows thereof to me, who am the Historiographer: although in my mind I may justly challenge the smooth-tongued Grecians; for that (notwithstanding, these our so miserable and memorable Wars hapned in their days, in respect whereof all other former troubles were obscure and of no reckning) they have restrained their tongues and pens; and undertaken an over-curious silence, to the end they might carp at these with greater liberty, who undertake the publishing thereof: whom though in learning and eloquence they both exceed and outstrip, yet are they inferior unto them in the matter and subject they intreat of. For they forthsooth decipher and set down the valiant Acts of the Assyrians and Medes, as who should say, the antient Writers had but coldly and scarce conceitfully handled the same: and yet God knoweth, they come so far behind those antient Authors in their writings, as they neither second them in sence, nor equal them in understanding. For such as in times past published any worthy History, endeavored to write that which they themselves had seen: and for that each of them were eye-witnesses of those affairs they committed to writing, they more effectually performed all that which they promised, the rather, for that they accounted it to be an act of dishonesty, to report and publish lyes in stead of an History. And truly in my opinion that man is both worthy commendation and praise, who striveth by his studious endeavors, to Register not only the occurrences of times past, both also those memorable events that have hapned in his days: and he only and truly is to be accounted industrious, not that altereth and pruneth at his pleasure another mans works, but he that of himself compileth an History, whereof no man hath before-time written. For mine own part (the rather for that I am a stranger) I have been inforced to my no small labour and expence, to refresh the memory and truth of these events in the ears of the Greeks and Romans. For as touching their own learned men their mouths are always open to gains and controversies, and to this purpose their tongues still run on patens; marry, if they come to a History wherein they should both tell truth, and with great labour enquire of those things that are past, here are they mum, the travel is too tedious, the bit is in their teeth, so that they leave the matter to their performance, who are incapable and unapt both in style and study, to Register the noble Actions of Royal Princes.

The Grecian Historiographers overpass the Wars of the Jews with silence.

Who may rightly be called a Historiographer.

Since therefore the Grecians make no account of the truth of History, it behoveth us both to esteem and honour it. Now to discover unto you the Original of the Jews, what their estate hath been in times past, and after what manner they departed out of Egypt, to shew what Countries they conquered, and what Colonies they planted, were in my judgment both impertinent and to little purpose; considering that divers of mine own Nation have before my time made, and written an exact History of the noble attempts of our Ancestors: yea, many Greeks also have translated these mens writings

into

into their own tongue; and have as truly, as rhetorically exemplified the same. I will therefore begin my History in that time where these Writers and our own Prophets ceased, and set down at large all those Wars that hapned in my time: and as for those things that exceed my knowledge and remembrance, I will only touch them briefly, and in a word or two. First, how Antiochus sirnamed Epiphanes, took the City of Jerusalem, and possessed the same for the space of three years, and six moneths: and finally, how he was driven out of that Countrey by the Asmoneans. After this I will set down the dissentions that hapned amongst Antiochus Successors for the Kingdom, and how by this means they drew Pompey & the Romans into the managing and medling with their affairs. How Herod likewise the Son of Antipater, being assisted by Sosius, utterly overthrew and cancell'd their felicity and Authority: and how in Augustus Cæsars time, and after the death of Herod, and during the Government of Quintilius Varro, a sedition was raised among the people: and how in the twelfth year of Neros reign the War began to take head and continuuance. That likewise which hapned in Cestius time, and what warlike executions the Jews performed in their first attempts and Revolts, how they strengthned the Cities and Forts about them, and Nero (hearing of the great overthrow which his Army received under Cestius their General, and fearing lest he should lose all) made Titus Vespasian the General of his Army, who being attended by his eldest Son, came into Judæa, accompanied with as great a company of Romans as he could possibly gather; what number of their Allies invaded and spoiled Galilee, what Cities they surprized in that place, either by forcible assault, or by any other composition. Besides all these things, I will express what order and discipline the Romans observe in their Wars, and wherein they are accustomed to exercise their Souldiers. I will note down also the places and nature of the Countrey of Galilee, and the description of Judæa, together with the Mountains, Lakes, and Fountains thereof, with all the properties of the same; not forgetting those miseries which the captive Cities suffered: neither how they were surprized. All which (together with all those evils and miseries which during those troubles befel me) will I discover and discourse with all truth and diligence, the rather in that I publish them in their ears, who are no ways ignorant of them.

Antiochus Epiphanes, the first author and Fountain of the Wars of the Jews.

The Epitome of the Wars of the Jews.

After this I will set down how (upon the declining and downfal of the Jews) Nero died; and how at such time as Vespasian had undertaken the expedition to Jerusalem, he was with-held from the action, to receive and enjoy the Imperial dignity: and how at that instant when he returned himself into Egypt to establish that estate, the Iews began to mutiny among themselves, how many Tyrants arose among them, who hatched much civil discord and debate in their Government. Again, how Titus departing out of Egypt, came the second time into Iudæa, and ranged over the Countrey, and how and where he levied and encamped his Armies. How and how oftentimes the City hath been vexed by sedition, especially at such time as he himself was present. What onsets he gave, and how many Mounts he raised in begirting the City with a treble wall: the strength and provision of the City, the scituation and plat-form of the Temple, and the Altars therein: the Rites and Ceremonies which were used upon Festival days, the seven Purifications and Offices of the Priests: the Garments also of the High Priest, and the holy Sanctuary of the Temple. All which I will recount without any dissimulation, or swerving from the truth of History. After this I will relate what cruelty the Tyrants used against their own Countreymen, and what humanity the Romans shewed unto strangers, and how oftentimes Titus (who desired the safety both of the City and Temple) provoked and invited the seditious to mutual amity. Furthermore, I will report how the people of the Iews (after these many and grievous wounds which they both suffered and sunk under, sometimes by war, otherwhiles by sedition, and many times by hunger) were at length overthrown to their utter confusion. Neither will I omit the slaughter of such as revolted, neither the punishment inflicted on those that were captive: but I will set down how the Temple was burned against Cæsars will, and what an infinite mass of sacred treasure was devoured by the fire.

The signes and changes after Neroes death.

Titus besieged Jerusalem.

The manners and sacrifices of the Jews.

The humanity of the Romans towards the Jews.

But to shut up the History, I will annex the surprizal of the City, and what signs and wonders hapned before the same: the Captivity also of the Tyrants themselves, and the number of those that were led away into Captivity: and what misery every one of them endured: how the Romans continuing their wars, utterly raised the fortresses of their Captives: Finally, how Titus in travelling thorow the whole Countrey established a form of Government therein; and afterward returning into Italy, triumphed with much honour. All these things have I comprehended in seven Books, endeavouring as much as in me lieth, to flie and avoid all occasion of reproof, and reprehension from those men, who knew these affairs, and were actors in the wars. All which I have done for their sakes, who rather affect truth, than follow their pleasure: and according to that order and form I have proposed, I will begin and prosecute my Style and History.

The burning of the Temple, and the overthrow of the City.

The Romans triumph over the Jews.

The cause why he wrote this History.

THE

THE FIRST BOOK
Of the
WARS of the JEWS:
Written by *Flavius Josephus.*

The Contents of the Chapters of the First Book.

1 *The destruction of Jerusalem by* Antiochus.
2 *The Succession of Princes from* Jonathan, *until* Aristobulus *time.*
3 *Of* Aristobulus, Antigonus, Judas, Essæus, Alexander, Theodore, *and* Demetrius.
4 *Of the War attempted between* Alexander, Antiochus, *and* Aretas, *and of* Alexander *and* Hircanus.
5 *Of the War between* Hircanus *and the Arabians; and of the expugnation of Jerusalem.*
6 *Of the War of* Alexander *with* Hircanus *and* Aristobulus.
7 *Of the death of* Aristobulus, *and the War of* Antipater *against* Mithridates.
8 *How* Antipater *was accused before* Cæsar: *and how* Hircanus *was High Priest, and* Herod *began to make war.*
9 *Of the dissention of the Romans after* Cæsars *death, and of* Malichus *his deceits.*
10 *How* Herod *was accused and set free.*
11 *Of the war of the Parthians against the Jews: and of* Herods *flight and fortune.*
12 *Of* Herods *War for the recovering of Jerusalem, after his return from Rome, and how he warred against the Thieves.*
13 *Of* Josephus *death, Brother to* Herod; *and how Jerusalem was besieged by the same* Herod, *and how* Antigonus *was slain.*
14 *Of the treacherous practices of* Cleopatra *against* Herod, *and of his war against the Arabians, and of a great Earthquake.*
15 *How* Herod *was confirmed in the peaceable possession of the Kingdom of Judæa by* Augustus Cæsar.
16 *Of the Cities and Monuments repaired and builded by* Herod, *and of his felicity and liberality towards strangers.*
17 *Of the discord betwixt* Herod *and his two Sons,* Alexander *and* Aristobulus.
18 *Of* Antipaters *Conspiracy against his Father* Herod.
19 *How* Herod *should have been poysoned, and how the Treason was discovered.*
20 *How* Antipaters *practices against* Herod *were known and punished.*
21 *Of the Golden Eagle, and of* Antipater *and* Herods *death.*

CHAP. I.

How Jerusalem was destroyed by Antiochus.

The year of the World, 3882. before Christs Nativity, 162.

AT such time as *Antiochus*, sirnamed *Epiphanes*, made War against *Sextus Pompeius* for the whole Government of Syria, there arose a sedition among the Jews: wherein every one endeavoured himself to have the Sovereignty over others; and those of chiefest Authority and Nobility amongst the rest, disdained to submit themselves to such as were their equals. At that time a certain man called *Onias* (who was one of the High Priests) having gotten the upper hand, did drive the Sons of *Tobias* out of the City; who flying to *Antiochus* for refuge, besought him in all humility that he would lead his forces into Judæa; offering themselves to be his guides in that expedition and voyage. *Antiochus* (who long before that time desired such an occasion) easily condescended to their request; and levying a great Army, entred their Countrey, and took the

Ant. lib. 12. c. 6. Antiochus being stirred up by Tobias sons, invadeth Judæa, and surpriseth Jerusalem. Ant. lib. 15. c. 4.

A the City by force, and ſlew the moſt part of them, who favoured *Ptolomey* : and giving his Souldiers liberty to ſack the City, he himſelf ſpoiled the Temple alſo ; and for the ſpace of three years and ſix moneths forbad all ſacrifices and ceremonies, which before-time were accuſtomed and uſed in that place. Whereupon *Onias* the High-Prieſt fled unto *Ptolomey*, and having obtained a grant of a piece of ground from him, within the liberties and precincts of Heliopolis, he built a Town and Temple in that place, reſembling the City and Sanctuary in Jeruſalem.

The yeer of the World, 3802. *before Chriſts Nativity*, 162.

The High-Prieſt Onias flieth to Ptolomey.

But neither was *Antiochus* ſatisfied with the unexpected ſurprize of the City, nor with the pillage and ſlaughter of the Citizens, but was ſo far tranſported by his paſſions, and incenſed with the remembrance of thoſe evils which he ſuſtained during the ſiege of the City, that he compelled the Jews to forſake the cuſtoms of their Countrey, commanding them from that time forward to uſe no more Circumciſion of their Children, but that they ſhould B immolate ſwine upon the Altar: which when all of them joyntly refuſed to obey, the moſt conſtant among them were for that cauſe put to death. *Bacchides* being made chief of the Garriſons by the appointment of *Antiochus*, what with his innated cruelty, and the impious commandment that was left him, omitted no occaſion to further his wicked impiety, inſomuch as he particularly tormented ſuch as were of Noble birth, and Quality : that each day for the moſt part, he repreſented unto them the freſh face and memory of the deſolation of their City : till all of them at laſt being provoked and whetted on through the grievouſneſs of that which both themſelves and others indured, addreſſed themſelves with confidence to proſecute their revenge. At length *Matthias* the ſon of *Aſmoneus*, one of the Prieſts, C who was born in a Village called Modin, accompanied with his five Sons and his own houſhold armed with ſwords, ſlew *Bacchides* : and fearing the power and multitude of the enemies Garriſons, preſently retired himſelf into the Mountains. Thither reſorted divers of the people unto him : for which cauſe he waxing more confident and couragious, came down from the mountains, and overcoming the Captains of *Antiochus*, drave them out of the borders of Judæa. At ſuch time therefore as through his happy ſucceſs he became potent, and was by common conſent of the people (for that he had delivered them from the ſubjection of ſtrangers) made their Ruler : he died, leaving his eldeſt Son who was called *Judas*, to ſucceed him in the Government. Who fearing leſt *Antiochus* would ſtill continue Wars againſt him, gathered together an Army of his Countreymen, and was the firſt among the D Jews that made a League with the Romans ; and drave back *Antiochus Epiphanes* at ſuch time as he enforced himſelf once more to invade the borders of Judæa, repulſing him with a great overthrow. And whereas the remembrance of this victory was yet freſh in mens minds and memory, he aſſaulted the Garriſon of the City : for as yet they were not deſtroyed (in which conflict he forced them to forſake the higheſt part thereof, which is called Holy) and betake themſelves into the lower part : and having obtained the Temple, he made every place clean, and compaſſed it with a wall, and made new veſſels for the ſervice of the Temple, and planted them therein, becauſe thoſe that had been before-time conſecrated there, were prophaned : He builded likewiſe another Altar, and began to renew the accuſtomed ſacrifice, and obſerve the Rites of Religion.

Antiochus alcreth the cuſtoms of the Jews.

Bacchides cruelty towards the Jews.

Ant. l. 12. c. 7.

Ant. l. 12. c. 8. Matthias confederated with others, maketh war againſt Antiochus.

E Scarcely was the City brought to the former eſtate, but *Antiochus* died, who left a Son and Heir behind him, who was not only inheritor of his Kingdom, but alſo of his hatred againſt the Jews : who having gathered together fifty thouſand footmen, and almoſt five thouſand Horſmen, and fourſcore Elephants, entred by the mountains of Judæa ; and took a town called Bethſara, near which *Judas* met him in a place called Bethzachary, where the paſſage was ſomething ſtrait : and before the Armies joyned battel, *Eleazar Judas* Brother, ſeeing one Elephant higher than the reſt, bearing a great tower on his back, and adorned with golden furniture, thinking *Antiochus* had been there, ran from his company, and breaking the ranks of the enemies, he came unto the Elephant : but he could not reach him (whom he deemed to be the King) he was ſo highly mounted ; for which cauſe wounding F the Elephant in the belly, the Elephant fell upon him, and preſſed him to death : which act of his had no other ſucceſs but this, that by attempting ſo great a matter, he gave a teſtimony that he preferred his renown, before his life.

Antiochus dieth, and leaveth the Kingdom to his Son Antiochus, who gathereth a huge power, and invadeth Jewry. Ant. l. 12. c. 14, 15.

Eleazar dieth being ſlain by an Eliphant.

Now he that governed the Elephant was but a private perſon, and although by hap *Antiochus* had been there, *Eleazar* had atchieved nothing elſe in this valiant attempt ; but yet he adventured his life, under hope to perform ſome valiant exploit. And this act of his was a preſage unto his Brother of the event of the whole War that enſued. For the Jews fought ſtoutly, and a long time ; but yet *Antiochus* army (being both more in number and more proſperous) obtained the victory ; ſo *Judas* therefore after the loſs of many of his company, fled unto

Eleazar preferreth honour before life.

The year of the world, 3802. before Christs Nativity, 162.

unto the Gophonites, with those of his side who escaped: And *Antiochus* went to Jerusalem, from whence after some stay he departed for want of necessaries, leaving a sufficient Garrison; as for the rest of his Army, he led them for the Winter time into Syria. Yet notwithstanding the Kings departure *Judas* rested not: but encouraged by many of his Nation, who daily came unto him, and gathering also together those who escaped out of the former Battel, at a Village named Adasa, he fought with *Antiochus* Captains, where after much and many approbations of his valour in assaulting and slaughtering a great number of his enemies, he himself at length was slain, and within a few days after, his Brother *John* also was betrayed, and slain by their treacheries who favoured *Antiochus*.

Antiochus departing from Jerusalem, leaveth a sufficient Garrison there. Ant.l.12.c.18.

Judas fighteth with Antiochus Captains, and is slain. Ant.l.13.c.1.

CHAP. II.

Of the Succession of Princes, from Jonathan *until* Aristobulus.

The year of the world, 3805. before Christs Nativity, 159.

AFter him succeeded his Brother *Jonathan*, who carefully studied for the peace and security of his people, and fortified himself by the friendship of the Romans, and was reconciled to *Antiochus* his Son; yet did none of all these things profit him, or quit him from danger. For the Tyrant *Tryphon* (who was tutor to *Antiochus*) laying wait for him, and seeking to spoil him of his friends took *Jonathan* at such time as he came with a small company to *Antiochus* who was at Ptolemais, and binding him, led an Army against Judæa: from whence being repulsed by *Simon*, *Jonathans* Brother, and overcome by him, in displeasure and revenge thereof, he slew *Jonathan*.

Jonathan taken by Tryphons subtilty, is slain. Ant.l.13.c.9.

The year of the world, 3813. before Christs nativity, 141.

But *Simon* valiantly bestirring himself in the Government and guide of the affairs of the Common-wealth, took Zara, Joppe, and Jamnia (which were bordering towns: And overcoming the Garrison at Accaron, he destroyed the City, and assisted *Antiochus* against *Tryphon* who besieged Dora, before that expedition which he made against the Medes. Yet would not the greedy mind of the King be satisfied, notwithstanding that *Simon* had thus faithfully served and assisted him in the death of *Tryphon*; but that within short time after, he sent unto *Cendebeus* (who was the General of the Army) commanding him to sack and spoil Judæa, and to take *Simon* and make him a slave. But *Simon* though aged in years, fought both youthfully and valiantly, and sent his Sons with the most resolute men he had, before, against *Antiochus*, and himself with the residue of his Army, assaulted another quarter of their enemies Camp; and having laid many ambushes even in the mountains, he in every place was victorious: and after this his most famous victory, he was proclaimed High Priest, and delivered the Jews from the Government of the Macedonians, under which they had been two hundred and seventy years. Finally, by the treachery of *Ptolomeus* his Son-in-law, he was murthered at a Banquet; who imprisoning his wife and two Sons, sent certain men to kill the third Son, whose name was *John*, otherwise called *Hircanus*. But the young man understanding the success of his Fathers voyage, hasted unto the City accompanied with a great multitude; for he greatly hoped that the people would remember his Fathers prowess, especially because *Ptolomæus* iniquity was hated of all men; *Ptolomæus* also hasted to enter the City at another gate: but he was speedily repulsed by the people, who had already received *Hercanus*. For which cause he presently retired himself into a Castle named Dagon, situate beyond Jericho.

Simon encountreth with Cendebeus, and overcometh him. Ant.l.13.c.14.

Simon by the treachery of his Son-in-law Ptolomæus, is taken and slain.

John otherwise called Hircanus, the Son of Simon.

The year of the world., 3831. before Christs Nativity, 133.

After that *Hercanus* had obtained the office of the high Priest, which was left him by his Father, and had offered sacrifices unto God, he led forth his forces with all speed against *Ptolomæus*, hoping to help and deliver his mother and brethren that were detained Prisoners with him: and assaulting the Castle, notwithstanding that in all other things he had the better hand yet was he overcome by just grief and compassion. For at such time and so often as *Ptolomæus* perceived himself to be in danger, he brought *Hircanus* Mother and Brethren upon the wals, and beat them where he might behold them in their torments, threatning to cast them down from the wall, except *Hircanus* would presently depart. For which cause *Hircanus* was more moved with compassion and fear, than with anger and wrath. But his Mother being no ways dismayed with stripes which she endured, nor with death wherewith she was threatned, lifted up her hands to her Son, beseeching him that in regard of her miseries, he would not be moved to spare so impious a person, for she esteemed her death threatned by *Ptolomæus*, dearer than immortality it self; if so be he might receive just punishment for the villany which he had impiously commited against their house. But when *John* had perceived the resolute mind of his mother and heard her entreaty, he was moved to assault the Castle, and straightway seeing her beaten and torn, he relented with compassion, and was

Hircanus obtaineth the honour of the High-Priesthood which his father had.

Ptolomeus cruelty against Hircanus Mother.

even

A even filled with grief. By which means the Siege continued long, and the Jubilee year was come, which falleth out every ſeventh year: wherein the Jews ceaſe from all affairs, as their wont is every ſeventh day. *Ptolomæus* delivered from the Siege by this accident and occaſion, put *Johns* mother and his brethren to death, and afterwards fled to *Zeno* the Tyrant of Philadelphia, who was alſo ſirnamed *Cotylas*.

The year of the world, 3831. before Chriſts Nativity, 33.

Ptolomæus murthereth Hircanus mother and brethren.

In the mean while, *Antiochus* being grievouſly vexed at that which *Simon* had done unto him, ſent his Army into Judæa, and beſieged *Hircanus* in Jeruſalem, who opening *Davids* Sepulcher (who had been one of the richeſt amongſt all the Kings of Judæa) took more than three thouſand Talents of money from thence; and wrought ſo much with *Antiochus*, that upon the payment of three hundred talents of money, he made him raiſe the Siege and depart
B the Countrey. This *Hircanus* was the firſt of all the Jews that with his own goods maintained out-landers and Souldiers. But ſo ſoon as *Antiochus* had bent his power and forces againſt the Medes, he took handfaſt of that opportunity he had offered him, to revenge himſelf, and preſently aſſaulted the Towns of Syria, aſſuring himſelf he ſhould find them (as indeed they were) void of Souldiers to defend them. Whereupon he took Medaba and Samea, with the places thereunto adjoyning, Sichem and Garizim, which border upon the Cuthæans, who inhabit the places adjoyning to the Temple, that is made after the imitation of that which is at Jeruſalem. Moreover, he took many Cities of Idumæa, and amongſt the reſt Doreon and Mariſa: and coming into Samaria (where now Sebaſte is ſcituated, which was builded by *Herod*) he beſieged it on every ſide, and left his two ſons *Ariſtobulus* and *Antigonus*, to continue the
C Siege, who diligently beſieged the place. There was ſuch a famine in the City, that they were conſtrained to eat unaccuſtomed meats. For which cauſe, they required aid of *Antiochus*, ſirnamed *Spondius*, who willingly aſſiſted them, but he was overcome by *Ariſtobulus* and *Antigonus*, and was purſued by the aforeſaid brethren unto Scythopolis, whither he then retired himſelf: but they retiring again unto Samaria, beſieged the City, and at laſt taking it by force, deſtroyed the ſame, and led away their inhabitants captives. Whileſt thus fortune favoured them more and more, they ceaſed not to purſue their good ſucceſs, but led their Army to Scythopolis: and taking it, they divided and ſpoiled all the Countrey.

The year of the world, 3839. before Chriſts Nativity, 125.

Antiochus, upon the payment of three hundred Talents, raiſeth his Siege. Ant. lib. 13. cap. 15.

Ariſtobulus and Antigonus beſiege Sebaſte.

Sebaſte overthrown and ſpoiled.

CHAP. III.

D

Of Ariſtobulus, Antigonus, Judas Eſſæus, Alexander, Theodorus, *and* Demetrius.

THis felicity and good hap of *John* and his Sons, was accompanied with the envy of many of his Countrey-man: and this diſcontent of theirs, was the cauſe of a mutiny. For divers of the Jews riſing up in Arms againſt them, were ſo much overruled by their ambitious paſſion, that they could not contain themſelves from the proſecution of an open and bloody War: wherein notwithſtanding they were put to the worſt. From
E that day forward *John* paſſed the remainder of his life in all felicity and happineſs; and after he had governed the Common-weal for the ſpace of thirty three years, he departed this life, leaving behind him five valiant ſons. He was a man truly happy, and ſo favoured by fortune, that he had no occaſion to complain of her niggardice in bounty. Finally, he alone might juſtly boaſt himſelf of three excellent endowments. Firſt of all, that he was the Prince of his Countrey: Secondly, that he was High Prieſt: Thirdly, a Prophet, to whom God ſo ſpake, that he was ignorant of no future accidents. He foreſaw and foretold that his two eldeſt Sons ſhould not continue long in the Government (whoſe lives are worth rehearſal, although they much declined from their fathers felicity:) for the eldeſt Son *Ariſtobulus*,
F after his fathers death tranſlated the Principality into a Kingdom; and was the firſt that put a Crown on his head; four hundred, eighty and one years, and three moneths, after the deliverance of the people from the captivity of Babylon. As for *Antigonus* (who was his ſecond brother, and whom in appearance he ſeemed to love moſt intirely) he made him partaker of his dignity, and committed the reſidue of them to priſon. He impriſoned his mother alſo, for that ſhe had contended with him as touching the Principality, (which *John* had ſolely committed to her diſpoſe) and was ſo far given over to all kind of cruelty, that he not only kept her priſoner in bonds, but alſo put her to death by famine. But the revenge of his impiety was this, that he ſlaughtered his own brother *Antigonus*, whom he intirely beloved, and made both a Competitor and Partner with him in the Kingdom. For by reaſon of thoſe ſcandalous ſlanders, which his envious and malignant Courtiers contrived and invented againſt him, he commanded him to be put to death.

The ſeditious overcome in War.

Iohn, after he had happily governed the Countrey for 33. years ſpace dieth.

The year of the world, 3861. before Chriſts Nativity, 103.

Ant. lib. 13. cap. 19.

Ariſtobulus famiſheth his mother.

Ariſtobulus loved Antigonus very dearly.

Never-

The year of the world, 3861. before Christs Nativity, 103

Nevertheless, upon their first information, *Aristobulus* (overmastered by brotherly affection) gave them no credit; the rather for that he was certainly assured, that all things for the most part which were objected against him, were rather enforced upon envy, than alleadged on good ground.

Antigonus in honour of his brother ascended up into the Temple.

But when as *Antigonus* returned from the War, attended with many testimonies of his valour and prowess, upon that Festival time, wherein according to the custome of our Country, we celebrate the Feast of Tabernacles; it hapned at that time, that *Aristobulus* fell sick and was diseased. *Antigonus* therefore about the end of those Festival days being attended by his armed men, ascended up into the Temple to offer sacrifice, and the rather resorted he thither in greater Pomp and Majesty, because he intended to honour his brother. Hereupon, certain cursed and wicked detractors repaired to the King, buzzing in his ears, that this great guard of Souldiers which accompanied *Antigonus*, and that his haughty resolution and Kingly presence, was rather for a Sovereign, than a Subject: inferring hereby, that he entred the City in this Equipage, with an intent to murther him, not contenting himself to have the only honour of the Kingdom, except he might reduce the power and possession thereof into his own hands. *Aristobulus* though unwillingly, yet at last being won to believe them, desirous (in seeming not to suspect) to shew himself provident, commanded his Guard to hide themselves in a certain obscure place under the ground: as for himself he took up his lodging in a certain Castle, which in times past was called Bari, and afterwards Antonia: giving his Archers this Commission, that if *Antigonus* came unarmed, they should let him pass; if otherwise, that they should kill him. He sent certain messengers also to *Antigonus*, repuiring him to repair unto him disarmed. But the envious Queen prevented this good intent of his by a subtil stratagem complotted and acted by those, that with her conspired against him. For she perswaded those that were put in trust to discharge this message, to discover nothing of that which the King had commanded them: but to signifie unto *Antigonus*, that his brother having intelligence that he had made himself many accomplished and compleat Armours, with other fair and worthy furniture for the War in Galilee (which by reason of *Antigonus* sudden departure from that place, and his own instant infirmity he might not behold) would count it no little favour and felicity to behold and see him in his warlike Ornaments. Which when *Antigonus* understood (who by reason of his brothers disposition suspected no mischief) he armed himself, and resorted unto him intending to delight and content him with his musters. But no sooner arrived he in the streight, which is called the Tower of Straton, but the Guard of *Aristobulus* set upon him, and slaughtered him, yielding by this means a demonstrative and certain testimony, that detraction distracteth and destroyeth all good nature and friendship, and that amongst all our most accounted affections, there is no one so defended and fortified as may abate the edge of envy.

Aristobulus commandeth his guard, that if Antigonus came armed, they should kill him.

The Queens cunning Stratagem against Antigonus.

Antigonus suspecteth not his brother.

At this time also who would not wonder at a certain man called *Judas*? who being by birth an Essean, was blessed with this felicity in his Prophecies, that his predictions were neither touched with mistaking, nor tainted with lying. This man perceiving how *Antigonus* passed thorow the Temple, cried out to his familiars who attended him in no small number (for ordinarily divers of his disciples did attend upon him:) Ah, how happy were it for me at this present, if I were dead, sith that truth dieth before me; and some one of my predictions are found faulty and deficient? For behold *Antigonus* yet liveth, who should this day have dwelt with death. The place which was destinated for his departure is the Tower of Straton, which is distant from this place some six hundred stounds, and yet notwithstanding, there are but four hours of the day to be past: now therefore is the time wherein my divination shall be falsified. Having spoken to this effect, the old man sate him down being altogether disconsolate and pensive, until such time as within a while after it was told him that *Antigonus* was slain in a place under ground, which was called the Tower of Straton, being of the same name with Cæsarea which is scituate upon the Sea-coast; which was the occasion that *Judas* staggered in his divination.

Judas the Prophet foreelleth Antigonus death.

Aristobulus through the grief he conceived at his brothers death falleth sick.

The sorrow which incontinently seized *Aristobulus*, for committing this hainous murther, augmented and increased his sickness in such sort, that his soul was continually troubled with the thought of his sin, and his body through extreme heat of passion dried up; and the grief that he felt was so vehement, that his entrails became exulcerate, so that he voided blood in great abundance. And it so fell out by the Divine Providence, that one of his servants, who was deputed to that office, bearing out that blood which came from him, missed his way, and came to that place where *Antigonus* had been slain, wherein as yet there appeared some signs and stains of the blood shed of *Antigonus*, on which he powred out the blood of the murtherer *Aristobulus*. Which when they perceived who stood hard at hand, they began

A servant spilleth blood in the same place where Antigonus was slain.

to

A to cry out with a loud voice, as if the ſervant had purpoſely ſpilled the blood in that place, *Ariſtobulus* hearing this cry, demanded the cauſe thereof; and the more that each man fled and feared to diſcover the ſame unto him, the more inſtantly ſought he to underſtand the truth; ſo that at length after he had uſed threats and violence, he was certified by ſome one of that which had paſt. Whereupon his eyes were ſuddenly filled with tears, ſo that in vehement agony of mind, he at laſt cried out and ſaid: it is impoſſible, but that the great eye of the Divine Majeſty ſhould ſee my wicked acts, and the ſudden vengeance of my Brothers bloodſhed ſhould purſue and overtake me. How long, O thou impudent body, wilt thou detain a ſoul already condemned and adjudged to my Mother and dead Brother? How long ſhall I thus lingeringly languiſh in ſpending a parcel of my blood unto them? Let them take
B it all at once, and let not the Divine vengeance laugh any longer to ſee the effuſion of mine entrails. This ſaid, he died after he had ſcarcely reigned one year.

The year of the world, 3862. before Chriſts Nativity, 102.

The eye of God diſcovereth every ſin.

Ariſtobulus dieth miſerably.

His wife after his death delivered his Brother *Alexander* from priſon, and anointed him King, who was both the eldeſt, and ſeemed to be the moſt ſtayed among the reſt of his brethren. Who growing by this means to be both proud and potent, put one of his brethren to death, for aſpiring and hunting after the Kingdom: as for the other that remained alive, in that he contented himſelf with a private and contemplative life, he kept him near about him. He made war alſo againſt *Ptolomey* that was called *Lathyrus*, who had ſurprized the City of Aſoth, and put a great number of his enemies to the ſword: nevertheleſs, *Ptolomey* ſide ob-
C tained the Victory, who retiring himſelf into the Countrey of Egypt, by reaſon that his Mother *Cleopatra* purſued him with open war; *Alexander* forcibly entred the City of Gadara, and the fort of Amathunt (which was one of the greateſt of all thoſe that were round about Jordan) in which place *Theodore*, *Zenos* Son had hoorded up his chiefeſt and moſt precious movables, who ſuddenly ſetting upon him, recovered all that which was his, and furthermore laid hands on the Kings carriage: in ſeizing which, he ſlaughtered many Jews, to the number of ten thouſand. But *Alexander*, after he had recovered this loſs, invaded the frontire Towns upon the Sea-coaſt, and won Raphia, and Gaza, and Anthedon, which afterwards by King *Herod* was called Agrippias. But after he had conquered and overcome theſe places, the common ſort of the Jews raiſed a mutiny againſt him during a certain ſolemn and holy Feaſt: for all mutinies and ſeditions are commonly raiſed at banquets: and it is
D thought that he could not have prevailed againſt thoſe treacheries, had he not been aſſiſted by the Piſidians and Cilicians, whom he hired to help him: for the Syrians, he refuſed to hire them, by reaſon of their natural hatred they bare againſt the Jews. Having therefore ſlain eight thouſand of the Rebels, he warred upon Arabia; and overcoming the Galaadites, and Moabites (and impoſing upon them a tribute) he returned to Amathunt: and whereas *Theodorus* was daunted with his proſperous ſucceſs, he finding the Caſtle without any to defend it, razed it unto the ground. After this, he preſently aſſaulted *Oboda*, King of the Arabians, who having laid ambuſhments in the Countrey of Galaad, in a place fit for ſuch a purpoſe, diſcomfited him and his whole Army, being driven thence into a deep valley where they were peſtered with a multitude of Camels.

Ant. lib. 13. c. 9. Alexander advanced to the Kingdom, uſeth much cruelty.

Alexander is overthrown by Theodore.

The ſedition of the Jews againſt Alexander upon a feſtival-day.

Alexander aſſaileth the Caſtle of Amathunt, and razeth it.

E But *Alexander* eſcaped unto Jeruſalem, where the people who had conceived a hatred againſt him, being encouraged by his great loſs and ſlaughter of men, began again to rebel: but then alſo he overcame them, and in ſix years ſpace, at ſundry battels he ſlew above fifty thouſand Iews: notwithſtanding he never rejoyced in his victory, becauſe the ſtrength of his Countrey was conſumed thereby. For which cauſe giving over his wars, he began to ſeek the peoples favour by ſweet and milde ſpeeches: but they ſo much hated his inconſtant and variable manners, that when he demanded of them what he might do to win their favors, they anſwered, If he would die, for that ſcarcely they would pardon him if ſo be he were dead, who had committed ſo many hainous crimes. And thereupon the Iews ſent unto *Demetrius*, ſirnamed *Acærus* for help, whom in hope of great rewards came and joyned
F his forces with the Iews about Sichem: where *Alexander* met them both, with a thouſand Horſmen and ſix thouſand footmen, that were hired (having at that time ten thouſands Iews his favourites) and of the contrary part there were three thouſand Horſmen, and fourty thouſand footmen. Before the fight began, the two Kings ſent Meſſengers unto one anothers Army, perſwading one anothers men to forſake their Colours and Captains: for *Demetrius* hoped that *Alexanders* hired men would have forſaken *Alexander* and come unto him, and *Alexander* hoped that the Iews that followed *Demetrius*, would have left *Demetrius* and come to him. But when both parts perceived that the Iews continued obſtinate in their purpoſe, and the Greeks kept their fidelity, the two Armies encountred; in which encoun-

Demetrius cometh to help the Jews. Ant. lib. 13. cap. 20.

The war betwixt Demetrius and Alexander, wherein Demetrius is conqueror.

ter

The year of the World, 3862. before Christs Nativity, 102.

ter *Demetrius* had the upper hand (although *Alexanders* hirelings evidently shewed strength and courage.) But the end of this victory was such, as neither party expected: for they who sent for *Demetrius*, after his victory did forsake him; and fortune changing her colours, six thousand Jews fled unto *Alexander* into the Mountains, whither for safety he had betaken himself. This revolting much displeased and discouraged *Demetrius*, for he now thought that *Alexander* uniting his Forces, was able to bid him Battel, and he feared that all the Jews would at that present follow *Alexander*: for which cause he returned home. Yet the rest of the Jews having thus lost the help of *Demetrius*, would not for all this desist from their rebellion; nay, they so long warred with *Alexander*, till at last (the most of them being slain) he drave the rest into the City of Bemeselin, and when he had surprized and sackt the City, he led them captives into Jerusalem. But immoderate anger turned his cruelty into impiety: for having crucified eight hundred captives in the midst of the City, he killed their wives, and the children he massacred before their Mothers faces; and this pitiful spectacle he beheld with pleasure, drinking and making merry with his Concubines. Whereat the people were so terrified, that the night after, eight thousand of the contrary part fled out of the Countrey of Judæa, who stayed in banishment during the life of *Alexander*. Thus, after he had by those actions sought for the tranquility of his Kingdom, which he obtained not but with long time and great difficulty, he ceased to make war against his Countrey.

The Jews revolt from Demetrius.

Alexanders immoderate wrath, who crucified eight hundred captives.

Alexander ceaseth from War.

CHAP. IV.

Of the War of Alexander *with* Antiochus, *and* Aretas, *and of* Alexander *and* Hircanus.

After this, *Antiochus*, (who likewise was called *Dyonisius*, the Brother to *Demetrius*, who was the last of all the race of *Seleucus*) raised up new broils against *Alexander*, who fearing him because he had prepared war against the Arabians, drew a deep trench along that ground which lieth between *Antipatris*, and the Sea-coast of Joppe: and before the trench he builded a very high wall, and raised Towers of wood to hinder his enemies passage. But all this could not keep out *Antiochus*, but that burning the Towers, and filling up the trenches, he entred and passed over them with his Forces. And not tarrying at that time to revenge himself of him who had thus forbidden him passage, he presently marched forward against the Arabians. But the King of Arabia retiring himself into certain places of his Countrey which were fittest for defence, and returning suddenly to Battel with his Horsmen (who were in number 1000) rushed hastily upon *Antiochus* Souldiers, and found them unprovided; so that a hot skirmish began betwixt them, in which the Souldiers of *Antiochus*, whilest he lived, shewed themselves valiant (though they were on every side massacred by the Arabians) but so soon as he was slain (who was always ready to assist those that were in danger) all of them fled: and the greatest part of them were slain in the Battel and in flight; as for those that escaped, they fled into the town of Cana, where they all (except very few) died for hunger. After this, the people of Damascus being incited by the hatred they bare to *Ptolomey* the Son of *Mineus*, sent for *Aretas*, and established him King over Cœlosyria: who warring against Judæa, and overcoming *Alexander* in Battel, retired himself upon composition. *Alexander* having taken Pella, resorted once more to the Town of Gerasa, in that he was desirous of *Theodorus* Riches: and took the place, notwithstanding that it was fortified with three walls, and that upon every wall there was planted a Garrison. He took Gaulan, and Seleucia, and that Town which is called the Valley of Antiochus. Moreover, having taking Gamala, which was a most strong Castle, and imprisoned the Governour thereof, who was called *Demetrius*, because he was a wicked person, he returned into Judæa, after he had spent three years in war: where for his prosperous success he was joyfully received of his Nation. But no sooner ceased he from war but he fell sick, and falling into a quartane Ague, he thought that he should drive away his sickness, if he employed himself in some business: for which cause being notrid of his disease, he applied himself to War, and labouring above his strength, amidst those tumults, yeelded up the ghost in the 27 year of his reign: leaving the Kingdom to *Alexandra* his wife, fully accounting that the Iews would in all things obey her, because that she always by misliking and seeking to hinder his cruelty and iniquity, had won the hearts of the people. Neither was he deceived; for she being admired for her piety amongst them, obtained the Principality: the rather for that she was well acquainted with the Customs of her Country, and even from her

Alexander feareth Antiochus, Demetrius brother.

The King of the Arabians invadeth Antiochus Souldiers unawares.

The King of Arabia puts Antiochus forces to flight and killeth a great number of them.

They of Damasco, and Aretas against Alexander.

Alexander sick of a quartane Fever. Ant. lib. 13. cap. 22.

Alexandra Alexanders wife, through the opinion of vertue, obtaineth the Kingdom.

her childhood deteſted them, who violated the holy Law. She had by *Alexander* two Sons, the eldeſt was called *Hircanus*; whom by reaſon of his years ſhe proclaimed high Prieſt, and becauſe of his dull nature, ſhe thought that though he were in Princely authority, yet he would moleſt no man: and therefore alſo made him King. As for the youngeſt Son *Ariſtobulus*, becauſe he was of a hot ſpirit, ſhe was willing that he ſhould lead a private life.

The year of the world, 3862. before Chriſts Nativity, 102.

Hircanus firſt made High Prieſt, and afterwards King.

Now there was a certain Sect among the Iews, which were called Phariſees, who joyned themſelves with the Queen: theſe people were thoughr to be of the godlieſt ſort, and to be more skilful than other, in interpreting the Scriptures: and for that cauſe *Alexandra* favoured them the more, becauſe ſhe was ſuperſtitiouſly given to Religion. Theſe having by little and little inſinuated themſelves into the favour of a ſimple woman, now did domineer at their pleaſure, diſplacing, diſpoſing, impriſoning, and reſtoring to liberty whom they pleaſed, for no other purpoſe, but that they might enjoy the profits and commodities of the Kingdom; and *Alexandra* bare all charges. This Queen was alwaies deſirous of high attempts, and daily ſtudied to encreaſe her wealth: ſhe levied two Armies, and hired a great many ſtrangers: whereby ſhe did not only ſtrengthen her own Country, but alſo made her ſelf to be feared of other nations. She ruled others, but her ſelf was ruled by the Phariſees, who at laſt killed *Diogenes*, who was a gallant man, and highly in favour with King *Alexander*; affirming that through his counſel, the King commanded thoſe eight hundred before mentioned to be crucified: and further, they perſwaded the Queen *Alexandra*, that ſhe ſhould put to death all others, through whoſe counſel *Alexander* her husband had been incited againſt thoſe eight hundred. The Queen being blinded with ſuperſtition, thought it unlawful to deny any thing which they requeſted: ſo that they put to death whom they pleaſed, till ſuch time as the chiefeſt of thoſe, who were in this danger, in humble wiſe came to *Ariſtobulus*, who perſwaded his mother to ſpare them for thir dignity, and baniſh others, whom ſhe thought had deſerved puniſhment: who having obtained their liberty, diſperſed themſelves thorow the whole Country. Now *Alexandra* ſent an Army to Damaſcus, and becauſe *Ptolomæus* dayly vexed the City, ſhe took it without doing any thing worthy of memory: ſhe did ſollicite *Tigranes* King of Armenia with gifts and promiſes (who with an Army had beſieged Ptolemais wherein *Cleopatra* was) but he for fear of troubles in his own Countrey, in that *Lucullus* had entred into Armenia, withdrew himſelf from thence.

The Phariſees getting in favour with the Queen, are made her chief Governors, and enjoy all honours.

Alexandra willingly obeyeth the Phariſees.

The Phariſees by their envy and accuſations are the death of many good men.

Ariſtobulus expoſtulateth with his mother.

In the mean time *Alexandra* being ſick, her youngeſt Son *Ariſtobulus* with his ſervants (which were many in number, all truſty, and in the heat of their young years) got all the Caſtles, and hiring Souldiers with the money he found in thoſe Caſtles, he proclaimed himſelf King. But *Alexandra* (pitying the complaints of *Hircanus*) impriſoned the wife and children of *Ariſtobulus* in a Caſtle near unto the North part of the Temple, which in old time was called Baris (as we ſaid before) afterwards *Antonius* being Emperour, it was called Antonia, as in like manner Sebaſte and Agrippias, other Cities were named of *Auguſtus* and *Agrippa*. But *Alexandra* died before ſhe could revenge *Hircanus* of the wrongs which *Ariſtobulus* had done him. This Queen reigned nine years, and left *Hircanus* in poſſeſſion of all, whom during her life time ſhe had advanced to the Kingdom. But *Ariſtobulus* being both ſtronger in power, and more eſteemed in authority, encountred with his brother about Jericho, where many of *Hircanus* ſouldiers forſaking their King, fled unto *Ariſtobulus*: for which cauſe, both he and the remnant of thoſe that followed him, were forced to flie into the Caſtle called Antonia, where he found hoſtages to redeem them. For (as we have already ſaid) *Ariſtobulus* with his wife and children were impriſoned in that place: leſt any worſe miſhap ſhould betide him, he concluded a peace, upon condition that *Ariſtobulus* ſhould be King, and that he as brother to the King, would content himſelf with other dignities. Upon theſe conditions they were made friends in the Temple, where in the preſence of all the people, they in moſt friendly ſort embraced each other: which when they had done, they changed houſes, and *Ariſtobulus* went into the Kings Palace, and *Hircanus* unto *Ariſtobulus* houſe.

Ariſtobulus proclaimeth himſelf King.

Alexandra impriſoneth Ariſtobulus wife and children.

The year of the world, 3873. before Chriſts Nativity, 95.

Alexandra dieth, and Hircanus ſucceedeth her in the Kingdom. Ant. l. 14 c. 1.

The brethren contending for the Kingdom, are accorded upon certain conditions. Ant. lib. 14. cap 2, 3, 4.

CHAP. V.

Of the War between Hircanus *and the Arabians; and of the taking of Jeruſalem.*

Antipater perſwadeth Hircanus to flie to Aretas King of Arabia, and to crave his aſſiſtance to recover his Kingdom.

NOw a ſudden fear invaded all the enemies of *Ariſtobulus*, when they ſaw him (contrary to all expectation) made King; and eſpecially *Antipater*, above all others, whom *Ariſtobulus* a long time had hated. This *Antipater* was an Idumæan born, and for his nobility and riches, was the chiefeſt and beſt reputed of his Nation. This man perſwaded *Hircanus* to flie unto *Aretas* King of Arabia, and crave his help to ſet him in his King-

dom. Furthermore, he perſwaded *Aretas* likewiſe to receive *Hircanus*, and to help him to recover his Kingdom, ſpeaking much againſt the manners of *Ariſtobulus*, and praiſing *Hircanus*; adding that he being King of ſo famous a Nation, ought to aſſiſt thoſe who were unjuſtly oppreſſed; and that *Hircanus* had manifeſt injury offered him, being forced to forſake his Kingdom, which by the right of ſucceſſion was due unto him. After he had thus made his way, he in the night time took *Hircanus*, and fled with him forth of the City: and making all haſte poſſible, they arrived at a Town called Petra with ſafety (which is a Town where the Kings of Arabia were accuſtomed to keep their Court) there he delivered *Hircanus* into the Kings hands, and through many gifts and entreaties obtained the favour that he might be conducted into his Kingdom. And to the effecting of the ſame, *Aretas* gave him an Army of fifty thouſand Horſe and Foot: which power, ſince *Ariſtobulus* was not able to reſiſt, he was overcome upon the firſt onſet, and was forced to flie unto Jeruſalem: and he had been ſurely taken, if *Scaurus* a Captain of the Romans by taking opportunity at thoſe troubles, had not raiſed the Siege. For *Pompey* the Great (who warred againſt *Tigranes*) ſent him out of Armenia into Syria: who coming to Damaſcus, found it newly taken by *Metellus* and *Lollius*; who diſmiſſing them from thence, and finding how matters ſtood in Judæa, haſted thither in hope of a booty. So ſoon as he entered into the confines of the Countrey, both of the brethren ſent Embaſſadors unto him, deſiring him to take their parts: but *Ariſtobulus* having ſent him 300. talents, he neglected to do Juſtice; for having received that ſumme, *Scaurus* ſent meſſengers unto the Arabians and *Hircanus*, threatning the diſpleaſure of the Romans and *Pompey*, except they would preſently raiſe their Siege: for which cauſe *Aretas* being much abaſhed, returned out of Judæa unto Philadelphia, and *Scaurus* repaired unto Damaſcus. Yet ſufficed it not *Ariſtobulus*, that he had eſcaped from being taken, but that gathering all his forces together, he purſued his enemies: and joyning battle with them about Papyron, he ſlew ſix thouſand of them, in which number was *Cephalon*, *Antipaters* brother. But *Hircanus* and *Antipater* being deſtitute of the Arabians help, were driven to hope for ſuccour even at their adverſaries hand. For which cauſe, as ſoon as *Pompey* after he had entred Syria came to Damaſcus, they in humble manner came to him, and giving him many gifts, proteſted unto him that which before they had done to *Aretas*; earneſtly requeſting him, that he would conſider the violence offered by *Ariſtobulus*, and reſtore *Hircanus* to the Kingdom: to whom both by years and manners it was due.

Mean while *Ariſtobulus* ſlept not, but having corrupted *Scaurus*, came in as Royal Pomp as he could; but not abiding to debaſe himſelf, and thinking it diſparagement in more abject manner than beſeemed a King to ſeek his own commodity, returned from Dioſpolis. Whereat *Pompey* being angry, at the requeſt of *Hircanus* and his followers, he went againſt *Ariſtobulus*, accompanied both with the Roman Army and the Syrians, who aſſiſted them. When they had paſſed Pella and Scythopolis, and came to Corea (where the confines of Judæa begin) as they paſſed thorow the midſt of the Country, they underſtood that *Ariſtobulus* was fled to Alexandrium (which was a Caſtle richly built and ſcituate upon a very high hill.) *Pompey* arriving in that place ſent meſſengers unto him, commanding him to deſcend; but he becauſe he was called in queſtion about the Kingdom, determined rather to hazard himſelf, than obey. But when he ſaw that the people began to fear, and that his friends willed him to think of the power of the Romans, whoſe ſtrength he was no wayes able to reſiſt: he followed their councel, and came unto *Pompey*: where having alleadged many reaſons to ſhew that he had juſt Title unto the Crown, he returned again into the Caſtle. And afterwards being urged by his brother to come and plead his Title, he came and returned thither again, without contradiction from *Pompey*. Thus wandred he betwixt hope and fear, and doubting how the matter would go with him, he came to *Pompey* as it were to entreat him to pardon all, and returned again unto the mountain, leſt he ſhould ſeem to derogate any thing from the Majeſty of a King: yet becauſe *Pompey* willed him to depart from his Caſtles, and to warn his Governours thereof to do the like (whom he had commanded to diſobey, except they received letters written by his own hand) in this he fulfilled *Pompeys* mind: yet being angry and diſcontented, he departed into Jeruſalem, and now fully determined to fight with *Pompey*. But *Pompey* not thinking it beſt to let him have time to prepare himſelf, followed him with all ſpeed, and ſo much the willinger, becauſe that near unto Jericho he had news of *Mithridates* his death, even in the fruitfulleſt place of Judæa, where there are great ſtore of palms and balm. This balſom is a ſhrub, whoſe ſtem being cut with ſharp ſtones, droppeth balm out of the wounds thereof, which men gather as it droppeth from the wounds thereof. After he had reſted there that night, he in the morning haſted to Jeruſalem: At whoſe ſudden arrival *Ariſtobulus* being daunted, in humble manner came unto him, and

The year of the world, 3873. before Chriſts Nativity, 95.

Ant. piter with Hircanus flie from Jeruſalem by night, to Aretas King of Arabia.

Aretas furniſheth Hircanus with 50000. ſouldiers.

Scaurus Captain of the Romans.

The year of the world, 3899. before Chriſts Nativity, 95.

Scaurus receiveth 300. talents from Ariſtobulus, and commandeth the Arabians and Hircanus to depart out of the Country.

Antipater and Hircanus ſeek for Pompeys help.

Ant. lib. 14. cap. 6, 7.

Pompey furniſhed both with the Syrians and Roman Army, ſetteth forth againſt Ariſtobulus.

Pompey commandeth Ariſtobulus to deſcend.

Ariſtobulus reſorteth to Pompey.

Ariſtobulus intends to fight with Pompey.

Hedio.

Idumæa.

A and promiſing him money, and to yield himſelf and the City into his hands, he by this means appeaſed *Pompeys* anger. But he performed no part of his promiſe; for *Ariſtobulus* his aſſociates would not ſuffer *Gabinius* (who was ſent for the money) to enter into the City: For which cauſe *Pompey* being moved to diſpleaſure, put *Ariſtobulus* in hold: and coming near the City, he took a view at what place it might be eaſilieſt entred, for he did not lightly perceive how he might batter the walls, they were ſo ſtrong. Moreover, there was a huge ditch before the wall, and hard by he beheld the Temple ſo ſtrengthned, that although the City were taken; yet it might be a ſecond refuge for the enemy. Whileſt thus he long deliberated what to do, there aroſe a ſedition within the City, wherein *Ariſtobulus* confederates thought it meet to fight, and deliver the King out of priſon: but thoſe that favoured *Hircanus*, would that the gates ſhould be opened to *Pompey*. At laſt *Ariſtobulus* friends having the B worſt, fled into the Temple; and to the end that they might fight it out to the laſt, they cut down the Bridge by which men go out of the City into the Temple. When the reſt had received the Romans into the City, and delivered unto them the Kings Palace, *Pompey* ſent a Captain called *Piſo* with Souldiers to ſeize the ſame; who leaving a Garriſon in the Town (ſeeing he could perſwade none of them that were in the Temple to peace) prepared all places about it to batter it. All which time *Hircanus* and his friends ſhewed themſelves ready to help them with councel, and to do whatſoever they were commanded. *Pompey* at the North ſide filled the ditch and valley with all kind of matter, which his Souldiers carried: although that by reaſon of the huge depth, and for the depth, and for that the Jews made reſiſtance, it was a hard thing to be done: and it had been left undone, had not *Pompey* (obſerving C the ſeventh day, wherein the Jews Religion forced them to abſtain from all labour) cauſed it to be filled up thoſe days; forbidding the Souldiers to fight at that time, to the intent he might fill the ditch more conveniently (for it was lawful for the Jews only to fight for their bodies upon the Sabbath.) At laſt when the ditch was filled, and the Towers were built upon the rampire, he beat the wals with thoſe engines that he brought from Tyre; but they were beaten back by thoſe who reſiſted from the top of the walls, who darted divers ſtones at them. Againſt the violent power whereof, the Towers that were builded in that quarter, being of a great and goodly building, reſiſted as valiantly, and as long as they poſſibly could. But the Romans found it but hard meaſure in this place, and *Pompey* admired the D conſtancy of the Jews; who being amongſt the thickeſt of their enemies darts, yet omitted not any ceremony: but (as though they had firm peace) they every day obſerved their ceremonies, offered ſacrifices and offerings, and moſt diligently obſerved all honour and divine ſervice: yea, in the very taking of the place, although every day they were killed at the Altar, yet did they not ceaſe from the lawful rites of their Religion. At laſt in the third moneth of the Siege, whereas ſcarcely one Tower was beaten down, they brake into the Temple, and the firſt that attempted to climb over the wall, was *Fauſtus Cornelius*, *Silas* ſon, and after him two Centurions, *Furius* and *Fabius* with their Regiments; who compaſſing the Temple about (while ſome ſought to hide themſelves, and other ſome reſiſted) they ſlew them all. There were many Prieſts alſo among the reſt; who, although they ſaw the enemies with naked ſwords ruſhing upon them, yet being nothing at all diſmayed thereat, continued ſtill their ſacrifices; and were ſlain even whileſt they offered and incenſed in the Temple: preferring the duty they ought to Religion, even before their own ſafety. Many alſo were ſlain by their own Countrey-men that favoured the adverſe part: and many caſt themſelves down head-long upon the rocks; otherſome in their fury having deſperately fired all things upon the walls, burned themſelves for company. So that there, twelve thouſand Jews were ſlain, but very few Romans, yet many were hurt: and amongſt all that Maſſacre, there was nothing ſo lamentable, as that the holy Sanctuary (which never any man ſaw before that time) was revealed to Strangers. Finally, *Pompeius* accompanied with his followers, came into the Temple where it was lawful for none but the High Prieſt to come, and ſaw the candleſticks, lamps, table, cenſers, and all the golden veſſels, and whatſoever was within the Temple. Moreover, he beheld the great quantity of odoriferous drugs, which were kept in ſtore in that place, and two thouſand Talents of holy money: yet did he not take away theſe things, nor any thing elſe belonging to the Temple. But the day after it was taken, he commanded the Sacriſtans to purge and make clean the Temple, and to offer ſolemn ſacrifice. He likewiſe proclaimed *Hircanus* High Prieſt (who had in all things ſhewed himſelf very forward, and eſpecially at the time of the Siege: as alſo for that he hindred a multitude of Swains (who addreſſed for War) from joyning themſelves with *Ariſtobulus*) and therefore like a good Captain got he the good will of the people more, by love, than by fear.

Amongſt others that were captives, there was *Ariſtobulus* father-in-law, who was alſo his

The year of the World, 3993. before Chriſts Nativity. 61.

Pompey beſieged Jeruſalem.

Ariſtobulus humbly preſenteth himſelf to Pompey. Ant. lib. 14. cap. 7, 8.

Pompey vieweth the City which way it might moſt eaſily be battered.

Sedition within the City betwixt Hircanus and Ariſtobulus friends.

Pompey and his enter the city and ſearch the Kings houſe.

Ariſtobulus with his friends flie to the Temple.

Twelve thouſand Jews ſlain in the Temple.

Pompey and his followers enter the Sanctuary.

Pompeius continency.

Hircanus made High Prieſt.

The year of the World, 3903. before Christs Nativity, 61.

uncle: as for those that had been the chief cause of these wars, *Pompey* caused them to be beheaded. He rewarded *Faustus* likewise; and those who fought valiantly with him, with very rich gifts, and imposed a Tribute upon Jerusalem, and took from that Nation the Cities which they had gotten in Cœlosyria: and appointed them to be governed by him who then was President for the Romans; making them keep within the bounds of their own Countrey. And in favour of *Demetrius* of Gadara (a libertine of his) he reedified Gadara, which the Jews had destroyed: he delivered the Mediterranean Cities from their Government (for they had not as yet destroyed them, because they were suddenly prevented) namely, Hippon, and Scythopolis, and Pella, and Samaria, and Marisa, and Azotum, and Jamnia, and Arethusa. The Towns also upon the Sea-coasts, Gaza, and Joppe, and Dora, which before was called Stratons Tower, and afterward by *Herod* was altered, who builded most sumptuous buildings in that place, and called it Cæsarea: All these Cities he restored unto the Inhabitants, and made them under the rule of Syria. And of this place, and Judæa, and of all places from the Borders of Egypt unto Euphrates, he made *Scaurus* Governor, leaving him two Legions of Souldiers. Which done, he took his journey to Rome by Cilicia, leading *Aristobulus* and his Family captives, who had two daughters and two sons, the elder whereof called *Alexander*, escaped in the way: As for the younger, whose name was *Antigonus*, he with his sisters was carried to Rome.

Pompey causeth the chiefest conspirators to be beheaded.

Pompey delivereth many goodly Cities from the subjection of the Jews.

Aristobulus and his Family carried to Rome.

CHAP. VI.

Of the War of Alexander *with* Hircanus, *and* Aristobulus.

Ant. lib. 14. cap. 9.

AT that time *Scaurus* took his journey into Arabia: but by the difficulty of the place he was so hindred, that he could not come to Petra, yet wasted he all the Countrey adjoyning to Pella; although whilest he stayed to do this, he endured much evill: For there arose a great famine in his Army, notwithstanding that *Hircanus* by *Antipater* means he sent them victuals. *Scaurus* also sent the same *Hircanus* as his familiar friend unto *Aretas*, to perswade him that by disbursing some money, he should work his peace. Upon whose motion *Aretas* condescended, and gave him three hundred Talents, and so *Scaurus* with his Army departed out of Arabia.

The Arabian is reconciled to Scaurus.

Ant. lib. 14 cap. 10.

In the mean time *Alexander* the son of *Aristobulus* (who in the way to Rome escaped from *Pompey*) gathered together a great Army, and desperately set upon *Hircanus*, wasting all Judæa, which he hoped quickly to win; yea, the wall which was destroyed by *Pompey* at Jerusalem, had been builded up again as he hoped, had not *Gabinius* (who was sent into Syria to succeed *Scaurus*) who had oftentimes before shewed his valour, at that time also with an Army come against *Alexander*. Who fearing the worst, assembled all the forces that he could to make resistance, so that he had ten thousand footmen, and a thousand and five hundred horsemen; he fortified also the commodious places of the Countrey, to wit, Alexandrium, Hircanium, and Machærunt, which were near unto the mountains of Arabia. *Gabinius* sent *Marcus Antonius* before him with part of the Army, and followed after with the rest; and certain chosen men out of *Antipaters* company, and other companies of the Jews, whereof *Malichus* and *Pitholaus* were made chief, joyned themselves with *Marcus Antonius*; and presently after them followed *Gabinius* with all his company, who all went to meet *Alexander*.

Alexander Aristobulus son gathers a great power against Hircanus.

The year of the World, 3904. before Christs Nativity, 60.

Alexander gathereth 10000. footmen, and 1500 horsemen.

Antipater with his forces goeth out to meet Alexander.

But *Alexander* perceiving himself unable to encounter with all their united forces, fled: but drawing near unto Jerusalem, he was constrained to hazard the fight, where losing to the number of six thousand (whereof some three thousand were taken alive, and other three thousand slain) he escaped with the rest. But *Gabinius*, as soon as he came to the Castle called Alexandrium, understanding that many had forsaken their places, he by promising them pardon sought to unite themselves unto him before the War began: but when he perceived that they hammered on no abject resolution, he slew the most of them; as for the rest, he shut them up in the Castle. In this battle Captain *Marcus Antonius* did many things worthy of renown, and although he had always and at all times shewed himself valiant, yet there especially his valour appeared. *Gabinius* leaving some to win the Castle, went unto the Cities, and strengthned those that were not yet assaulted, and re-edified those that were destroyed, and by his commandment Scythopolis, and Samaria, and Anthedon, and Apollonia, and Jamnia, and Raphia, and Marisa, and Dora, and Gadara, and Azotus, and many more began to be inhabited; so that their Inhabitants joyfully peopled and dwelt therein. Which when he had done, he returned to Alexandrium, and began a more urgent siege: whereat *Alexander* being terrified and made desperate, he sent Embassadors to him, beseeching him to pardon his

Alexander fighteth with his enemies, and loseth six thousand men.

Marcus Antonius a Captain.

What cities the Jews received to inhabit.

his offences, promising to render unto him the Castles of Macherunt and Hircanium, which were in his power, and besides them Alexandrium: All which, *Gabinius* by counsel of *Alexanders* Mother destroyed, lest they might be occasion of new Wars. This woman accosted and flattered *Gabinius*, for that she feared lest her Husband and the rest of the Captives at Rome should be any ways damnified. After this, *Gabinius* carried *Hircanus* to Jerusalem; and committing the Temple unto his charge, he made others of the Nobility Rulers of the Common-wealth, and divided the whole Nation of the Jews into five parts and Governments, whereof one was established at Jerusalem, another at Doris, the third at Amathunt, the fourth at Jericho, the fifth at Sephoris a City of Galilee: and the Jews being delivered from the Government of one man only, willingly suffered themselves to be ruled by the Nobility. But shortly after, *Aristobulus* escaping from Rome raised new troubles: who gathering a great Army, partly of those that desired a change, partly of them that loved him before, took Alexandrium, and began to compass it again with a wall: but hearing that *Gabinius* had sent *Sisenna*, *Antonius*, and *Servilius* against him with an Army, he went to Macherunt; and forsaking those that were not fit for War; he took with him almost 8000. armed men, amongst whom was *Pitholaus* Governor of them that were revolted, who with 1000 men fled out of Jerusalem. But the Romans followed and pursued them: and joyning Battel with them, *Aristobulus* with his men fought valiantly, till being by force overcome, the Romans slew five thousand of them, and almost two thousand fled into a Mountain; and the other thousand breaking the Ranks of the Romans with *Aristobulus*, were forced to Macherunt; where the King hiding himself the first night amongst the Ruines, hoped that having respit, he might gather another Army, and fortifie the Castle: but having for two days sustained the forces of the Romans, although unable to do it; at last was taken: and with his Son *Antigonus*, who had been imprisoned with him at Rome, he was carried to *Gabinius*, and from thence to Rome; and the Senate put him in prison: but his Sons they sent into Judæa, because *Gabinius* writ that he had so promised *Aristobulus* his wife, upon condition the Castles might be yeelded. Now *Gabinius* being prepared to war against the Parthians, *Ptolomeus* hindred him, who returning from Euphrates went into Egypt, leaving *Antipater* and *Hircanus* his friends to dispose of all things belonging to the war: for *Antipater* helped him with money, weapons, corn, and men, and he perswaded the Jews who kept the ways that lead unto Pelusium, to suffer *Gabinius* to pass. Now in the other part of Syria, at the departure of *Gabinius* there began a commotion, and *Alexander*, *Aristobulus* Son once more incited the Jews to Rebellion, and having gathered a mighty power, purposed to destroy all the Romans that were in that Countrey: which *Gabinius* fearing (who was returned out of Egypt at the beginning of these tumults) he sent *Antipater* before, who perswaded some of the Rebels to be quiet, yet 30000 remained with *Alexander*. For which cause he was very forward to fight; and went out to battel: the Jews came against him, and neer unto Itabyrium they fought, where 10000 were slain, and the rest were put to flight: and *Gabinius* returned to Jerusalem through the Counsel of *Antipater*: who having established that estate, went from thence and overcame the Nabathæans in Battel: he likewise permitted *Mithridates* and *Orsanes* privily to depart, who were fled from the Parthians, saying, that they had escaped from the Souldiers. In the mean time *Crassus*, who was appointed to be his Successor, had Syria delivered him, who toward the maintenance of the Parthian wars, took all the gold that was in the Temple of Jerusalem, & 2000 talents which *Pompeius* had forborn to do: who passing over Euphrates, was both himself and his whole army utterly overthrown: of which thing it behoveth us not to speak in this place. After the death of *Crassus*, the Parthians endeavoured themselves to enter Syria; but *Cassius* who succeeded him in the Government, repulsed them: and having gotten the upper hand he speedily resorted into Judæa, and taking Tarichea, he carried away about 3000 men captives; and put *Pytholaus* to death, for gathering a company of seditious people unto *Aristobulus* his part. He that caused and counselled his death was *Antipater*, who was married unto a Noble woman of Arabia called *Cypris*, by whom he had four Sons, *Phasælus* and King *Herod*, *Joseph*, and *Pheroras*, and one daughter called *Salome*; who sought the friendship of all Potentates round about him by courtesie and hospitality, and especially he got the good will of the King of Arabia by affinity, unto whose fidelity he committed his Sons, because he had undertaken the wars against *Aristobulus*. But *Cassius* made a truce with *Alexander*, and in the mean time went to Euphrates to hinder the passage of the Parthians, of which we will speak hereafter.

The year of the World, 3804. before Christs Nativity, 60.

Ant. lib. 14. cap. 11.

Alexanders mother striveth to pacifie Gabinius with rewards.

The change of the Government of the Jews.

Ant. lib. 14. cap. 12.

Aristobulus escaping from Rome, raiseth new troubles.

Aristobulus fighteth with the Romans.

The Romans obtain the victory, and carry away Aristobulus and his Son to Rome.

Alexander, Aristobulus Son, once more provoketh the Jews to rebellion.

The Jews overcome by the Romans.

Gabinius overcometh the Nabathæans in battel.

Ant. lib. 14. cap. 13.

Marcus Crassus taketh away the rest of the gold of the Temple.

Antipaters wife a noble woman of Arabia.

CHAP. VII.

Of the death of Aristobulus, *and the War between* Antipater *and* Mithridates.

The year of the world, 3917. *before Christs Nativity.* 47.

Ant lib. 14. cap. 14.

Cæsar delivereth Aristobulus from his bonds. Aristobulus and his Son slain by Pompeys friends.

AFter that *Cæsar* had forced the Senate and *Pompey* to flie beyond the Jonian Sea; and by that means made himself sole master of all at Rome, he set *Aristobulus* at liberty, and with two Legions of men sent him in haste into Syria, hoping through his means speedily to win both it, and also all places adjoyning to Judæa: but both the hope of *Cæsar*, and the forwardness of *Aristobulus*, was overthrown through envy: for he was poysoned by *Pompeys* favourites, and even in his own Countrey his body lay unburied, which notwithstanding was preserved from putrefaction with honey, till such time as *Antonius* sent it unto the Jews, commanding them to bury it in the Kings Sepulchre. His Son *Alexander* also, was beheaded at Antiochia by *Scipio*, being first according to the tenour of *Pompeys* Letters accused before the Tribunal seat, of such things as he had committed against the Romans, *Ptolomæus* the Son of *Minæus*, who ruled Chalcis which was under Libanus, having taken his Brethren, sent his Son *Philippio* with them to Ascalon; and he violently taking away *Antigonus* and his sister from the wife of *Aristobulus*, brought them to his father, and falling in love with the youngest, took her to wife: for which cause, he was afterward put to death by his father. For *Ptolomæus* having slain his Son, married *Alexandra*; and for that affinity sake, was more careful for her Brethren. After the death of *Pompey*, *Antipater* sought all means to get *Cæsars* favour: and when *Mithridates* of Pergamenus was hindred by the Garrison at Pelusium to pass any further with an Army into Egypt, and was by that means stayed at Ascalon, he perswaded the Arabians to assist him, the rather, because he was but a stranger, and he himself seconded him with almost three thousand armed Jews.

Ant. lib. 14. c. 5. Ptolomæus Son marrieth Antigonus younger Daughter, and for that cause is slain by his Father.

Ant. lib. 14. cap. 16.

Moreover, he incited the Potentates of Syria, and *Ptolomæus* who inhabited Libanus, and *Jamblicus*, and another *Ptolomæus* to assist him; for whose sakes the Cities of that Countrey did willingly undertake the Wars. And now *Mithridates* strengthned by *Antipaters* means came to Pelusium, and because they would not suffer him to pass, he besieged the City, in which siege *Antipater* shewed his valour: for making a breach on that side of the wall, where his Quarter was, he first of all with his company brake into the City, and so Pelusium was taken. But the Inhabitants of *Onias* Countrey, who were Egyptians and Jews, suffered him not to pass any further: yet did *Antipater* handle the matter so discreetly with them, that they did not only suffer him to pass, but also provided victuals for his Army. Whereupon the City of Memphis would not fight, but yeelded of their own accord unto *Mithridates*: so that passing thorow Delta, he fought with the other Egyptians in a place called the Tents of the Jews; and being with all his company in danger, he was rescued by *Antipater*, who marching along the River side, set upon and discomfited the left wing of the Enemies battel, and rushing upon them that pressed upon *Mithridates*, he slew many, and pursued the rest that fled, till he got their Tents, and all with the loss of fourscore men. But *Mithridates* flying, lost eight hundred men, and being against all hope preserved out of those wars, was without all envy a true witness before *Cæsar* of all that which *Antipater* had both done and deserved. Whereupon *Cæsar* redoubled his courage with praise and promises unto him, and made him forward to hazard himself for him. In a word, he proved and shewed himself a stout Warriour, and having many wounds in every part of his body, he bare a badge and testimony of his valour and vertue. Afterward when the estate of Egypt was quiet, he returned into Syria, where he made him a Citizen of Rome, and granted him the immunities thereof: and did so honour him in other things, and used him so friendly, that he made him a pattern for all to imitate: and for his sake confirmed *Hircanus* in the High-Priesthood.

Mithridates goeth to Pelusium, and thereby obtaineth Antigonus help.

Mithridates victory against the Egyptians.

Antipater performeth many noble exploits, and exposeth himself to all danger for Cæsars sake.

Cæsar maketh Antipater a free Citizen of Rome.

CHAP. VIII.

How Antipater *was accused before* Cæsar: *of the Priesthood of* Hircanus, *and how* Herod *made war.*

Antigonus Aristobulus Son cometh to Cæsar to accuse Pompeys friends for his fathers death.

AT the same time, *Antigonus* the Son of *Aristobulus* repairing to *Cæsar*, against his will was a cause of *Antipaters* greater felicity: for coming to complain of his Fathers death (who was, as it was thought, through *Pompeys* envy poysoned) and to accuse *Scipio* of cruelty, which was used against his Brother; whereas he should have abandoned all passion

sion which moved him to mingle hatred with his miseries, contrariwise he accused *Hircanus*, and *Antipater*, as though they had unjustly driven him and his brethren out of their Native soil, and grievously injured the people, to obtain their intent; alledging that they had sent aid into Egypt to *Cæsars* forces, not for good will, but for fear of antient enmity, and that hereby they might acquit themselves of the good will they bare to *Pompey*. At these words *Antipater* (casting away his vesture) shewed the number of his wounds, saying, it was not needful to use words, to prove what affection he had born to *Cæsar*; for his very body should shew it, although he himself held his peace: adding, that he admired the impudent boldness of *Antigonus*, who being Son to an enemy of the Romans, and a fugitive from the Romans, and still continued his Fathers purpose, Novelty and Sedition, should dare to accuse others before the Roman Emperor, demanding of him how he durst hope to obtain any good thing, who ought to be contented with his life only: alledging that he craved not maintenance for that he wanted, but that he might raise a Rebellion amongst the Jews, and against them who should bestow any thing upon him.

the year of the world, 3917. *before Christs Nativity*, 47.

Antigonus falsly accuseth Hircanus and Antipater.

Antipater casting of his garment, sheweth his many wounds.

Which when *Cæsar* heard, he said that *Hircanus* was most worthy to be High Priest, and bad *Antipater* wish what dignity he would have: who leaving that to the pleasure of the giver, he was made Governor of all Judæa. And moreover, he obtained to re-edifie the razed walls of his Country, and *Cæsar* commanded that those honours should he engraven in the Capitol, that it might be a token in time to come of *Antipaters* justice and vertue. *Antipater* having attended *Cæsar* out of Syria, first of all repaired the ruined walls of his Country which *Pompey* had razed: and going thorowout all the Countrey he threatned the obstinate, and perswaded the seditious to obedience, admonishing them that if they obeyed *Hircanus*, they might live in wealth and peace, and enjoy happiness, and an universal felicity; but if they suffered themselves to be led with the vain hopes of those, who for their private commodities sought for alteration, that then they should find him in stead of a Procurator, the Lord of all; and *Hircanus* in stead of a King, a Tyrant; and the Romans and *Cæsar*, in stead of friends, deadly enemies: for that they would not suffer his power to be overthrown, whom they themselves had established for King. But notwithstanding he spake these words, yet (because he saw *Hircanus* more dull, and not of so fervent a spirit as the care of the Kingdom required) he himself setled the estate of the Countrey, and made *Phasælus* his eldest Son Governor of the Army, and the Lord of Jerusalem, and of his own living, and sent *Herod* his youngest Son to govern Galilee (although he was very young.) who being by nature of a valiant courage, found out a present occasion to shew his brave mind; for he took *Ezechias* which was Captain of Thieves, who as he understood was wont to prey upon the confines of Syria with a great multitude, and put him to death with many other Thieves: which thing was so grateful unto the Syrians, that in all Towns and Villages they made songs of *Herod*, as though he had restored them to peace, and to their possessions.

Cæsar createth Hircanus High Priest, and to Antipater he giveth the Government of Judæa. Ant. l. 14. c. 16.

Antipater repaireth the walls of his Countrey.

Antipater chargeth his Subjects to obey Hircanus.

Phasælus and Herod, Antipaters Sons.

Herods fortitude.

Herod banisheth the Thieves out of Syria.

At length, the glory of this fact came to the ears of *Sextus Cæsar*, who was *Cæsar* the Emperors Kinsman, who then ruled Syria. *Phasælus* also did strive to overcome the towardness and good reputation of his Brother, by dayly increasing, and winning to himself the good wills of the Inhabitants of Jerusalem: so that during the time he governed the City, he did nothing insolently through might or power: for which cause the people honoured *Antipater* as their King, and reverenced him as Lord of all, yet was his fidelity and good will never the less towards *Hircanus*. But it is impossible that any man that liveth in prosperity, should not be envied. For *Hircanus*, although before time he were moved something at the glory of these young men, and especially with the prosperous success of *Herod*, being often annoyed with frequent Messengers, who spred his praise for every thing he did; yet in particular he was stirred up by many envious persons, who are wont to haunt the Courts of Princes, who were grieved that *Antipater* and his Sons ruled without offence. These men told *Hircanus* that he only enjoyed the bare name of a King, and that *Antipater* and his Sons ruled all; and that he so long would permit and wink at them, till that at the last, they would make themselves Kings; for they now did no more as such as pretend themselves to be Procurators. But leaving that Title, they took upon them the dignities of Lords and Masters, without any regard or reverence towards him; for *Herod* had put to death a great multitude of Iews against the Law, whereas neither by word of mouth, nor by writing, the King had given him any such authority: and that *Herod*, if he were not a King, but a private person was to be brought into judgment, there to answer the matter, and shew the King a reason, and satisfie the Laws of his Countrey; which permitted no man to be put to death, before by Law he was convicted. By these perswasions *Hircanus* grew angry: so that not concealing his wrath, he caused *Herod* to be sent for to answer the matter: who both for that his Father advertised him

Phasælus obtained the favour of the people of Jerusalem.

Hircanus animated by envious men against Antipater and his Sons.

Herod called to his answer before the Councel.

The year of the world, 3922. before Christs Nativity, 24.

him thereto: and becauſe he truſted to the equity of his cauſe, firſt leaving a Garriſon in Galilee, he repaired unto the King; and came accompanied with a ſtrong Guard, leſt either he ſhould ſeem to derogate from *Hircanus* dignity, if he ſhould lead forth many; or that for want of defence, he ſhould expoſe himſelf to the envy of his Adverſaries. *Sextus Cæſar* alſo fearing the young man, leſt any evil ſhould betide him amongſt his enemies, ſent unto *Hircanus*, manifeſtly warning him to free *Herod* from the crime of Murther. For which cauſe *Hircanus* who loved *Herod*, and was willing ſo to do of his own accord, did acquit him. Whereupon, he ſuppoſing that he had eſcaped againſt the Kings will, went to Damaſcus unto *Sextus*, purpoſing not to obey, if hereafter he were ſent for. Nevertheleſs, *Hircanus* was once again incited by bad people againſt *Herod*, who certified him that he was gone away in a rage, and that he would enterprize ſomething againſt him: which *Hircanus* believing, knew not what to do, ſeeing his enemy more potent than himſelf.

Hircanus abſolveth Herod.

Hircanus once more incited by the wicked.

Shortly after, *Sextus Cæſar* proclaimed him General of the Army, both in Syria and Samaria: ſo that now he was greatly to be feared, not only for that he was highly in favour with the Commonalty, but alſo for the forces which he commanded. So that hereupon *Hircanus* fell into an extreme fear, verily perſwading himſelf that *Herod* with his whole Army, would preſently come againſt him. Neither was his ſuſpicion in vain: for *Herod* angry at the pretended crime whereof he was accuſed, came with a great Army to Jeruſalem, intending to depoſe *Hircanus*; which he had effected had not his Father and Brother gone forth to meet him, and pacified him, intreating that he would account that terrour (wherein he had put his enemies) and his own indignation for a ſufficient revenge, and that he ſhould ſpare the King, by whoſe favour he came to be ſo potent: adding moreover, that he ſhould not think it a diſdain, that he was called to anſwer his accuſations; but ſeeing that he was acquitted of them, he ſhould ſhew himſelf grateful to the King. Neither ought he to revenge the diſcontent he had taken, that he ſhould ſhew himſelf unthankful to him who had ſaved his life. Moreover, he was to conſider the fortune of wars, together with the cauſe thereof, and think that the wars he now pretended were very unjuſt; bidding him not to be too confident of the victory, being to fight againſt his own King, who had always been gracious unto him, and never cruel; only being as it were urged thereunto, by ſome of his Councel, who being meerly envious, rather to ſatisfie their own miſlikes, than in regard of his diſgraces, framed a ſhadow of an accuſation. *Herod* pacified herewith, ſuppoſed it to be ſufficient for him to obtain the thing he hoped for, to have ſhewed his forces unto his Nation.

Herod gathering a great Army cometh to Jeruſalem to depoſe Hircanus.

Herod diſſwaded by Antipater from attempting againſt Hircanus.

Baſſus murthereth Sextus Cæſar by treaſon.

At this time began Civil war among the Romans neer unto Apamia: for *Cæcilius Baſſus*, for the love he bare to *Sextus Pompey*, ſlew *Sextus Cæſar* at unawares, and made himſelf Governor of his Army: and other Captains of *Cæſars*, to revenge his death, made after *Baſſus* with all their forces, unto whom *Antipater* by his two Sons ſent aid both for *Cæſars* ſake, that was ſlain, as for *Cæſars* ſake that was yet alive: for he was an intire friend, and well-willer unto them both, and theſe wars continuing long, *Marcus* came out of Italy to ſucceed *Sextus*.

CHAP. IX.

Of the diſſention among the Romans after Cæſars *death, and of the treachery of* Malichus.

Marcus, Sextus Succeſſor. Ant. l. 14. c. 2.

Julius Cæſar ſlain by Brutus and Caſſius.

Caſſius levieth money in the cities.

AT this time aroſe great and bloody Civil Wars amongſt the Romans, at ſuch time as *Cæſar* was traiterouſly ſlain by the treaſon of *Caſſius* and *Brutus*, after he had ruled the Empire three years and ſeven moneths. By reaſon of which murther their troubles daily increaſed, and the Nobility being at variance amongſt themſelves, every one followed that courſe, that they thought moſt expedient for themſelves. Whereupon *Caſſius* preſently marched into Syria, to take poſſeſſion of the Government of the Army which was about Apamia; where he made *Marchus* and the Legions that were at variance, and *Baſſus* friends: and raiſing the ſiege from Apamia, and leading the Army in his own perſon, he forced every City to be tributary; ſo that he grew to exact without meaſure. Whereas therefore he commanded the Jews to contribute ſeven hundred Talents, *Antipater*, who feared his diſpleaſure, appointed his Sons, and other of his friends preſently to gather the money; and eſpecially among the reſt, he gave this charge to one *Malichus* a friend of his, being of neceſſity enforced thereunto. But *Herod* firſt of all got *Caſſius* his favour, who brought an hundred Talents which he had collected out of Galilee, which was his part or Province: For this cauſe *Caſſius* accounted him as a dear friend. As for the reſt, he accuſed them of negligence, and was angry at the other Cities: So that for that cauſe he deſtroyed Gophna and Ammauntes, and other two of the baſeſt Cities; marching onward as if he intended to kill *Malichus*, for that he had been ſo careleſs and negligent in gathering the tribute

Herod, Caſſius friend.

Caſſius ſevere in his exaction.

tribute money. But *Antipater* (presently disbursing unto *Cassius* an hundred Talents) saved both him and all the rest of the Cities. Yet *Malichus* after *Cassius* was departed, did no more remember how beneficial *Antipater* had been unto him, but oftentimes did treacherously lie in wait for to murther *Antipater*, who hindered and withstood his villanous pretence; notwithstanding that himself had often confessed that *Antipater* had saved his life. *Antipater*, fearing both his power and subtilty, passed over the River Jordan to gather an Army, that he might revenge those treacheries. But *Malichus* being discovered, by his impudency overcame *Antipaters* sons: for through many oaths and excuses, he won *Phasælus* chief of the Garrison in Jerusalem, and *Herod* also who was master of the Armory, that they should be a means to reconcile him to *Antipater*. Whereupon *Antipater* intreating *Marcus* (who was General of the Army in Syria, and had determined to kill him) he was saved. The reason that *Marcus* would have put him to death, was, because *Malichus* sought to make an alteration.

the year of the world, 3923. before Christs Nativity, 42.

Malichus forgetful of Antipaters kindness. Antipater gathereth an Army against Malichus.

Now *Cæsar* being young, and *Antonius* warring against *Cassius* and *Brutus*; *Brutus* and *Cassius* having gathered an Army in Syria, in consideration that *Herod* had stood them in stead where need required, they made him Procurator of all Syria; giving him a band of horsemen and footmen. Moreover *Cassius* promised him, that if the wars had an happy end, he would make him King of Judæa. But it so came to pass, that the power and expectation which all men had of *Herod*, was the cause of *Antipater* his fathers death. For *Malichus* being hereby put in fear, hired one of the Kings officers for a certain sum of money to poyson *Antipater*; by which means he died, being thus unjustly rewarded for his good will toward wretched *Malichus*. He was a worthy man and fit to govern, who had recovered the Kingdom being lost, for *Hircanus*. *Malichus* (perceiving that the people was incensed against him, because they suspected that he had poysoned *Antipater*) pacified and moderated their displeasure by denying the fact; yet to the intent he might be stronger, he gathered about him a Guard of armed men: for he thought that *Herod* would not let the matter slip so, but that he would presently come with an Army to revenge his fathers death. But by the counsel of his brother *Phasælus* (who sent him word that he should not openly be revenged upon *Malichus*, lest a sedition might arise among the people) he patiently permitted it so to be, and suffered *Malichus* to purge himself, and permitted him to be freed from suspition, and celebrated a most solemn funeral for his father: which done, he went unto Samaria, and appeased the sedition wherewithal the City was disquieted. After this he returned to Jerusalem, intending in that place to celebrate the Festivity, sending certain of his armed men before him, and appointing the rest to accompany him. But *Malichus*, who feared this approach of his, had sollicited *Hircanus* to give order, that no stranger should intermingle themselves among the people, who were at that time purified.

Octavius Augustus succeedeth after Cæsar. Cassius promiseth Herod after the War, to make him King of Judæa. Antipater poysoned by Malichus.

Herod intendeth to revenge his fathers death.

But *Herod* contemning both him that commanded, and his commission entered the City by night: whereupon *Malichus* once more came unto him, and wept for *Antipater*. *Herod*, although he could very hardly bridle his displeasure, yet dissembled he the same: and sent letters unto *Cassius*, wherein he complained of his fathers death: the memory of whose hate being refreshed by this offence, he writ again unto *Herod*, willing him to revenge his fathers death; which that he might the better effect, he secretly commanded the Captains of his Regiment that they should assist *Herod*. Now for that after the surprizal of Laodicea, all the best of the City came to *Herod*, bringing gifts and crowns, he appointed this for a fit time of his intended revenge. Now *Malichus*, suspecting that *Herod* would work revenge at Tyre, purposed secretly to get away his son, who was there a pledge, and he himself purposed to flie into Judæa: But despair of his own safety urged him to greater matters, for he hoped to incite the Jews to take Arms against the Romans, for that *Cassius* was now busie in the Wars against *Antonius*: so that he thought he might easily depose *Hircanus*, and so make himself King. But he was prevented by the destinies: for *Herod* suspecting his purpose, inviting him and *Hircanus* to supper: at which time he made a shew as though he had sent one of his servants, to cause a banquet to be prepared, but indeed he sent him to the Captains to foretell them that they might lie in wait for *Malichus*: who remembring what charge *Cassius* gave them, came forth of the City unto the shore next adjoyning unto the Town, all armed with swords; where compassing *Malichus* round about, they killed him with many wounds. *Hircanus* hereat astonished, fell in a swound, and being scarcely come to himself, he demanded who killed *Malichus*? One of the Captains answered, that *Cassius* gave the commandment: whereupon he answered, Truely *Cassius* hath preserved me and my Country, in killing him who was a Traitour to us both: but whether herein he spake as he thought, for that for fear he approved the fact, it is uncertain. And thus was *Herod* revenged upon *Malichus*.

Malichus joineth with Hircanus. Cassius chargeth Herod by letters to revenge his fathers death.

The decree of fate laugheth at humane hope. Herods tribunes murther Malichus.

CHAP.

The year of the world, 3923. before Christs Nativitie, 41.

CHAP. X.

How Herod *was accused, and revenged.*

Ant. lib. 14. cap. 20.

AFter *Cassius* was departed from Syria, there arose another sedition among them in Jerusalem: for *Fœlix* came with an Army against *Phasælus*, thinking so to be revenged upon *Herod*, for killing *Malichus*. It chanced that *Herod* at that time was at Damascus with *Fabius* a Roman Captain, who coming to assist *Phasælus*, by the way fell sick; so that he could not succour him: but it so fell out, that *Phasælus* without any help, did of himself overcome *Fœlix*, and therewithal reproved *Hircanus* as ungrateful, who had both favoured *Fœlix*, and suffered *Malichus* his brother to take and keep his Castles, (for already had he seized many of them, and especially one of greatest strength called Massada) yet all these did not [illegible] him from the violence of *Herod*, who was no sooner recovered of his sickness, but presently he took all the rest, and Massada: and at *Hircanus* humble sute, permitted him to depart from thence. He also chased *Marion* the Tyrant of the Tyrians out of Galilee, who occupied three Castles in that Countrey: as for all the Tyrians that he took, he spared their lives, and sent some away with rewards; whereby he got the good will of the City, and the hatred of the Tyrant. This *Marion* was made Tyrant of Tyria by *Cassius*, who, through the means of such like instruments, had gotten into his hand all Syria: and *Marion* for the hatred he bore to *Herod*, took with him *Antigonus*, *Aristobulus* his son: and by *Fabius* means, whom *Antigonus* had gained unto himself for money, he also got *Ptolomæus* to assist him in this expedition. Now *Ptolomæus*, who was father-in-law to *Antigonus*, furnished him with all necessaries: *Herod* likewise preparing himself against them, gave them battle in the entrance into Judæa, and got the victory: and having put *Antigonus* to flight, he returned into Jerusalem, where he was honoured by all men for his desart in that victory, so that even they that before despised him, by reason of his affinity newly contracted with *Hircanus*, sought his friendship and familiarity. This *Herod* long before this time had a wife which was a noble woman of that Countrey, named *Doris*, and had by her a son named *Antipater*; but he then married *Mariamme*, *Alexanders* daughter, who was *Aristobulus* his son, & *Hircanus* his neece, by reason whereof he came to be familiar with the King. But when *Cassius* was slain near unto Philippi, *Cæsar* departed into Italy, and *Antonius* into Asia; at which time the chief of the Jews came and accused *Phasælus* and *Herod*, alledging that they by force got unto themselves the rule and disposition of the Countrey, and left *Hircanus* only the bare name of a King. But *Herod* being then present, so won and wrought himself into *Antonius* favour by a great sum of money, that he permitted not his enemies to speak one word more; who thereupon returned home. Afterward an hundred men of the most honourable amongst the Jews, repaired to Daphne near to Antiochia unto *Antonius* (now doting on the love of *Cleopatra*) who being chosen from amongst the rest, because of their eloquence and Nobility of birth, propounded an accusation against the two brethren. *Messala* presented himself to return them answer, being assisted by *Hircanus*, whom he thought to be the fittest to govern their Common-wealth? who answered, *Herod* and his brethren. Whereat *Antonius* was exceeding glad (for he had been their fathers guest, and was most courteously entertained by *Antipater*, when he came with *Gabinius* into Judæa) and thereupon he made them both Tetrarchs, leaving unto them the rule of all Judæa: which, when the Jews Embassadors misliked, he took 15. of them and put them in prison, where he almost killed them, and rejected and derided the rest: whereupon there arose greater tumults amongst them in Jerusalem. At last, the Jews sent another Embassage of a thousand men unto Tyre, where *Antonius* sojourned, with an intent to come to Jerusalem with violence. *Antonius* hearing their exclaims, sent out the Magistrates of Tyre against them, commanding them to kill all they could catch of the Jews, charging them also to confirm their Authority, whom he himself had constituted Tetrarchs. But *Herod* and *Hircanus* went before them toward the Sea-shore, admonishing them earnestly to be contented, lest they by this their indiscreet proceeding, should become not only the cause of their own deaths, but also of War against their own Countrey; but for that they would not be reclaimed by these admonitions, *Antonius* sent out certain armed men, who killed many of them, and wounded the rest. *Hircanus* after this disaster both caused the dead to be buried, and the wounded to be cured; notwithstanding all this, they that escaped would not contain themselves in peace, but they so troubled the City, that *Antonius* in his displeasure, slew those that he had in hold.

Fœlix cometh with an Army against Phasælus.

Phasælus overcometh Fœlix, and toucheth Hircanus with ingratitude.

Antigonus, Aristobulus son, put to flight by Herod.

Doris, Herods first wife, of good birth, by whom he had Antipater.

The chiefest Jews repair to *Cæsar*, to accuse Phasælus and Herod. Ant. l. 14. c. 21.

The Jews once more complain against the two brothers.

Antonius maketh the two brothers Tetrarchs.

Antonius commandeth in Tyre.

CHAP.

CHAP. XI.

Of the war of the Parthians against the Jews: of the flight of Herod *and his fortune.*

The year of the world, 3923. before Christs Nativity, 41.

TWo years after this, *Barzapharnes* Governour of the Parthians, accompanied with *Pacorus* the Kings son, seized upon Syria, and *Lysanias* who succeeded his father *Ptolomæus*, son of *Minæus*, promising a thousand talents, and five hundred women, perswaded him to put *Antigonus* in possession of the Kingdom of Judæa, and depose *Hircanus*. *Pacorus* induced by these promises, went himself along the Sea-coast, giving commandement to *Barzapharnes* to pass through the midst of the Countrey; but amongst the rest of the places bordering on the Sea, the Tyrians would not receive *Pacorus* (notwithstanding that the Citizens of Ptolemais and Sidon had given him entertainment) wherefore he gave part of his horse-men unto one who was the Kings Butler, called *Pacorus*, as himself was; commanding him to pass into Judæa, and learn what their enemies meant to do, and to help *Antigonus* where need required. Who as they wasted the Countrey about Carmelus, many Jews came of their own accord and joyned with *Antigonus*, shewing themselves very prompt to fight: for which cause he sent them before to take a place called Drymos; where having fought with his enemies, and put them to flight, he pursued them with all speeed as far as Jerusalem: and his number being augmented, he came unto the Kings house. But *Hircanus* and *Phasælus* met them with a strong Company, and fought with them in the market-place: where the enemies were forced to flie, and part of them were by *Herod* shut up in the Temple; and he appointed sixty men to keep them, which he placed in the houses next adjoyning; but the people bearing a grudge to his two brethren, burnt them with fire: whereat *Herod* being angry (for that his men were consumed with fire) set upon the people, and killed a great many of them, and every hour one laid wait for another: so that every day some was murthered. Now the feast of Pentecost drawing nigh, all places about the Temple, and all the whole City was filled with people of the Countrey, whereof the most part was armed, and *Phasælus* kept the Walls, and *Herod* with a small Company kept the Kings Palace, assaulting their enemies upon the sudden as they were in the Suburbs, kild a great many of them, and put all the rest to flight: part of them he couped up in the City, others he shut in the Temple, and the rest between the uttermost Rampire. Whereupon *Antigonus* requested that *Pacorus* might come and conclude a peace betwixt them. *Phasælus* moved by these his prayers, received the Parthian into the City, and entertained him into his house, accompanied with five hundred horse-men, who came under a pretence to make peace; but in effect he resorted thither to help *Antigonus*: he craftily conspiring against *Phasælus*, perswaded him to repair unto *Barzapharnes* as an Embassadour to treat a peace; notwithstanding that *Herod* altogether disswaded him, willing him to kill the Traitor, and not to trust his subtlety: adding that the Parthians were naturally unfaithful.

Ant. l. 14 c 21. Lysanias perswadeth Barzapharnes to depose Hircanus, and enstate Antigonus.

A sore fight in the market-place, betwixt Antigonus and Hircanus. Daily slaughters in Jerusalem.

Phasælus entertaineth the Parthian, and with him five hundred horse. Pacorus treason and subtilty.

Pacorus departing out of the City, took *Hircanus* with him that he might be the less suspected, and leaving some horsemen with *Herod* named * *Eleutheri*, he followed *Phasælus* with the rest. When they came near unto Galilee, they found the Inhabitants at variance, and up in arms, and met with *Barzapharnes* (who craftily with pretence of courtesie and friendship hid his treachery) who after he had bestowed gifts upon them, and that they were returned, laid an ambush for them: whereof they had intelligence at such time as they came to a place of the Sea-coast named Ecdippon. For in this place they understood of the thousand talents that were promised, and how that *Antigonus* had given the Parthians more than five hundred women of those that were amongst them, and that oftentimes they had been laid wait for, and that they had been lately taken, but that delay was made till such time as *Herod* was surprized in Jerusalem, for fear lest he hearing what was become of them, might provide for himself. Now they might perceive that these were not only words, for they might behold their keepers not far off; yet would not *Phasælus* forsake *Hircanus*, notwithstanding that *Ofellius* often exhorted him to flie (unto whom *Saramalla* the richest among the Syrians had declared all the plat-form of their treason:) but he chose rather to go unto *Barzapharnes*, and to upbraid him to his face, that he had treacherously laid wait for him: but especially, for that in regard of money he had suffered himself to be corrupted: whereas he himself would have given more for his life and liberty, than *Antigonus* had done for the Kingdom. At these words the Parthian with Oaths and Protestations craftily freed himself from suspition, and no sooner repaired he to *Pacorus*, but presently the Parthians,

The year of the world, 3924. before Christs Nativity, 40.

* Or free.

Herod in Jerusalem, and Phasælus in the camp are in danger of their lives.

thians, who ſtayed behind, and had charge ſo to do, laid hands on *Phaſælus* and *Hircanus*, who openly exclaimed againſt their falſhood and perjury. G

The year of the world, 3924. before Chriſts nativity, 40

In the mean time a Butler was ſent out for that purpoſe, who ſought to ſurprize *Herod*, and by ſome ſtratagem to toule him out of the City, who wrought by all the means he could, according as he was inſtructed. But *Herod*, who was alwaies wont to miſtruſt the perfideous practices of barbarous Nations, being certain that thoſe letters which diſcovered the treaſons were faln into the enemies hands, would not go forth; though *Pacorus* pretended a juſt cauſe, inciting him to ride out and meet them that brought the letters: wherein was contained neither the taking of *Phaſælus*, nor the treaſons, but only what *Phaſælus* had done. But long before this, *Herod* by others underſtood, that his brother *Phaſælus* was taken; and *Mariamne* a very wiſe woman, *Hircanus* daughter, with many intreaties perſwaded *Herod* not to go forth: but that he ſhould beware how he truſted himſelf to the mercy of that barbarous people, who did now as it were openly aſſault him. Whileſt *Pacorus* was conſulting with his complices, how he might privily effect his treaſons (ſeeing it was not poſſible openly to circumvent a man of ſo great wiſdom) *Herod* in the night time, whileſt his enemies neither knew, nor ſuſpected his intent, took his neareſt kinsfolk, and fled into Idumæa: which being once known, the Parthians followed him. For which cauſe, he made his mother, his brethren, and the young maiden eſpouſed, and her mother and youngeſt brother to keep on their journey, and he with his ſervants warily aſſaulted the Parthians; and having in every aſſault killed a great number of them, he haſted towards the Caſtle of Maſſada, and in his retreat ſuſtained more harm by the Jews, than by the Parthians: who as they had been alwaies troubleſome, ſo now ſome threeſcore furlongs from the Town, ſet upon him; where *Herod* obtaining the victory, killed a great many of them, and in remembrance of that valiant act, he builded upon that place a moſt rich Palace for the King, and erected there a moſt ſtrong Tower, which by his own name he called Herodium. And when he fled, many joyned with him: But when he came to Threſa, a Town of Idumæa, his brother *Joſeph* met him, and perſwaded him to leſſen the number of his followers: for Maſſada would not receive ſuch a multitude: (for the number of the multitude was above nine thouſand) for which cauſe *Herod* according to his counſel diſmiſſed thoſe that were unfit for his turn, and ſent them into Idumæa, giving them neceſſaries for their journey. As for thoſe that were choſen men, and fit for his purpoſe, he retained them with him, and ſo was he received into the Caſtle: where leaving eight hundred Souldiers to defend the women, and proviſion ſufficient for thoſe that were within, he himſelf went unto Petra, a City of Arabia. H I K D

Herod is laid ſiege before Maſſada.

Herod flies by night time from Jericho into Idumæa.

Herod more hotly purſued by the Jews then the Parthians.

Herods victory Herodium.

Maſſada.

Petra a City of Arabia.

The year of the world, 3925. before Chriſts nativity, 39.

Now the Parthians at Jeruſalem began to ſack the houſes of them that were fled, and the Kings Palace; they only abſtained from *Hircanus* money, which did amount to more than three hundred talents: as for other mens goods, they found not ſo much as they expected; for *Herod*, long before that time ſuſpecting the infidelity of the Parthians, had carried all his riches and jewels into Idumæa, and every one of his followers did the like. When the Parthians had taken the ſpoil, they were ſo impious, that they left no place of the whole Country free from their tyranous War. They deſtroyed the City of Marſa alſo, and bound *Phaſælus* and *Hircanus*, and delivered them to *Antigonus* to be ſcourged, who preſently with his teeth bit off *Hircanus* ears, to the end, that if by ſome alteration, he chanced hereafter to get looſe, he might be no more High Prieſt: for none might offer ſacrifice, that wanted any member of his body. But *Phaſælus* his fortitude prevented the cruelty of *Antigonus*; who having neither weapon, nor his hands at liberty, beat out his own brains againſt a ſtone, and died: demonſtrating himſelf by that act, to be the true brother of *Herod*, and that *Hircanus* had degenerated: he died manfully by a worthy death, and anſwerable to ſo famous a life. Yet ſome reported that he recovered after that hurt, and that *Antigonus* ſent a Chirurgeon under pretence to cure the wound, who filled the ſame with venemous medicines, and ſo killed him. Well, be it as it was, it was in him gallant reſolution. L E

Antigonus biteth off Hircanus ears.

It is reported likewiſe, that underſtanding before his death by the means of a certain woman, that *Herod* was eſcaped, he ſpake theſe words; now I ſhall die with a courage: who leave behind me one that will take vengeance of my enemies, and ſo he died. Although the Parthians had not yet received the women (which was the chief thing they lookt for) yet leaving them, they eſtabliſhed *Antigonus* in Jeruſalem, and led *Hircanus* priſoner into Parthia. But Herod with all ſpeed haſted into Arabia, as if his brother had been yet alive, to the intent he might borrow money of the King of Arabia, wherewith he only hoped that the cruelty of thoſe barbarous Parthians might be mitigated toward *Phaſælus*: for his opinion was, that although the Arabian had now forgot his fathers friendſhip, and were hard hearted, yet at leaſt he would lend him money, ſeeing it was to redeem his brother, whoſe M F

Phaſælus words before he died.

The Parthians eſtabliſh Antigonus King.

Son

A Son he meant to leave in pawn for it. For *Herod* took with him a Son of his Brothers into Arabia that was ſeven years old, and purpoſed to have given three hundred Talents for his ranſom, and had made the Tyrians interceſſors for him to the Parthians: but fortune prevented his endeavours, ſo that his love and care for his brother prevailed nothing. He found alſo that the Arabians had now caſt away the league of amity: for *Malichus* their King ſent to him as he was yet in the way, charging him with all ſpeed to depart out of his Dominions, framing an excuſe that the Parthians had ſent Embaſſadors unto him, to requeſt him to drive him out of his Countrey; but indeed the cauſe was, that he ſhould repay that which *Antipater* had deſerved, nor recompenſe his Sons now comfortleſs, for thoſe good turns that he had received at their fathers hands: and thoſe who counſelled him to this, were ſuch
B as offered to forſwear thoſe ſums, which *Antipater* had put them in truſt with, who were the chiefeſt men about him. For which cauſe, *Herod* perceiving the Arabians to be his foes for that which he thought would have procured him friendſhip, anſwered the Meſſenger accordingly as grief moved him, and took his journey towards Egypt: and the firſt night he lodged in a Countrey Temple, to the intent that thoſe of his company that were behind him might overtake him. The next day coming to Rhinocolura, his Brothers death was told him; where, after he had there mourned his fill, he went forward.

The year of the world, 3925. before Chriſts Nativity, 39.

Herod perceiveth the Arabians to be his enemies.

Now the King of Arabia (though too late) repented himſelf of that which he had done to *Herod*, and ſent ſpeedy Meſſengers after him, to will him to return, repenting himſelf that he had ſo injuriouſly intreated him. When *Herod* was come to Peluſium, the watchmen of
C the City would not permit him to paſs: for which cauſe he himſelf in perſon went to the Governors, who reverencing the fame and dignity of the man, conducted him to Alexandria; whither he no ſooner reſorted, but *Cleopatra* received him very honorably, intending to make him the General of her Army which ſhe was preparing at that preſent. But he neither regarding the offers and requeſts of the Queen, nor yet diſcouraged by the hard winter ſeaſon, nor the dangers of the Seas, took his journey towards Rome; and being in great danger of ſhipwrack near unto Pamphilia, both he and the reſt of the paſſengers were enforced to caſt away the moſt part of their loading: with much ado he arrived ſafe at Rhodes, which had been ſore moleſted by *Caſſius* wars, there was he entertained by certain of his friends, *Ptolomeus* and *Saphinius*: and although his money grew ſcant, yet there he builded a great
D Galley with three ranks of Oars, and in it (being accompanied with his friends) he ſailed to Brunduſium, and from thence went preſently to Rome. Where firſt of all (in regard of familiarity between his father and him) he went to *Antonius*, declaring unto him both his own calamity, and the miſerable deſolation of the whole Countrey: and how leaving his deareſt friends beſieged in a Caſtle, himſelf in humble manner through the ſtormy winter Seas was come unto him; humbly craving ſuccour at his hands. Whereupon *Antonius* compaſſionating his calamity, and remembring his familiarity with *Antipater*, and contemplating the vertue of *Herod* who ſtood before him, determined upon the preſent to make him King of the Jews, whom before he himſelf had made Tetrarch: for he loved not *Herod* ſo well, but he hated *Antigonus* as much: for he held him both for a ſeditious perſon, and for an enemy
E to the Romans. Now to the accompliſhing of this, he found *Cæſar* far more ready than himſelf, who called to mind the ſervice that *Antipater* did in Egypt under his Father, and his entertainment and friendſhip in all things: and beſide all theſe, he was wrought and won by *Herods* courage and valour. For which cauſe, he procured the Senate to be aſſembled; at which time *Meſſala*, and after him *Aratinus*, in the preſence of *Herod* recounted his Fathers deſerts and fidelity towards the Romans, declaring *Antigonus* to be an enemy; not only becauſe that not long before he had revolted, but for that now laſtly in deſpight of the Romans, he had by the aſſiſtance of the Parthians uſurped the Kingdom. Upon which conſiderations the Senate being moved, and *Antonius* affirming it to be expedient for the Roman wars, that *Herod* ſhould be created King, the whole Senate condeſcended: and after the Se-
F nate was diſmiſſed, *Antonius* and *Cæſar* went forth with *Herod* between them, and the Conſuls went before accompanied with other Magiſtrates to offer Sacrifice, and to Regiſter the decree of the Senate in the Capitol. And *Antonius* feaſted *Herod* the firſt day of his Reign.

Herod in great dangers repaireth to Rome.

Herod repairing to Rome hath conference with Antonius.

Ant. l. 14. c. 13.

Herod findeth both Cæſar and Antonius favorable unto him.

Herod praiſed before the Senate.

Herod made King by the Roman Senate.

CHAP. XII.

Of Herods *War after he returned from Rome to recover Jeruſalem, and againſt the Thieves.*

The year of the world, 3925. before Chriſts Nativity, 39.

Ant.l.14.c.23. Antigonus getteth Maſſada.

AT this time *Antigonus* beſieged thoſe that were left in the Caſtle of Maſſada, who had great ſtore of Victuals; and wanted nothing but water. For which cauſe *Joſephus*, *Herods* Brother purpoſed to flie unto the Arabians with two hundred of his deareſt friends, for that he had intelligence that *Malichus* repented him that he had given *Herod* no better entertainment. Yea, he had forſaken the Caſtle, had not great ſtore of rain faln that very night, wherein he intended to flie: for the Wells and Ciſterns being now filled with water, there was no cauſe to flie: ſo that voluntarily iſſuing out of the Caſtle, he aſſaulted *Antigonus* Souldiers, and killed very many of them; ſometime in open war, and ſometime by policy: yet fought they not always with fortunate ſucceſs, but returned ſometimes with loſs. In the mean time, *Ventidius* (who was General of the Roman Army which was ſent to expulſe the Parthians out of Syria) after he had repulſed them, reſorted into Judæa, under pretence to ſuccour *Joſeph* and the reſt that were beſieged, but in effect to get *Antigonus* money. When as therefore he drew neer unto Jeruſalem and had received the money he looked for, he departed with the greateſt part of his Army, leaving *Silo* behind him with a few to colour his pretence: and *Antigonus* hoping for a ſecond ſupply from the Parthians, freed *Silo* not to moleſt him for the preſent, ſeeing he was in great poſſibility. By this time *Herod* having ſailed from Italy to Ptolemais, and gathered a great Army of ſtrangers and his own Country-men together came into Galilee againſt *Antigonus*, being aſſiſted with the forces of *Ventidius* and *Silo*, whom *Delius* who was ſent from *Antonius*, perſwaded to eſtabliſh *Herod* in his Kingdom. But *Ventidius* was buſie in appeaſing the broils that the Parthians had made in the Cities, and *Silo* was corrupted by *Antigonus*: yet did not *Herod* want aid, for every day the further he marched into the Country, the more his Army increaſed, for all Galilee (a very few excepted) yeelded unto him. Whereupon he purpoſed firſt of all to go to Maſſada, to deliver his friends that were there beſieged, but Joppe hindred his purpoſe; which for that it was an enemy Town, he thought it beſt to take it before he went further, leſt that whileſt he was going to Jeruſalem his enemies ſhould have a place behind him to flie unto. Now *Silo* joyned Armies with *Herod*, rejoycing that he had found occaſion to reſiſt, becauſe he was perſecuted by the Jews; whom *Herod* with a looſe wing of his army and a ſmall company of men, terrified, and preſently put to flight, and ſaved *Silo* alſo who had much ado to make reſiſtance againſt them. This done, and Joppe taken, he haſted to Maſſada, and the people of the Countrey (ſome of them for his Fathers ſake, otherſome for his own, and many for both) joyned themſelves unto him: and many alſo came unto him for hope, becauſe he was now King; ſo that now he had a very puiſſant army: but *Antigonus* hindred his journey, by planting certain ambuſhes in places convenient where *Herod* was to paſs, and yet for all this he little harmed him.

The Wars between Antigonus Souldiers and Joſeph, Herods brothers.

Ventidius the Roman General taketh money from Antigonus.

Ant.l.14.c.24. Herod againſt Antigonus.

Herod intendeth after he hath taken Maſſada and Joppe, to beſiege Jeruſalem.

Herod having eaſily taken Maſſada, and reſcued his friends from thence, he went to Jeruſalem, where both *Silo*'s Souldiers, and many of the City came and followed him, being now terrified with the greatneſs of his Forces: there pitching their Tents at the Weſt ſide of the Town, they that guarded that part aſſaulted them with darts and arrows; and others iſſuing by Troops forth of the City, aſſaulted the fore-front of the army. Whereupon *Herod* cauſed one to go about the walls of the City, and to proclaim how that he was come for the good of the whole City, and that he would not take revenge of any, though he were his open enemy, and that he would pardon even them that had been moſt ſeditious. But when *Antigonus* his followers with loud exclamations hindred the Criers voice from being heard leſt any man ſhould alter his mind: *Herod* preſently commanded his men to beat the enemies off from the wall, who with their arrows ſpeedily forced all that were in the Towers to flie. At this time *Silo* was detected to have been hired with money: for he ſolicited many Souldiers to cry out, that they wanted all things; and to ask money and victuals, and to crave to be diſmiſſed and ſent into ſome place of opportunity, there to abide during the winter, nay, he himſelf ſought to be gone. But *Herod* went unto the Captains that ſerved under *Silo*, and calling many of the Souldiers together, requeſting them not to forſake him at that exigent, whom *Cæſar*, *Antonius*, and the whole Senate as they knew had ſent thither, promiſing them that within one day he would relieve all their neceſſities. When he had thus entreated them, himſelf went about the fields, and brought them ſo much proviſion that

Herod begirteth Jeruſalem with a Siege, and proclaimeth the cauſe of his coming.

Siloes ſubtilty being corrupted by the Jews.

Herod gathereth great ſtore of proviſion.

A that he cut off all *Siloes* excuſes: and forecaſting leſt hereafter there ſhould be any want, he ſent Letters to Samaria (for that City about this time had rendred it ſelf unto him) willing them to bring victuals, and wine and oyl, and cattel unto Jericho. *Antigonus* hearing this, preſently ſent certain of his men to lie in ambuſh in the fields, and ſuddenly to ſet upon thoſe that came for proviſion, and kill them, and ſo hinder them from carrying any victuals to the Camp: who obeying his commandment, went with a great number of Souldiers to Jericho, and placed themſelves upon the mountains, with an intent to eſpy if any body carried proviſion to the Army. In the mean time *Herod* reſted not; for taking with him ten companies (five of the Romans, and five of the Jews, amongſt whom were mixed three hundred that were hired, and beſides them a few Horſmen.) He came to Jericho, where he found the ci-
B ty without Inhabitants, and 500 with their wives and families had placed themſelves upon the tops of the mountains; whom when he had ſurprized, he permitted them to depart. But the Romans brake into the City, and ſacked it, where they found the houſes ſtored with all manner of riches: and the King leaving a Garriſon at Jericho, returned. He ſent likewiſe the Roman Souldiers to the cities which were on his ſide, to wit, Idumæa, Galilee, and Samaria, that they might abide there till winter was paſt. *Antigonus* alſo through *Silo* his means (whom he by money had made his friend) obtained that a part of his Army might (during the winter time) abide at Lydda, for *Antonius* ſake: and the Romans being now diſcharged from the Wars, abounded in all things.

The year of the world, 3925. before Chriſts Nativity, 29.

Herod accompanied with ten Troops cometh to Jericho.

The Romans got a great prey.

All this time *Herod* was not idle, for accompanied with two thouſand footmen, and five hundred Horſe, he went about Idumæa, and ſent alſo his brother *Joſeph*, leſt by *Antigonus* his
C means the people ſhould rebel. And he himſelf having carried his Mother and the reſt of his Kindred, whom he took from Maſſada, into Samatia; and having placed them where no danger might betide them; himſelf went into Galilee, to ſubdue that part of the Country, which as yet was not in his hands, and to expel from thence the Garriſons left by *Antigonus*. And when he was come to Sephoris, notwithſtanding it ſnew mightily, he eaſily took it; for the Garriſon before he aſſaulted it, fled; and finding there great ſtore of proviſion, he refreſhed his Souldiers, which now with winter weather were ſore tired, and then ſent them againſt the Thieves, that lay lurking in dens and caves; who making often incurſions upon the countrey, moleſted the Inhabitants no leſs than if they had been an Army of enemies. And ſending before three companies of Footmen, and one Troop of Horſmen into a village called
D Arbela, himſelf forty days after came thither with the whole Army. For all this the Thieves feared him not, but arming themſelves came to meet him, truſting to their experience in warlike affairs, and their own deſperate courage: and joyning battel, the right wing of their battel put the left wing of *Herods* to flight: but he with his right wing preſently ſuccoured them, and recalled his men that fled; and ruſhing violently upon his enemies, he a little aſſwaged the forces of the enemy, till at laſt the forefront of their battel, not able to ſtand any longer, fled. *Herod* purſued them even unto Jordan, and killed many of them; thoſe that eſcaped fled over the River; and thus he freed Galilee from that fear, ſave that yet he had left ſome lurking in the caves, and therefore he was conſtrained there to make a longer a-
E bode. Wherefore firſt of all he gave the Souldiers the fruit of their labours, and diſtributed to every one of them an hundred and fifty drachmes of ſilver, and unto the Captains more, and ſo ſent them where they ſhould paſs the winter. Alſo he writ unto his youngeſt brother *Pheroras* to provide neceſſaries for them in the market; and to build a wall about the Caſtle of Alexandrium: which he performed.

Ant. lib. 14. cap. 24.

Herod taketh the City of Sephoris.

Herod ſetteth forth againſt the Thieves.

In the mean while *Antonius* paſſed the time about Athens, and *Ventidius* ſent for *Silo* and *Herod* to aſſiſt him in the war againſt the Parthians, charging them, that before their coming they ſhould ſettle the eſtate of the Jews. Now *Herod* gladly and willingly ſent *Silo* unto *Ventidius*: and in the mean time he with his Army went againſt the Thieves in the caves. Theſe caves were in very ſteep mountains, ſo that there was no way to come unto them, ſave only by crooked and very narrow paſſages: and theſe mountains were all rocks of ſtone clean-
F throughout, hanging over the vallies; ſo that the King a great while was doubtful what to do, ſeeing the place was ſo difficult to come to. At laſt, *Herod* deviſed a way ſcarcely heard of before; for he put the valianteſt of his men into coffers, and ſo let them down into the edge of the caves, and they killed the Thieves and their families, and caſt fire at them that reſiſted. And *Herod* ſeeking to ſave ſome of them, cauſed a cryer to bid them come unto him: but there was not one that willingly came unto him, and thoſe that were forced choſe rather to die, than be his captives. So that an old man having ſeven ſons and a wife, who all requeſted that they might go forth to the King, and ſave their lives, killed them all af-

The year of the world, 3926. before Chriſts Nativity. 28.

Ant. l. 14. c. 25.

The deſcription of the caves where the Thieves kept.

ter this manner: Himself stood before the door of the cave, and bad them come forth one by one, and always as one of them came forth, he killed him. And *Herod* being in a place where he might behold this spectacle, being moved with compassion, stretched forth his hand and requested him to spare his children: but he being nothing moved to compassion by *Herods* words, upbraided *Herods* base mind: and having butchered his Sons, he also killed his wife, and casting the dead bodies down into the vallies, finally he cast himself likewise down headlong.

The year of the World, 3926. before Christs Nativity, 38.

Herod having thus taken the caves, and slain those that were in them, leaving a part of his Army, so much as he thought might suffice to repress any that should attempt any Rebellion, and making *Ptolomæus* chief over that part; returned into Samaria, carrying with him three thousand footmen, and six hundred Horsmen against *Antigonus*. After whose departure those that were accustomed to trouble Galilee, and molest it, having now (as they thought) opportunity, assaulted *Ptolomæus* at unawares and killed him: and wasted the Country, retiring themselves into marish grounds and secret places. Which when *Herod* understood, he presently came to succour the Country, and killed the most part of the enemies; and having taken all the Castles by force, he exacted an hundred Talents for recompence of that revolt to be payed by the Cities. Now the Parthians being put to flight, and *Pacorus* slain, *Ventidius* being willed thereto by Letters from *Antonius*, sent unto *Herod* a thousand Horsmen, and two Legions of Footmen to assist him against *Antigonus*. Now *Antigonus* writ Letters to the General of the aforesaid company named *Machæra*, desiring him to help him; and complaining that *Herod* injured him, promised him a sum of Money. But he thinking it not best to forsake him he was sent to succour, especially seeing that *Herod* would give more, would not be suborned by him: yet counterfeiting himself to be *Antigonus* his friend, meaning under that pretence to creep into the knowledge of his secrets; which not regarding *Herods* counsel he went to discover, notwithstanding that *Herod* disswaded him from it: But *Antigonus* perceiving his intent, shut him out of the City, and like an enemy drave him away from the walls, till such time as *Machæra* was ashamed of that he had done; and so returned to Amathunt unto *Herod*. And being in a rage that things fell out against his expectation, he killed all the Jews he found, not respecting whether they favoured *Herod* or *Antigonus*. *Herod* hereat was moved, and thought to be revenged upon *Machæra* as upon an enemy; yet he bridled himself and hasted to *Antonius* to let him understand *Machæras* cruelty. *Machæra* remembring how he had offended, followed the King, and with many entreaties besought him to be friends, and obtained it. Yet *Herod* kept on his journey to *Antonius*; and hearing that he was now with a great Army besieging Samosata (which was a very strong City neer unto Euphrates) he made the more haste; thinking it now a fit time to shew his vertue, and that thereby he might win *Antonius* favour the more. So soon as he came to *Antonius* he ended the siege, killing a great number of enemies, and had for his labour a great part of the spoil: and *Antonius* though before he admired his vertue; yet then was his opinion encreased, so that he had a greater hope of his honour and attaining to the Kingdom. So *Antigonus* was constrained to render the City.

Ptolomey Captain of Herods Souldiers slain.

Machæras iniquity.

The year of the World, 3927. before Christs Nativity, 37.

Antonius admireth Herods valour.

CHAP. XIII.

Of the death of Joseph: *how* Herod *besieged Jerusalem: and how* Antigonus *was slain.*

Ant. l. 14. c. 25.

IN the mean season *Herods* affairs in Judæa went backward: for he left his Brother *Joseph* Governour of all, commanding him to do nothing against *Antigonus* till his return. For he little trusted to *Machæras* help, because of the parts he had played before. But *Joseph* understanding his brother to be far off, not regarding what charge was left him, went to Jericho accompanied with five companies which *Machæra* sent with him, thinking now in harvest time to have taken away their Corn: but being assaulted by the enemies upon the mountains, and in difficult places, himself was there slain, shewing himself in that fight a worthy and valiant man: and there was not one left alive of all the Roman Souldiers; for they were all newly gathered out of Syria, and they had no old Souldiers amongst them to assist them who were ignorant in warfare. *Antigonus* not contented with the victory, became such a Tyrant, that he caused the dead corps of *Joseph* to be scourged: and having the dead bodies in his power, he cut off *Josephs* head, although *Pheroras* his brother offered fifty Talents to redeem the same.

Antigonus cruelty against Josephs carkass.

After

A After *Antigonus* had obtained this victory, there was such a change in Galilee, that those who favoured him, took the chiefest of *Herods* favourites, and drowned them in a pond. Also there arose a great change in Idumæa; where *Machæra* repaired the walls of a certain Castle called Githa. All this while *Herod* heard nothing of the news; for after *Samosata* was taken, *Antonius* made *Sosius* Governor of Syria, leaving order with him, that he should help *Herod* against *Antigonus*, and so he departed into Egypt. *Sosius* sent two companies of Souldiers with *Herod* into Judæa to help him, and he himself with the rest of the Army followed. When *Herod* was at Antiochia near Daphne, his brothers death was manifested unto him in a dream: And whilest he was troubled thus, so that he leapt out of his bed, even at the same instant the messengers who brought tidings of his death, entred into the house: and weeping a little for B grief, as it were deferring his sorrow till another time, he went towards his enemies; so that he hasted above his strength. When he came to Libanus, he took eight hundred Inhabitants of that mountain to help him, and joyned unto them one of the Roman Legions; and not expecting the day time, with them he entred into Galilee, and meeting with his enemies, he forced them to flie unto the place from whence they came: and every day he assaulted their Castle. But before he could take it, being wearied with cruel Winter, he was constrained to lead his Army into the next Village. Within a few days his number being increased by one other Legion which *Antonius* sent, he put his enemies in such a fear, that they in the night time fled and forsook the Castle. And now he hasted to Jericho to be revenged upon those that killed his brother: where there befel him a most strange accident, C from the which being against all hope delivered, he perswaded himself that God bare an especial love unto him. For when many Nobles that night had supped with him, supper being ended, and every one being gone forth, incontinently the house wherein he supt fell down. *Herod* took this as a Præsagium both of the dangers and prosperous success he was to have in his Wars. And the next morning early he removed from thence, and about 6000. of the enemies descending from the mountains, assaulted the Vanguard, but they durst not joyn battle with the Romans, but molested them standing a far off with stones and darts, and they wounded many: so that also *Herod* himself passing along, was wounded in the side with a dart. *Antigonus* desirous to shew himself most potent, as well in multitude of men, as also in courage, sent *Pappus* a friend of his, with an Army into Samaria, who there got the D victory of *Machæra*. *Herod* went about the enemies Countrey and took there five Towns, and destroyed two thousand of the Inhabitants, and firing the houses, he returned to his Army near unto a Village called Cana.

The year of the world, 3927. before Christs Nativity, 37.

Herod certified of his brothers death in a dream.

Herods dining Room fell after he had forsaken it, and gone to bed.

Every day there came flocking unto him a very great number of Jews, both from Jericho and from other parts of the Countrey, some of them hating *Antigonus*, otherwhile loving *Herod* for his valiant deeds: for many without any reason desired an alteration. Whilest thus he hasted to fight, *Pappus* with his men neither fearing the multitude, nor strength of their enemies, came fiercely upon them, and offered battel. The battel being begun, the others a while abstained, only *Herod* remembring his brothers death, ventured more than the rest, to the end to be revenged upon them that were the authors thereof: and so he easily over- E came the enemies Army; and still assaulting the fresh men, he put them all to flight. There was a mighty slaughter: for many being forced to flie into the Village from whence they came, he pursued them and slew an infinite number. Lastly, rushing amongst the enemies that fled, he brake into the Village, where all the houses were full of armed men, and every house-top full of men to defend it: and because he easily overcame those that were abroad, he overthrew the houses, and so forced them that were within to come forth. Others he killed in companies with the ruines of the houses wherein they were; and if any one chanced to escape, the Souldiers without, that were already armed, with swords kil'd them: so that there were such heaps of dead bodies, that they who had the victory could not pass thorow the streets for them. The enemies were so discouraged with this overthrow, that the whole F multitude of them (seeing those that were slain in the Village) fled away: and *Herod* by the benefit of his good fortune had even then come to Jerusalem, had not Winter storms hindred him, which was the only cause that he at that time got not a full conquest; and that *Antigonus* was not utterly overthtown, who through fear and desperation was purposed to leave the City. But *Herod* towards night having given his friends leave to depart to rest their weary bodies, being himself heated with his armour, after the manner of Souldiers, went to wash himself, accompanied only with one Page. And before he came to the bath, one of his enemies met him having a sword drawn in his hand; and then another; and afterwards a third; and after them more: and these escaped out of the battel, and came to the bath to hide themselves; and seeing the King there, they were sore afraid, and sought to

The number of the carcases hinder the Souldiers passage.

hide themselves, and so passed by him being astonished and amazed, although the King at G
The year of the world, 3928 before christs Nativity, 36. that time was naked and weaponless: and in so much as none were present there to surprize them, they escaped; and *Herod* was very well contented that he had no harm by them. The next day after, he beheaded *Pappus*, who was the General of *Antigonus* his Army, and sent his head to his brother *Pheroras*, who was made Ruler of his Army, in revenge of his brother that was slain: for *Pappus* was he that slew *Joseph*.

Herod beheadeth Pappus, Antigonus Captain. Ant. l. 14. c. 12.

The winter being past, he with his Army came to Jerusalem, and besieged it, pitching his tents before the Temple, where it was easiest to take the City, and where before-time *Pompey* had entred it (which was about the third year after *Herod* was made King in Rome.) Now when he had quartered his Army as he thought best for his purpose, and cut off the Suburbs, he caused three Rampiers to be raised, and Towers to be builded upon them: and leaving H
Jerusalem besieged. there his trusty friends that would not slack their business, he went into Samaria to visit his betrothed, which was the daughter of *Alexander*, who was Son to *Aristobulus*, who (as we before made mention) was espoused unto him: and he wedded her even in the time of the Siege, as who should say, now he contemned his enemies: after his marriage rites were performed, he returned to Jerusalem with a far greater Army: *Sosius* also seconded him with a great Army of footmen and horsemen, whom he sent before him thorow the midst of the Country; and he himself came after by Phœnicia. Now when all his whole Army was assembled together, to the number of about some eleven Legions of footmen, and six thousand horsemen, besides the Syrians that came to help him, which were no small number; he laied his assault and battery to the Northermost wall; and the rather, because he thought I
The year of the world, 3929. before Christs Nativity, 35. himself warranted by the decree of the Senate, whereby he was declared to be King, *Sosius* also was warranted by *Antonies* letters, whereby he commanded him to help *Herod* with all the Army that was under his Government. Mean-while those Jews that were within the City were diversly troubled: for a multitude of the weaker sort, gathering themselves together about the Temple, grew to this resolution, that whosoever should fortune to die in this attempt, should be most happy and beloved of God. But those who were hardiest among them, joyning themselves together, robbed and took away from the rest what they could, but in especial they took victuals from that part that was next the City: so that they neither left meat for horses nor men; and the valiantest of them all being set to defend the walls against those that besieged them, hindred the adversary from erecting their Rampires; K
The Jews valiantly defend themselves. so that they still found some new device to hinder the force of their engines; neither did they any ways prevail so much as by their mynes which they made. As for the Thieves, the King sought to repress their incursions, by placing an ambush of men to intercept them; by which means he relieved the want and scarcity of victuals, by fetching provision from places far distant: But notwithstanding they in their fight failed in no sort to express, their incredible valour; yet did that military experience which the Romans had, over-master them by ods. Nevertheless, notwithstanding the eminent danger wherein they were plunged, they fought with them in open field: but where it chanced that the Romans by digging two several mynes, brake all at once into the midst of them, yet suddenly repaired they the breach that was made in the wall, and fortified the other part thereof. In a word, they neither L
spared hands nor engines, but were all of them determined to fight it out even unto the last cast: and although they were besieged with so huge an Army, yet they defended the Town from them five moneths, till such time as certain of *Herods* chosen men, valiantly scaling and clearing the walls brake into the City, and after them *Sosius* his Centurions. Those places that neerest adjoyned the Temple, were the first of all that they intercepted, and the whole Army entering the City, it was lamentable to see how in every corner the people were massacred: for the Romans being displeased that the Siege continued so long time, became more cruel, and *Herods* Army endeavoured to let no one of the adverse part escape. By which means many were slain, both in the narrowest places of the streets, as also in their own houses, yea even then also when they fled into the Temple, without respect of age or M
woman-hood. For although the King intreated the Souldiers to spare the people: yet for all that, they never restrained their cruel hands, but like mad men they raged against all; men, women, and children. At that time also *Antigonus* neither respecting his former condition, nor his present estate, came and prostrated himself at *Sosius* his feet, beseeching him to be merciful unto him; but *Sosius* nothing compassionating his calamity, cruelly derided him, and called him *Antigona*: yet did he not permit him to depart free as a woman, but put him in prison.

Herods Souldiers after five moneths Siege enter the City. Slaughter in Jerusalem.

Sosius taketh Antigonus.

Now when *Herod* had conquered his enemies, he endeavoured to the utmost to appease the fury of the Souldiers; for all the whole multitude were desirous to see the Temple, and

the

A the holy veſſels therein: but he reſiſted them, appeaſing ſome by threatnings, reclaiming others by force, and the reſt by intreaties; ſuppoſing that it had been better for himſelf to have been conquered, than by obtaining the victory, to miniſter a means whereby thoſe things ſhould be diſcovered which were not lawful to be revealed. He therefore preſently repreſſed the Souldiers from ſacking the City, inveying much againſt *Soſius*, and objecting againſt him; that the Romans would deſolate the City both of men and money, and leave him King of a place without Subjects: adding further, that he eſteemed not the Empire of the whole World to be a recompence for ſuch a maſſacre of his Citizens. Hereunto *Soſius* replied, that in equity the Souldiers were to have the ſacking of the Town, in recompence of that labour they had ſpent in the Siege. But *Herod* gave him this anſwer, that he had rather recompence every man out of his own Treaſury: and by this means he redeemed as it were B the reliques of his deſolate Country: and in the end performed that which he had promiſed. For he bountifully rewarded every Souldier and Captain, according to his merit, and gave *Soſius* a Kingly reward: ſo that no man went away without money. This done, *Soſius* dedicated a golden Crown unto God, and ſo departed, leading *Antigonus* captive with him, to the end to preſent him unto *Antonius*. This man deſirous to continue his life, and entertaining himſelf with this cold hope even until the laſt, received in the end that reward which his faint heart deſired, and was beheaded.

The year of the world, 3927. before Chriſts Nativity 35.

Herod liberally beſtowes money upon the Souldiers.

Antigonus beheaded. Ant. l. 11. c. 1.

Herod being now King, made a diſtinction between the Citizens, and thoſe who had favoured him, he uſed very honourably, and put thoſe to death who had followed *Antigonus*: and C when money failed, he diſtributed all his Kingly ornaments and ſent them to *Antonius* and his Company. Yet did he not quite redeem himſelf from all annoyances. for *Antonius* being now captivate through *Cleopatra* her love, in all things yielded unto her deſire: and *Cleopatra* having raged ſo againſt her own kindred, that ſhe had not left one of them alive, now turned her fury upon Strangers, and accuſing the Nobility of Syria unto *Antonius*, ſhe perſwaded him to put them to death, that ſhe might thereby the eaſier obtain their poſſeſſions. Afterward her covetous mind ſought to effect the like againſt the Arabians, and the Jews alſo: inſomuch that ſhe ſecretly went about to cauſe the Kings of thoſe places, *Malichus* and *Herod* to be put to death. *Antonius* made a ſhew as though he would have granted her requeſt; yet he thought it great impiety to kill good men, and ſo great Kings: yet notwithſtanding, he no D more accounted them his friends, but took a great quantity of ground from the limits of both their Countries, and a vineyard in Jericho where Balm grew; and gave her all the Cities on this ſide the River Eleutherus (Tyre and Sidon only excepted.) Now when ſhe had obtained the Dominion of theſe Cities, ſhe followed *Antonius* unto Euphrates, who ſet forward to make War againſt the Parthians; and afterward by Apamia and Damaſcus ſhe came into Judæa: where *Herod*, having ſomething pacified her angry mind with great gifts, obtained to pay her yearly two hundred Talents for that part of his Countrey, which *Antonius* had given her; and ſeeking by all means poſſible to get himſelf an intereſt in her favour, he conducted her unto Pelluſium: and not long after *Antonius* returned out of Parthia, and brought *Artibazes* the ſon of *Tigranes* captive, and gave him to *Cleopatra*: for all the money E and riches which he had got, and the captives likewiſe, were beſtowed on her.

Cleopatras cruelty againſt her kindred.

Cleopatras covetouſneſs.

CHAP. XIV.

Of the treacherous practiſe of Cleopatra *againſt* Herod; *of* Herods *War againſt the* Arabians, *and of a very great Earthquake.*

ABout ſuch time as the Actiack War was a foot, *Herod* prepared himſelf to attend *Antonius*; ſeeing for the preſent all troubles were pacified in Judæa, and he had already got the Caſtle of Hircanion, which *Antigonus* ſiſter had in her F poſſeſſion. But *Cleopatra* craftily prevented him in this his journey; ſo that he could not go with *Antonius*: For ſhe deſiring the ruines of both the Kings (as was before mentioned) perſwaded *Antonius* that he ſhould cauſe *Herod* to make War againſt the Arabians: whom if he overcame, then ſhe ſhould be made Queen of Arabia; and if ſo be himſelf were overcome, then ſhe ſhould be Queen of Judæa: intending hereby, that one of theſe Potentates ſhould ruinate the other. But this practice of hers was greatly to *Herods* gain: for firſt of all, making head againſt thoſe of Syria that were his enemies, with all the power of horſmen he could make, which was very many, and meeting them at Dioſpolis, he overcame them, though they valiantly reſiſted: who having the overthrow, ſtirred up a mighty Army

The year of the world, 3934. before Chriſts Nativity, 30.

Ant. l. 15. c. 5. Cleopatras ſubtil treaſon againſt Herod.

The year of the World, 3934. before Christs Nativity, 30.
Ant. l 15. c. 6.

Army of the Arabians to help them, ſo that an infinite company was gathered together about Cœloſyria, expecting the Jews near unto the City called Canatha. Where King *Herod* meeting them, purpoſed not to fight unadviſedly, but to compaſs his own Army round about with a wall, but his Army remembring their former victory, would not be counſelled, but violently aſſaulted the Arabians, and at the firſt onſet put them to flight. *Herod* purſuing his enemy, was greatly endangered by the treaſon of the Inhabitants of Canatha (who were ſet on by *Athenio*, that was one of *Cleopatras* Captains, who had always born him ill will) for the Arabians encouraged by their help, returned again to battle; and they two joyned their forces together, and ſet upon *Herod* in ſtony and difficult places, and put his Army to flight, and ſlew many of them: and thoſe that eſcaped fled into a little village hard by, called Ormiza; where the Arabians compaſſing them about, took both the men and their tents with all their furniture. Not long after this overthrow of *Herods* Souldiers, he came and brought help, but too late, and too little purpoſe: but the cauſe hereof was, for that the Captains of his Army would not obey his commandment: for if they had been obedient, *Athenio* had not had opportunity to work him that injury; yet was he revenged upon the Arabians, and daily made incurſions upon their borders, and ceaſed not to invade and ſpoil them, until by many, he had cried quittance with them for their one victory.

The Arabians defeat Herods Army.

The Actian War between Antonius and Auguſtus.

While thus he purſued his enemies, a great calamity befel him in the ſeventh year of his Reign, and in the midſt of the Action War: for about the beginning of the ſpring time, there chanced a great earthquake, which ſlew an infinite multitude of beaſts and thirty thouſand people: yet the Army had no harm, for it lay in an open place. With the report hereof, the Arabians were highly encouraged (for ſuch as report an evil occurrent, do always redouble the miſery thereof in relating it) for which cauſe, the Arabians, making account that all Judæa was overthrown, and that there was no man left alive to reſiſt them, entered into Judæa, aſſuring themſelves to conquer the Country: and before their coming, they ſlew the Embaſſadors of the Jews that were ſent unto them. *Herod* perceiving his Countrymen terrified by the ſudden approach of their enemies, and not only broken, but wearied with the greatneſs and continuance of their calamities, rowzed up their drooping ſpirits that were tired with ſuſpect, and encouraged them on this wiſe: "I ſee no reaſon of your preſent "fear, neither do I admire, that you were terrified with the puniſhment of Gods indignation: "but it is a cowardly mind to be daunted by the coming of your enemies, who are but men; "and whoſe violence, if your ſelves pleaſe, ye may repreſs. For mine own part, I am ſo "far from being diſcouraged by the approach of mine enemies, that I rather think that God "hath of his providence ſent this earthquake as a bait to allure and incite the Arabians to "invade us, to the end, that through our means he may puniſh them: for the cauſe that moveth them to aſſault us, is not the truſt they repoſe in their own valour and great Army, but "it is our miſery that inviteth them. Yet who knows not that the hope is fruſtrated, that is "founded not upon a mans private virtue, but upon another mans misfortune; there is nothing aſſured in humane affairs, in reſpect either of proſperous ſucceſs, or adverſe fortune "which a man may perceive to alter upon all occurents, as we our ſelves may witneſs by "our own experience. For in the firſt conflict ye overcame; in the ſecond ye were overcome; and now the third time (for ought I can conjecture) they, thinking themſelves ſure "of the victory, ſhall by us be overcome: for they who miſdoubt nothing, are raſh in their "proceedings; whereas they that are fearful and timorous, providently ſeek to prevent their "dangers: ſo that I am encouraged to hope for victory even by your fear.

Another calamity of Herods.

Herods Oration to his diſmaied Souldiers.

Fear giveth confidence.

"For when as you were too confident, and againſt my will and direction ruſhed in upon "your enemies, *Athenio* found opportunity to hurt us: but now ſith I perceive in your minds "a certain remiſneſs and a forecaſt, it is an evident token unto me of an aſſured victory. It "behoveth you therefore not only before the conflict to continue your accuſtomed minds, "but alſo in the conflict to ſhew that ye are men, armed both with hearts and hardineſs; to "the end, that our impious enemies may well ſee, that neither any humane calamity, nor "divine puniſhment can daunt the courage of the Jews, whilſt their breath is in their bodies: "and that never a one of you all will ſuffer the Arabians to domineer over your goods and "poſſeſſions, whom many times you have almoſt made your ſlaves. Be not therefore terrified "with this motion of a body that hath no ſoul: neither yet perſwade your ſelves, that the "earthquake portended any maſſacre, for even the elements themſelves by their own nature "are ſubject to ſuch defects, and portend no other miſhap, but that which they bring with "them. Perhaps the plague, and famine, and earthquake have ſome tokens demonſtrating "them before they come: but when they are once come, they ſignifie nothing elſe; but at "laſt, end and ceaſe of themſelves. But ſay we ſhould be overcome, can War enforce more harm

"harm against us, than the earthquake hath done? Truly, it is an evident token of our ene-
"mies ruine, and that by their own cause, who most cruelly, contrary to the Law of all Na-
"tions, butchered our Embassadours, offering to God such sacrifice for the good success of
"their wars. They cannot hide themselves from the sight of God, and from his mighty
"power, but presently they shall feel punishment for their offence, if filled with the coura-
"geous spirit of our Nation, we be stirr'd up to revenge that impious violating the Law of
"all Nations, and so every one march on to fight, not for his wife and children, or Coun-
"trey; but to revenge the murther of our Embassadors: who will lead our Army, and know
"better than we that are alive to direct the same. For my own part (if you will be ruled by
"me) I will be the first that will lead you, and will hazard my self for you: for you know
"full well, that if your valour be not eclipsed by some headlong rashness, there is nothing
"that may make head against you.

The year of the world, 3934. before Christs Nativitie, 30.

Herods peroration.

After he had by these or such like perswasions sounded his Souldiers, and found them in some sort encouraged thereby, he offered sacrifice to God. And presently after, with all his Army he passed over Jordan: and pitching his tents at Philadelphia, not far from his enemy, he made a shew to assault a Castle that was between them and him, and so skirmished with them a far of, desirous to draw them to the battel: for the enemies had sent to entercept the Castle, but *Herods* forces gave them the repulse, and in despight of them kept the hill. Thus every day made an offer to fight, braving the Arabians: and seeing they would not come to the shock (for they were in great fear, and *Athemus* their General for very fear was ready to give up the ghost) he assaulted them in their trenches, and cast down their rampier, so as they were constrained to come forth to Battel, without any order; and their horsmen, and footmen were confusedly mixt together. And although the Jews in number were inferior unto them, yet they were inferior to the Jews in courage: yet they became now more hardy, because they despaired of the victory: and so long as they stood to it, they had no great loss; but when they turned their backs, then many were slain by the Jews, and many perished being troden on by their fellows. Those that escaped, were forced to retire themselves into their trenches, where *Herod* besieged them: and although they were all ready to be put to the sword, yet was there such penury of water, that for drink they were all like to perish. For which cause, they sent Embassadors to the King, offering him fifty talents to let them go: but he contemned them, and so much more earnest was he, by reason that their want of water was so great, that coming out by flocks of their own accord, they offered themselves to the Jews: so that in this sort there came forth four thousand in five days, and the sixth day the whole multitude (despairing of their lives) came out to fight, with whom *Herod* conflicting, slew about seven thousand. Having in this sort weakned the Arabians, that he had now extinguished all their strong men, the Countrymen admired him, and were so much daunted at his puissance, that they wished him for their Ruler.

Herod sacrificeth to God before the Battel.

The Arabians through extreme thirst are enforced to yeeld to the Jews.

CHAP. XV.

How Herod *was exalted to the Kingdom.*

INcontinent after this his prosperous success, there did betide unto him a Sea of cares and griefs, in respect of the love which he bare unto *Antonius*, whom *Cæsar* had now lately overthrown at the Battel which was fought at Actium: yet was he more afraid than hurt by this his suspition: for *Cæsar* accounted not *Antonius* fully conquered, so long as *Herod* and he kept together. Wherefore, the King timely foreseeing those dangers that might ensue, went to Rhodes, where at that time *Cæsar* abode: in which place, in the habit of a private man, and without a Crown, but with a Kingly courage, he presented himself before him, and with unfeigned constancie spake unto him in such manner as followeth: "I "was, O *Cæsar*, made King of Judæa by *Antonius* his means: and I must confess, that I have "been a King, who, what in me lay, have served his turn, and sought his profit: yea, I must not "deny, but that (had not the Arabians hindred me) I had with all the power I could have "made, seconded and assisted *Antony* against thee: yea, although personally I could not go, "yet did I what I could to help him, and sent him many thousand measures of Corn. Nay, "though he had the overthrow at Actium, yet did not I forsake him, who had deserved well "at my hands: and although I was not able to assist him with force of Arms, yet I confirmed "him by my counsel the best I could, inculcating oftentimes unto him, that there was one "only way to redress his adversity, to wit, by the death of *Cleopatra*, whom if he killed, I "promised him to assist him with money, strong holds, and an Army; yea, and with mine own person

Ant. l. 19. c. 7.

Herods oration to Augustus Cæsar.

Herod speaks freely before Cæsar.

The year of the world, 3934. before Christs Nativity, 30.

Cæsars answer to Herod.

"perſon againſt thee: but the love of *Cleopatra*, and God who had already deſigned the victory unto thee, ſtopped his ears. For which cauſe, O *Cæſar*, I am conquered with *Antonius*, and have forſaken my Crown and Dignity with his fortunes: and I am come unto thee, hoping that at thy hands I may obtain pardon. To this *Cæſar* anſwered: "Live in ſafety, and reign now with greater ſecurity than before, for thou deſerveſt to rule others, who with ſuch conſtancie didſt defend and maintain thy friendſhip. At this time endeavour thy ſelf to continue faithful toward them that are more fortunate than *Antonius* was: for, for my part I have conceived a great hope and expectation of thy valour and poweſs; yet did *Antonius* well, in that he rather obeyed *Cleopatra* than thee: for by his follies have we now purchaſed thy friendſhip. That thou haſt begun to do well, it hereby appeareth, becauſe *Ventidius* hath ſignified unto me, that thou haſt ſent him ſuccours againſt his enemies. For which cauſe, by this my preſent decree, be thou eſtabliſhed in thy Kingdom, and I will ſhortly let thee know, that I will be beneficial unto thee: ſo as thou ſhalt have no cauſe to bewail the loſs of *Antonius*. By this ſpeech he exhorted the King not to miſdoubt of his friendſhip, and withal put a Crown upon his head, and made a decree, and ſealed it, teſtifying how he had remitted all things done by *Herod*, and confirmed him in his Kingdom, and rehearſed many things therein, greatly tending to *Herods* praiſe. *Herod* (having firſt pacified *Cæſar* with many gifts) requeſted him to pardon *Alexander*, one of *Antonius* his friends, who earneſtly and in humble manner deſired the ſame: but *Cæſar* being very angry, anſwered, that he for whom he entreated, had greatly and many times offended, and ſo repeld *Herod* with this anſwer.

Herods gratulation toward Cæſar.

Afterward, *Cæſar*, travelling into Egypt through Syria, was entertained by *Herod* with all royal pomp poſſible: and that was the firſt time that he ſhewed himſelf to take part with *Cæſar*, when neer unto Ptolemais he took a view of the Souldiers with *Cæſar*, and made a banquet for him and all his friends, and feaſted the whole Army likewiſe. And in as much as he travelled to Peluſium thorow drie grounds, when they returned again, he provided water for them, and furniſhed the Army with all neceſſaries: ſo that both *Cæſar* and the Souldiers thought the Kingdom a ſmall recompence for his deſerts. For which cauſe, after he came into Egypt, and that *Antonius* and *Cleopatra* were now dead, he did not only encreaſe his honour, but alſo reſtored unto him that portion of his Countrey which was taken away, and given to *Cleopatra*: and beſides that, Gadara, and Hippon, and Samaria, and other Cities about the Sea-coaſt; to wit, Gaza, and Anthedon, and Joppe, and Stratons Tower; and moreover gave him four hundred Galathians, which before were *Cleopatra* her Guard: and there was nothing that ſo much moved *Cæſars* liberality, as the courageous mind of him unto whom he was liberal. After the firſt Actian Solemnity, he added unto *Herods* Dominion, Trachon and Batanæa, and Auranitis bordering upon it. For this cauſe *Zenedorus* (who for money hired *Liſanias* his houſe) continually ſent Thieves out of Trachon to rob the people of Damaſcus: who in humble manner went to *Varus* (who was at that time Governor of Syria) entreating him to inform *Cæſar* of their calamity. *Cæſar* underſtanding thereof, writ back again, commanding him to extinguiſh all the Thieves: whereupon *Varus* with an Army went to thoſe places which were moſt ſuſpected, and rid the Countrey of the Thieves, and took the territory from *Zenodorus*: and *Cæſar* (leſt it ſhould again be a refuge for Thieves to ſpoil Damaſcus) gave it to *Herod*, and made him Ruler over all Syria. And ten years after, returning to his own Countrey, he commanded the Governors to do nothing without *Herods* counſel: and after *Zenodorus* his death, he gave him all the Countrey between Trachon and Galilee. But that which *Herod* eſteemed above all the reſt was, that *Cæſar* loved him beſt of all next to *Agrippa*: and *Agrippa* loved him moſt of all men next unto *Cæſar*. Thus now he touched the very top of felicity, and ſo increaſing in high mind, he imployed himſelf chiefly to piety.

Cæſar increaſeth Herods Dominion.

Herod made Governour of Syria.

CHAP. XVI.

Of the Cities and Buildings re-edified and built by Herod, *and of his liberality towards ſtrangers, and of his felicity.*

The year of the world, 3947. before Christs Nativity, 17.

Ant. l. 15. c. 10, 12, 13, 14. Herods Buildings.

IN the fifteenth year after his Reign he repaired the Temple, and incloſed twice ſo much ground as was before about the Temple with a ſtrong Wall, whereon he beſtowed great coſts and charges to beautifie it: as the great Porches will teſtifie, which he built about the Temple, and a Caſtle on the North part thereunto adjoyning, which he built even from the foundation. The Caſtle was ſo rich and ſumptuous that

A that it was equal unto the Kings Palace; and in the honour of *Antonius*, he named it Antonia. He builded himself also a Palace in the upper part of the City, and in it two houses, huge, and richly adorned: so that the Temple was not to be compared unto them. And calling them by his friends names, he termed one of them Cæsarea, and another *Agrippa*; whose names and memory he did not only solemnize, and write in his private houses, but also throughout the whole Countrey, and in every part of the City. For in the Countrey of Samaria he compassed a Town with a wall, which was about twenty stounds, and called it Sebaste; and he sent thither six thousand inhabitants, giving them a most fertile soil and demeans. There also amongst other buildings, he erected a very huge Temple, and dedicated it to *Cæsar*, and gave the Inhabitants of that place especial Priviledges. About the Tem-
B ple was there a piece of ground containing three stounds and an half. For this Monuments sake, *Cæsar* added unto his Dominion another Country; for which cause he erected another Temple unto him, near unto the head of Jordan, of white marble, in a place called Panium, where there is a mountain rising an infinite height into the air, at the side whereof there is an obscure valley, where there are high rocks, that (by drops of water falling on them) are made hollow: so that the water, standing in their concavity till they run over, falleth down with a stream of such a length as is admirable. At the foot of this valley on the outside, there spring certain fountains, and many think this to be the head of the river Jordan; which, whether it be true or no, we will declare hereafter.

The year of the world, 3947. before Christs Nativity, 17.

The fountain-head of Jordan.

C At Jericho also (between the Castle of Cyprus, and the other antient Kings houses) he erected other buildings, fairer and more commodious for them that came thither, calling them after the names of his friends. Finally, there was no convenient place in the whole Kingdom, wherein he erected not something in honour of *Cæsar*: and having in every place of his own Kingdom devised and dedicated Temples unto him, he in Syria also where he ruled did the like, founding in very many Cities, Temples, which he called by the name of *Cæsar*. And perceiving, that amongst the Cities of the Sea-coast, there was one called Stratons tower, which being very old and ruinated; and for the scituation thereof deserved reparation and cost: he repaired it with a white stone, and built a very Royal Palace therein, wherein chiefly he shewed a mighty mind. For this City standing in the midst between Dora and
D Joppe, there was no Port or haven in that coast: so that whosoever sailed from Phænicia into Egypt, were in great danger, by reason of the violent winds that blew from Africa; which blowing but a very easie gale, inforce the water with such violence against the Rocks on the shore, that the waves, rebounding back again a good way within the Sea, make the whole Sea tempestuous. But the King, with his liberality and cost overcoming nature, builded a Port or haven in that place, far bigger than that of Pyræum, and within it made most safe stations for ships. And although the nature of that place was altogether contrary to his intent, yet he so overcame that difficulty, that the Sea could do that building no harm: and it was so gallant and beautiful to behold, as though there had been no let any way to hinder the adorning thereof. For having measured out such a place (as we have spoken of) for the
E Port, he laid a foundation in the bottom twenty ells deep of stone, whereof most of them were fifty foot long, nine foot thick, and ten foot broad, and some bigger; and all the bottom of the Haven where the water came, was laid with these stones. Which done, he raised a wall of two hundred foot; whereof an hundred foot was builded to break the violence of the waves, and had a name according to the use it served for. The other hundred foot served for a foundation of the wall whereof the haven was compassed, which was replinished with many goodly Towers, the greatest and fairest whereof he called Drusius, after the name of *Cæsars* Kinsman. There were very many vaults also to conduct such things into the Town as were brought into the haven, and about them a paved place for them to walk in, that came out of the ships: The entrance thereunto was on the North-side; for by reason of the scituation of the place, the North wind there is the calmest.

Herod makes a greater Port than that of Piræum.

An art description of an Haven.

F Before the entrance were three great Colossus held up on every side with Pillars; they which are on the left hand, are propt up by a tower, being a solid rock of stone. But at the entrance on the right hand were two huge stones joyned together, which make a greater tower than the other. There is also a house adjoyning unto the Haven built of white stone; the streets of the Cities coming to that place, are of one bigness and proportion. Upon a hil opposite to the mouth of the Haven, was there builded a Temple very beautiful and exceeding great, which he dedicated to *Cæsar*, wherein was placed *Cæsars* Colossus, fully as great as *Jupiter* at Olympus: for it was made after that example, equal to that at Rome, and that of *Junoes* at Argos. The City he builded for the Inhabitants of that Province, and the Port or Haven for Sea-faring men. The honour and credit he attributed to *Cæsar*; and by his name called

called it Cæsarea. He also made other Buildings, as the Market, the Theater, and the Amphitheater, which are worth the memory. And he every fifth year ordained certain sports, and called them after the name of *Cæsar*. And himself first proposed very ample rewards in the 192 Olympiade, insomuch that he not only gave royal gifts to the victors, but also to the second and third after them. He repaired Anthedon also, which was destroyed by the wars, and called it Agrippium: and loving *Agrippa* very dearly, he caused his name to be engraven over the Portal he builded in the Temple. Neither was he unmindful of his Parents: for in the richest soil of the whole Kingdom he built a City for the Monument of his father: and by his name called it *Antipatris*, being a very rich soil, both for trees and rivers. At Jericho also he built a very gorgeous and strong Castle, and called it *Cyprus*, in honour of his Mother. He likewise built a Tower in memory of his Brother *Phasælus*, at Jerusalem, and called it *Phasælus* his Tower (of the compass and beauty of this Tower we will speak hereafter.) He also called another City Phasælus, which is scituate in a vally beyond Jericho, towards the North.

The year of the world, 3947. before Christs nativity, 17.

Cæsarea in times past called the Tower of Straton. Ant. lib. 15. cap. 10, 12. & lib. 17. cap. 5.

Agrippium.

Antipatris.

Cyprus.

Phasælus Tower.

Having thus eternized the memory of his friends and Kinsfolk, he did not forget to do the like to himself: for he built a Castle on a Mountain near Arabia, having on one side a strong place of defence, and this Castle he called Herodium after his own name. By the same name also he called a Tomb, which he builded sixty stounds from Jerusalem, artificially made in manner of a womans Dug, which he richly adorned; for within compass of the top of it, he caused round turrets to be placed: and round about it he builded Princely houses, gallantly adorned both within and without. He also brought water from a great way off, with great cost and charges, and made a pair of stairs of pure white marble, to go up, which had two hundred steps. For the whole hill was made by art, and it was made of an exceeding height: at the foot thereof likewise he built another Palace, and houses to receive his friends and their carriages, so that this Castle, for the abundance of all necessary places, seemed a City, and yet was it all the Kings palace. Having erected thus many buildings, he shewed his brave mind in strange Cities likewise: for at Tripolis, and Damascus, and Ptolemais he builded publike Baths, which are called exercises. He builded the wall of Byblus; and seats, porches, Temples, and Markets at Berytus and Tyre: at Sidon and Damascus he builded a Theater, and a water-conduit at Laodicea, a Sea-town. At Ascalon he built fountains or lakes very sumptuous, and baths with pillars, that for greatness and gallant work were miraculous. To other places he gave woods and ports: and to many Cities he added fields, as though they had been fellow-cities of his Kingdom. Also, toward the maintenance of baths he gave a yearly annuity for ever: as namely, to those at Cous, to the intent he might be an eternal benefactor. Moreover, he gave all poor people Corn; and he often and in sundry places gave the Rhodians money to build a Navy of ships. At his own proper cost he repaired Pythium, which was burnt with fire. What should I say of his liberality which he extended to them of Lycia and Sami? or the magnificent gifts which he used towards all the people of Jonia; yea, all things that their hearts could desire: whereby he relieved all their necessities? Nay, both the Athenians, and Lacedemonians, and Nicopolites, and the Citizens of Pergamus in Misia, received very many benefits at his hands. He paved also a large street in Antiochia of Syria, which was in length twenty stounds, and that with fair marble. This street before that time was so full of dirt, that no man could go thorow it, and all along it he built Galleries, that people might go dry thorow it in rainy weather.

Herodium.

Herodium a Castle resembling a city.

Herods bounty to all men.

Herod famous through the world.

The year of the world, 3954. before Christs Nativity, 10.

Some one may say, that these benefits he thus bestowed, were done for the proper use of those people on whom he bestowed them; but no man can deny, but that which he did for the Citizens of Elis, was not only common to those of Achaia, but to all the world, where the Games, called *Olympica Certamina*, were solemnized. For *Herod* seeing them decay only for want of maintenance, and that this was the only remainder of all the antient Monuments of Greece, he not only in his person at that time became one of the proposers of rewards in that Olympiade which he assisted when he went to Rome; but also gave a yearly stipend to maintain the same, lest for want it should be left off. It is not to be told what debts and tributes he remitted; for he delivered the Phasælites and Balaneotes, and other towns of Cilicia, from the payment of a yearly tribute: yet was he not so liberal to them as he would have been, fearing lest the envy of some might accuse him of some further meaning, if he should be more bountiful to the Cities than those that were the owners thereof. He exercised his body likewise in exercises fit for so valiant a mind: for he was a very skilful hunter, wherein he had always his purpose, by reason of his skill in riding; so that in one day he killed fourty wild beasts. That Countrey hath many Boars, but it hath more store of Harts and wild Asses. He was such a warriour as no man was able to encounter withal; so that many

Herod a great hunter.

A many were astonished to see him exercise himself, who admired him for casting a dart, and shooting an arrow. Beside the vertue both of his mind and body he had also good fortune; for very seldom the event of War was otherwise than he expected: which if it sometime chanced, it was not through his fault, but through the rashness of his Souldiers, or else through treason.

The year of the world, 3954. before Christs Nativity. 8.

Herod besides the vertue of mind and body had the blessings of fortune.

CHAP. XVII.

Of the disagreement between Herod *and his Sons*, Alexander *and* Aristobulus.

B But his private and domestical sorrows, seemed to envy him in his publick felicity, and most adverse fortune befel him through the means of a woman, whom he loved as himself. For being now made King, he put away his wife, which he first married (which was a Lady born in Jerusalem, whose name was *Doris*) and married *Mariamme* the Daughter of *Alexander*, who was *Aristobulus* Son, which caused troubles in his house, both before, but especially after he returned from Rome. For he banished his eldest Son *Antipater*, whom he had by *Doris*, out of the City, only for his Childrens sake that he had by *Mariamme*; licencing him only at festival times to come unto the City in regard of some suspicion of treason intended against him. And afterward he slew *Hircanus* his wives Unkle, (notwithstanding that he returned out of Parthia unto him) C because after he suspected that he intended some treason against him; whom *Barzapharnes* after he had taken all Syria, took away prisoner with him. But his own Countreymen that dwelt beyond Euphrates, in commiseration redeemed him from thraldom; and had he been counselled by them, and not come unto *Herod*, he had not been killed: but the marriage of his Niece caused his death: for, for that cause, and especially for the love of his Native soil, he came thither. That which moved *Herod* to kill him was, not for that he sought the Kingdom, but because he had right unto the Kingdom. *Herod* had five Children by *Mariamme*, two Daughters, and three Sons. The youngest was sent to Rome to study, where he died. The other two he brought up like Princes, both for their Mothers Nobility sake, and for that they were born after he was King. But that which above all other was most D forcible, was the love he bare to *Mariamme*; which from day to day tormented him more violently, in such sort, that he left not any part of those griefs which this his best beloved enforced against him. For *Mariamme* hated him, as much as he loved her: and having a just cause and colour of discontent, and moreover being emboldned by the love which he bare her, she every day upbraided him, with that which he had done unto *Hircanus* her Unkle, and unto her Brother *Aristobulus*. For *Herod* spared him not, although he was a child; but after he had made him High-Priest in the seventeenth year of his age, he presently put him to death, after he had so honoured him: who, when he came to the Altar clothed in sacred attire upon a Festival day, all the people wept: and the same night was he sent to Jericho, E and drowned in a Lake by the Galatians, who had received commission to perform the murther. These things did *Mariamme* daily cast in *Herods* teeth, and upbraided both his Mother, and Sister, with very sharp and reproachful words: yet he so loved her, that notwithstanding all this, he held his peace. But the women were set on fire: and that they might the rather move *Herod* against her, they accused her of adultery, and of many other things which bare a shew of truth: objecting against her, that she had sent her portraiture into Egypt unto *Antonius*; and that through immoderate lust she did what she could to make her self known unto him, who doted upon womens love, and was of sufficient power to do what wrong he pleased.

Ant. l. 15. c. 3. & l. 16. c. 13.

Herod expelleth Antipater out of the City, and killeth Hircanus his wives unkle.

Herods children by Mariamme.

Mariamme hatefully upbraideth Herod with Hircanus death.

Herods Mother and Sister do false accuse Mariamme to him.

Hereat *Herod* was sore moved, especially for that he was jealous of her whom he loved, bethinking himself upon the cruelty of *Cleopatra*, for whose sake King *Lysanias*, and *Malichus* King of Arabia were put to death; and now he measured not the danger by the loss of F his wife, but by his own death which he feared: For which cause being drawn by his affairs into the Countrey, he gave secret commandment unto *Joseph*, his Sister *Salomes* husband (whom he knew to be trusty, and one who for affinity was his well-willer) to kill his wife *Mariamme*, if so be *Antonius* should have killed him. But *Joseph* not maliciously, but simply to shew her how greatly the King loved her, disclosed that secret unto her: and she when *Herod* was returned, and amongst other talk with many Oaths sware, that he never loved woman but her; indeed (quoth he) it may well be known how greatly you love me by the com-

Herod secretly chargeth Joseph to kill his wife.

Herods suspicion betwixt Joseph and his wife.

mandment you gave to *Joseph*, whom you charged to kill me. *Herod* hearing this which he thought to be secret, was like a mad man, and presently perswaded himself, that *Joseph* would never have disclosed that commandment of his, except he had abused her; so that hereupon he became furious, and leaping out of his bed, he walked up and down the Palace: whereupon his Sister *Salome* having fit opportunity, confirmed his suspition of *Joseph*. For which cause *Herod* growing now raging mad with jealousie, commanded both of them to be killed. Which done, his wrath was seconded by repentance; and after his anger ceased, the affection of love was presently renewed: yea, so great was the power of his affection, that he would not believe she was dead, but spake unto her as though she were alive, until in process of time being ascertained of her funeral, he equalled the affection he bare her during her life, by the vehemency of his passion for her death. *Mariammes* Sons succeeded their Mother in her wrath, and recogitating what an impious act it was, they accounted their Father as a mortal enemy, both before, and after they went to study at Rome, and especially after they came again into Judæa. For as they increased in years, so did the violence of their mind increase. And they bing now marriageable, one of them married the daughter of their Aunt *Salome*, who accused their Mother; the other married the daughter of *Archelaus* King of Cappadocia. And now to their hatred was there joyned a liberty to speak more freely against them, and by this occasion of their boldness many were animated to calumniate them: so that some did openly tell the King, that both his Sons sought to work treason against him, and that the one of them prepared an Army to help the other, to revenge the death of their Mother; and that the other (to wit, he that was Son in-law to *Archelaus*) purposed to flie, and accuse *Herod* before *Cæsar*. *Herod* giving ear unto those calumniations, sent for *Antipater* whom he had by *Doris*, to the end he might defend him against his two Sons, and sought to advance him above them. But they thought this alteration intollerable; seeing one, whose Mother was but a private woman, so preferred: and they moved with their own nobleness of Birth, could not contain their indignation, but upon every occasion shewed themselves offended; yet were they every day less accounted of. As for *Antipater*, he wrought himself into favour: for he knew how to flatter his Father, and raised many slanders on his two Brethren, partly invented by himself, partly divulged by some of his Favourites, whom he set awork about the matter, till at last he put his Brethren out of all hope of having the Kingdom. For he was now by the Kings will and Testament declared King, so that he was sent as a King unto *Cæsar*, in a Kingly habit and pomp, only he wore no Crown: and in time he so prevailed, that he wrought his Mother into *Mariammes* stead; and with flatteries and calumniations so moved the King, that he began to deliberate about the putting to death of his Sons. For which cause, he conducted his Son *Alexander* with him to Rome, and accused him before *Cæsar*, that he had given him poyson. But he with much ado, having obtained liberty to plead his own cause, and that before an unskilful Judg, yet more wise than *Herod* or *Antipater*, he modestly held his peace in all things that his Father had offended in: and first of all he purged his Brother from danger of that crime, and taking the whole matter upon himself, he in very good sort acquitted himself thereof. And afterwards he inveighed against *Antipaters* subtilty, and complained of those injuries, which had been offered him, having beside the equity of his cause, sufficient eloquence to acquit himself, for he was a vehement Orator, and knew well how to perswade. Last of all, he objected that his Father having a desire to put both him, and his Brother to death, had laid an accusation upon him; whereat the whole audience wept, and *Cæsar* was so moved, that not regarding the accusations that were laid upon them, he presently made *Herod* and them friends, upon these conditions, that they in all things should be obedient unto their father; and that their father should leave the Kingdom unto whom he pleased.

Hereupon *Herod* returned from Rome, and though he seemed to have forgiven his Sons; yet laid he not his jealousie and suspition aside. For *Antipater* still urged his argument to make *Herod* hate his other two Sons, though for fear of him that reconciled them, he durst not openly shew himself an enemy unto them. Afterward *Herod* sailed by Cilicia, and arrived at Eleusa, where *Archelaus* received him very courteously, thanking him for the safety of his Son in-law, and very joyful for that they were made friends: for he wrote unto his friends at Rome with all speed possible; that they should be favourable unto *Alexander*, when he came to plead his cause. And after this entertainment, he conducted *Herod* unto *Zephyrius*, giving him gifts to the value of thirty talents, and so took his leave of him. *Herod* as soon as he came to Jerusalem, assembled the people together, and being assisted by his three Sons, he shewed unto them the cause of his going to Rome, and blessed God, and thanked *Cæsar*,

The year of the world, 3954. *before Christs Nativity*, 10.

Herod commandeth both Joseph and Mariamme to be slain.

Mariammes sons inheriters of her displeasure.

The year of the world, 3956. *before Christs nativity*, 8

Herods debate with those Sons he had by Mariamme. Antiq. 16. c 4.

Antipater by disgracing his Brother, is declared his Fathers heir.

Herod accuseth Alexander before Cæsar.

A reconciliation between Herod and his Sons.

Archelaus kindly entertaineth Herod and his Sons.

Herods worthy Oration to the people, wherein he distributeth honours to his three Sons.

Cæsar, who had appeased the discord of his house, and that had made his Sons friends; which he esteemed more than his Kingdom: "And I (quoth he) will make their friendship "firm. For *Cæsar* appointed me King, and gave me leave to chuse whom I pleased for my "Successor, for the which I give him hearty thanks. And now I here constitute all three of "my Sons Kings: which purpose of mine, first I beseech Almighty God, and secondly you to "favour: for the one of them for his years, the other for their Nobility of birth, have right "to the Crown and Kingdom: which is so large, that it may suffice many; so that you for "your parts reverence them whom *Cæsar* conjoyned, and I their father ordained, giving them "not unfit, nor unlike honours, but such as they have deserved. For a man cannot do a grea-"ter pleasure unto him whom he honoureth above his years, than he shall give discontent "unto him whom he dishonoureth. For which cause, I will constitute to every one of them "such friends and well-willers, as with whom they be most conversant, and of them I will "require pledges of a concord and unity amongst them. For I know that discords and con-"tentions arise by malice of those who are conversant with Princes; and that if they be well "disposed, they will increase friendship. And I request not only these, but also all such as "bear rule in my Army, that they hope in me only for the present: for I give not my Sons "the Kingdom, but the honour and dignity thereof; and they shall have pleasure as though "they were Kings themselves, yet I my self will bear sway, although I am unwilling to do it. "Let every one of you consider my age, my course of life, and piety: for I am not so old that "any one may quickly despair of me, nor I have not accustomed my self to such kind of plea-"sure, as is wont to shorten young mens days; and we have been so religious, that we are in "great hope of long life. But if any one despise me, and seek to please my Sons, such a one "will I punish. I do not forbid them to be honored, whom my self have begotten, for that I "envy them: but because I know well that such applauses nourish pride and arrogance in the "fierce mindes of young men. Wherefore if all they that apply themselves in their service, "consider that I will be ready to reward the good; and that those who are seditious, shall "find their malice to have an unprofitable event at their hands, whom they so flatter: I "easily perswade my self that all men will be of my mind, that are of my Sons mind. For it "is good for them that I reign; and that I am friends with my Sons. And you O my good "Sons, retain in your minds that sacred nature, which maketh the very bruit beasts to enter-"tain natural affection: then reverence *Cæsar* who reconciled us: and last of all obey me "who request, and entreat that at your hands, which I might command, namely, that you "remain brethren. And I will now give you both Kingly attire and honour, and I pray God "that if you will continue and remain friends, I may continue in this mind.

The year of the world, 3956. before Christs Nativity, 8.

Herod giveth not the Kingdom to his Sons, but the honours of the Kingdom.

Herod converteth his speech to his Sons.

After he had thus spoken, he saluted them very lovingly, and dismissed the people, some praying that it might be as he had said: others (who desired alteration) made as though they had heard nothing. Yet for all this, the dissention amongst the brethren was not appeased, but each of them mistrusting worser events, departed from one another. For *Alexander* and *Aristobulus* stomacked the matter, that *Antipater* had his desert confirmed, and *Antipater* was grieved that his brethren should have the second place after him; yet he could so craftily carry himself, that no man could perceive his hatred towards them. And they derived of a noble race spake all they thought, and many endeavoured to set them on; and others as friends insinuated themselves into their company, to learn what news: so that *Alexander* could not speak a word, but presently it was carried to *Antipater*; and from him to *Herod* with an addition; so that when *Alexander* spake any thing simply, meaning no harm, it was presently interpreted in the worst sense possible: and if he chanced at any time to speak freely of any matter, presently it was made a great thing. *Antipater* suborned men to set him on, that so his lies might be shadowed with colour of truth; and that if he could prove any one thing true, all lies and tales else divulged, might thereby be justified to be true. Now all *Antipaters* familiars were either naturally secret, or else he stopped their mouthes with bribes, lest they should disclose his intents: so that one might justly have termed his life a secrecy of malice. All *Alexanders* friends were either corrupted by money, or flattering speeches, wherewith *Antipater* overcame all, and made them thieves and proditors of such things as were either done or spoken against him: and himself doing all things, he dealt so warily, that at last those calumniations came to *Herods* ear: and he counterfeited his brothers person, and suborned other tale-carriers, telling what they could against *Alexander*; and pretending good will towards his brother, at first fainedly reproved them, and afterwards seriously alleadged their sayings as accusations: so that hereby *Herod* was very wroth, but turned all as though *Alexander* went about treason, and sought to kill his father: and nothing made so much credit be given to these calumniations, as that *Antipater* colourably

Herod by his words did not utterly extinguish the hatred between his Sons.

Antipaters treason against his brother Alexander.

By what means Antipater corrupted his brother Alexanders friends.

Antipater wheedleth Herod and his Courtiers against Alexander.

The year of the World, 3956. before Christs Nativity, 8.

colourably excuſed his brother. *Herod* incenſed hereat, every day withdrew his affection more and more from the two brethren, and daily encreaſed his love towards *Antipater*. The Nobility alſo were inclined after the ſame manner: partly of their own accord, and partly for that they were ſo commanded: ſo did *Ptolomæus* the chiefeſt of all the Nobility, and the Kings brethren, and all his kindred; for all mens expectation was upon *Antipater*. And that which grieved *Alexander* the more, was, that all theſe miſchiefs, wrought to his overthrow, were done by the counſel of *Antipaters* mother: for ſhe being a ſtep-mother, was cruel, and hated them being born of a Queen, far more than a ſtep-mother doth her ſons-in-law. And although all men followed *Antipater* for the hope which they had of him, yet were they alſo compelled thereunto by the Kings command, who gave an eſpecial charge to their deareſt friends, that none ſhould follow *Alexander* or his brother, ſo that he did not only terrifie thoſe of his own Kingdom, but alſo thoſe of other forreign Nations. For *Cæſar* had given him ſuch authority: for he gave him licence to take any one that was a fugitive from him, out of any City, although it were not under his Dominions. And the young men were ignorant of the offences laid unto their charge, and ſo were more eaſily entrapped being unaware of them: for their father did not openly tell them of any matter, but they every day perceived their fathers good will towards them to decay, which ſo much the more encreaſed their grief. In like manner *Antipater* by little and little moved *Pheroras* their uncle, and *Salome* their Aunt againſt them, dayly conſulting with his wife, whom he ſhould incite againſt them.

Glaphyra Alexanders wife increaſed his conceived ſuſpition by her words.

Now *Glaphyra*, *Alexanders* wife, encreaſed their malice every day, recounting her own Nobility, and bearing her ſelf above all that were in the whole Kingdom: for ſhe derived her pedigree by the fathers ſide, from *Timenus*; by the mothers ſide, from *Hyſtaſpis* his ſon, called *Darius*: inveighing very much againſt the baſeneſs of *Herods* wives, and his ſiſter, who were choſen for their beauty, and not for their nobility of birth. For *Herod* (as we have ſaid) had many wives, both for that it was lawful by the cuſtome of their Countrey, and becauſe *Herod* delighted in many; and all of them hated *Alexander*, for *Glaphyras* pride and contumelious ſpeeches. And *Ariſtobulus* made *Salome* his enemy, although ſhe was his wives mother: for ſhe was before moved by *Glaphyras* ſpeeches, and he often upbraided his wife with her baſe birth, ſtill telling her that he had married a private woman, and his brother *Alexander* a Queen. And his wife often with weeping tears told this to her mother: adding moreover, that *Alexander* and *Ariſtobulus* threatned, that if they got the Kingdom, they would make their other brethrens mothers weave with their maids: and that they would make them Notaries of Villages, deriding them that they applied themſelves to learning. *Salome* moved hereat, could not contain her ſelf, but told all to *Herod*, who eaſily believed her, becauſe ſhe ſpake againſt her ſon-in-law. Moreover, another accuſation was laid to their charge, whereat the King was greatly moved: for he was informed that *Alexander* and *Ariſtobulus* did often bewail their mother, and lament her hard hap with ſighs, and curſed him: and that often when he beſtowed ſome of *Mariammes* clothes upon his latter wives, they threatned that in a ſhort time, inſtead of Princely attire, they ſhould wear a black habit. Wherupon *Herod*, though he feared the conſtant minds of the young men, yet becauſe he would not take away all hope of amendment, he called them unto him (for he was to ſail to Rome) and as a King threatned them in few words, and like a father gave them many admonitions, and requeſted them to love their brethren, promiſing them forgiveneſs of their former offences, ſo that hereafter they amended all. But they beſeeching him not to believe accuſations forged againſt them upon malice, and anſwering that the effect of matters would eaſily acquit them, requeſted him not ſo eaſily to believe tales, but refuſe to give malignant people opportunity and recourſe unto him: for that there would always be ſome, that would malitiouſlly invent tales to tell, whileſt there was any one that would give them the hearing and believing thereof. For they knew that *Salome* was their enemy, and *Pheroras* their uncle, and both of them bare cruel minds, and were hard-hearted; and eſpecially *Pheroras*, who was fellow with his brother of all, ſaving only the Crown, and had his own revenues amounting to an hundred talents a year, & received all fruits of the whole Country beyond Jordan, which was given him by his brother. *Herod* alſo had obtained of *Cæſar*, to make him Tetrarch, and had beſtowed upon him a Princeſs for his wife, eſpouſing unto him his wives ſiſter, after whoſe deceaſe he eſpouſed unto him his eldeſt daughter, and gave him three hundred Talents with her for a dowry. But *Pheroras* fell in love with his maid, and forſook a Princeſs: whereat *Herod* being angry, married his daughter unto his brothers ſon, who was afterwards ſlain by the Parthians, but *Herod* preſently pardoned *Pheroras* offence. Divers before this time were of opinion that in the life time of the Queen, he would have poyſoned *Herod*;

Ariſtobulus objecteth to his wife her baſe birth. Ant. l. 16. c. 7.

Alexander and Ariſtobulus oftentimes bewail their mother, and by that means provoke their father.

The two brothers excuſe themſelves before their father Herod.

A *Herod*; and *Herod* although he loved his Brother very well; yet becauſe many who had acceſs unto him, told him ſo, he began to miſdoubt: and ſo examining many that were ſuſpected, laſtly he came to *Pheroras* friends, and none of them confeſſed it: yet they confeſſed that he was determined to flie unto the Parthians with her whom he was ſo in love withal; and that *Coſtabarus*, *Salomes* husband was privy thereunto, unto whom the King married her, after her firſt husband for ſuſpicion of adultery was put to death. *Salome* her ſelf was not free from accuſation: for *Pheroras* accuſed her that ſhe had contracted Matrimony with *Syllæus*, who was Procurator to *Oboda*, King of Arabia, who was a great enemy of the Kings: and ſhe being convicted both of this, and all things elſe, whereof her Brother *Pheroras* accuſed her, yet obtained pardon, as likewiſe *Pheroras* did: ſo that the whole tempeſt of all their family was turned againſt *Alexander*, and light upon his head.

The year of the world, 3976. before Chriſts Nativity, 8.

B The King had three Eunuches whom he loved dearly, and every one known by their Offices: for one of them was his Butler; the other was his Cook; and the third got him to bed, and lay with him; theſe three *Alexander* with great gifts overcame. Which the King underſtanding, by torments forced them to confeſs it, and declared with what promiſes they were thereto by *Alexander* induced, and how he had deceived them; affirming that there was no truſting to *Herod* who was a ſhameleſs old man; and that he died his hair, to make himſelf to ſeem young: and that he in deſpite of him would be his Succeſſour, and then he would be revenged upon his enemies, and make his friends happy, and eſpecially them: and that the whole Nobility did ſecretly obey him, and the Captains of the Army and Governours did privily come unto him. Hereat *Herod* was ſo terrified, that he durſt not preſently C divulge their Confeſſions, but night and day he ſent ſpies to learn what was ſaid or done; and whom he ſuſpected, them he preſently killed; ſo that his whole Kingdom was full of iniquity. For every one as his malice moved him, fained calumniations, and many deſirous of blood-ſhed, abuſed the Kings wrath as they pleaſed againſt their enemies, and credit was given to every lie, and no man was ſo ſoon accuſed, but preſently he was puniſhed; and he who preſently before accuſed others, was now accuſed himſelf, and carried to be puniſhed with him whom he accuſed. For the Kings perils ſhortned the time of trial for their lives, and he became ſo tyrannous, ſo that he afforded not a good look unto them that were not accuſed, and ſhewed himſelf moſt fierce and violent even to his deareſt friends: that he baniſhed many out of his Kingdom, and railed againſt ſuch as he had no D power over. *Antipater* increaſed this miſchief more and more, and gathering together a great company of his friends, he omitted no kind of calumniation. The King likewiſe was terrified by the rumours and tales of pick-thanks, that he thought always that he ſaw *Alexander* before him with a drawn ſword. For which cauſe he ſuddenly took him and caſt him in priſon, and tortured his friends, many of which died in torments, becauſe they would not confeſs more than in conſcience was true: others not able to endure the torments, were forced to confeſs, that *Alexander* and his Brother *Ariſtobulus* thought to have wrought treaſon againſt their father, and that they expected their time till he went a hunting; reſolving in themſelves that having killed him, they would preſently flie to Rome. Although theſe E and ſuch like calumniations were no ways probable, yet extremity of pain forced men *ex tempore* to invent them, and the King willingly believed them, as it were comforting himſelf thereby, in that he might not be thought to have impriſoned his Son unjuſtly. *Alexander* perceiving that it was impoſſible for him to aboliſh his Fathers ſuſpicion, thought it be better to yeeld himſelf guilty: and ſo wrote four Books againſt his adverſaries, and confeſſed the treaſon: affirming that he had many partakers therein, namely, *Pheroras* and *Salome*, who were the chief; avouching that before that time he had had the uſe of her body in the night time: and how though himſelf was unwilling, yet ſhe forced him thereunto. Now the Books came unto *Herods* hands, which charged the greateſt amongſt the Nobility with moſt heinous matters. *Archelaus* fearing his Son-in-law and Daughter to be in great danger, ſpeedily came into Judæa, and ingeniouſly appeaſed the Kings wrath: for ſo ſoon as F he came unto *Herod*, he cried, "Where is that wicked Son-in-law of mine, or where may I "ſee the face of that wretch that goeth about to murther his Father, that I may tear him in "pieces with mine own hands, and marry my daughter anew to a better Husband? For al"though ſhe be not privy to his counſel, yet ſhe is defiled, for that ſhe was wife to ſuch a "man; Nay, I admire thy patience, who art in ſuch danger, and ſuffereſt *Alexander* yet to live: for I came thus haſtily out of Cappadocia, thinking he had been put to death, to talk with thee concerning my daughter, whom I married to him for thy ſake and honour. Wherefore now let us take counſel what to do with them both: and ſeeing thou art too father-like, and not able to puniſh thy Son, thy treacherous Son; let us change rooms, and let me

Alexander corrupteth his fathers Eunuches, and telleth them he is to ſucceed in the Kingdom.

Herod feareth his Son Alexander.

Ant. l. 17. c. 8. Herods cruelty.

Herod caſteth Alexander into priſon, and tortured his friends.

Alexander during his impriſonment wrote four Books againſt his enemies.

Archelaus King of Cappadocia.

The year of the World, 3956. before Christs Nativity, 8.

me be in thy place to revenge thee: with such like invectives he deceived *Herod*, (though otherwise firm in his purpose.) Then *Herod* shewed him the Books that *Alexander* had writ: and reading every Chapter with deliberation, *Archelaus* took occasion fit for his purpose; and by little and little laid all the fault on *Pheroras*, and those that were accused in the Book. And perceiving the King to give ear unto him: "Let us (quoth he) consider whether the young man was not circumvented by the treachery of so many lewd persons, and not thou by the young man: for there appears no cause why he should fall into such wickedness, who now enjoyed the Kingdom, and hoped to succeed thee therein, and he not been perswaded thereto by other men, who seeing him a young man, enticed him unto such naughtiness. For we see, that through such men, not only young men, but also old men, and most noble Families, yea, and whole Kingdoms are ruinated. *Herod* upon these speeches began somewhat to relent, so that he appeased his wrath toward *Alexander*, and encreased it towards *Pheroras*; for he was as it were the subject of the whole Book. Who perceiving the King so to trust to *Archelaus* friendship, that he was led by him to do what he pleased; leaving *Alexander*, he in humble manner came to *Archelaus*, seeking impudently for succour at his hands; of whom he had not deserved any favour. "*Archelaus* answered him "that he knew no ways to obtain his pardon, who was guilty of so hainous crimes, and convicted manifestly to have practised High treason against the Kings own person, and to be "the cause of all these miseries that had now befallen the young man, except that he would "lay aside all subtle dealing, and denying of his fact, and confess the crimes whereof he was "accused; and so in humble wise go unto his Brother who loved him dearly, and crave pardon; promising him that if he would so do, he would do him what good he could. Hereupon *Pheroras* obeyed *Archelaus* his counsel, and putting on a black attire, he in a pitiful manner, and with tears prostrated himself at *Herods* feet, and craving pardon obtained it, confessing himself to be a most wicked and vile person, and to be guilty of all that which was objected against him, and that the cause which moved him to do all these things, was the frantick and mad fits he fell into, for the love of that woman. Now when *Pheroras* became his own accuser, and a witness against himself, then *Archelaus* endeavoured to mitigate *Herods* wrath towards him, and excuse his faults with fit examples: for he alleadged that his Brother attempted greater matters against him, whom notwithstanding for natures cause he pardoned: adding that in every Kingdom as in mighty bodies, always some part began to swell, which notwithstanding was not presently to be cut off, but to be cured by easie means.

Archelaus and Herod consult upon Alexanders Books.

Herod is incensed against his Brother Pheroras.

Pheroras attired in a mourning garment, with tears falleth before Herods feet and craveth pardon.

Pheroras by Archelaus means pacifieth Herod.

Archelaus using many speeches unto *Herod* to this purpose, at last quite appeased his wrath toward *Pheroras*, still counterfeiting himself to be angry with *Alexander*, affirming that he would take his daughter away with him, till at last he forced *Herod* of his own accord to entreat for the young man, requesting him again to despouse his daughter unto him. *Archelaus* after much entreaty answered, that he was willing that the King should bestow his daughter upon any, save *Alexander*, for he greatly esteemed the law of affinity. *Herod* replied, that if he did not divorce his daughter from *Alexander*, he should think that he bestowed his Son upon him: for they had no children, and his Daughter was dearly loved of the young man; so that if he would permit her to stay still there, for her sake he would pardon all *Alexanders* offences. Hereto *Archelaus* with much ado agreed, and so was reconciled unto his Son in-law, and he unto his Father. Yet *Herod* affirmed that he must needs be sent to Rome to speak with *Cæsar*, for he had written the whole matter unto *Cæsar*. Thus *Archelaus* craftily delivered his Son in-law from danger, and after his reconciliation was made, they spent the time in feasting and mirth. Upon *Archelaus* departure, *Herod* gave him seventy talents, and a Throne of pure gold, adorned with precious stones, and Eunuchs, and a concubine named *Panichis*; and rewarded every one of his friends according to their deserts. And all the Kings kindred by the Kings appointment and consent, bestowed rich gifts upon *Archelaus*, and both he and all his Nobility accompanied him to Antiochia.

Archelaus compelleth Herod of his own accord to be entreated for Alexander.

Herod dismisseth Archelaus and his friends with great presents, Ant. l. 16. c. 11.

Not long after, there came one into Judæa far more subtile than *Archelaus*, who both disanulled the reconciliation made for *Alexander*, and caused his death also. This man was a Lacedemonian born, named *Eurycles*, who by Money sought to have obtained the Kingdom. This man brought unto *Herod* rich gifts, as it were for a bait of that he intended; he had so behaved himself in Greece, that it could no longer tolerate his excess: and *Herod* again rewarded him with far greater gifts, than those were that he gave him: but he esteemed his liberality as nothing, except he bought it with the blood of Princes. For which cause he circumvented the King, partly by flattering him, partly by praising him feinedly, and especially by his own craft and subtilty: and quickly perceiving his inclination, he both in word and deed sought to please him; so that the King accounted him among his chiefest friends.

Eurycles the Lacedemonian secretly accuseth Alexander to his father, and is the cause of his death.

friends. For both the King and all the Nobility honoured him the more for his Countrey-ſake, in that he was a Lacedemonian. But he very eaſily perceiving the feeble ſtay of *Herods* houſe, and the hatred between the Brethren, and how the King was affected towards every one of them, he firſt of all entertained himſelf at *Antipaters* houſe, making a ſhew in the mean while of good will towards *Alexander*, pretending and proteſting, that in times paſt he had been *Archelaus* companion; and by this means he quickly crept into favour with him, as an approved friend: which was the cauſe that he was ſuddenly entertained for a faithful man; He preſently likewiſe brought him into friendſhip with *Ariſtobulus*, and having ſounded every mans diſpoſition, he accommodated himſelf to all humors: and to begin withal, he became *Antipaters* penſioner, and a traytor to *Alexander*. And he often uſed hot words to *Antipater*, as it were chiding him, that he being eldeſt of the Brethren, ſo ſlenderly looked after them, who pretended to put him beſides the Crown, which was his right. He many times likewiſe uſed the like words to *Alexander*, admiring him who was born of a Queen, and huſband to a Queen, and yet would permit ſuch an one who was deſcended of a private woman, to ſucceed in the Kingdom, eſpecially ſeeing he had ſuch occaſion and opportunity to effect the contrary: for he might aſſure himſelf of *Archelaus* his help in any thing. *Alexander* ſuppoſed he had ſpoke as he thought, becauſe he counterfeited friendſhip with *Archelaus*: ſo that he miſdoubting nothing, diſcloſed unto him all his mind concerning *Antipater*, ſaying, that it was no wonder though *Herod* diſinherited them of the Kingdom, ſith beforetime he had ſlain their Mother.

Eurycles, counterfeiting himſelf both to pity them, and to be ſorrowful for their miſchance, enticed *Ariſtobulus* to ſpeak the like: and having animated them both to complain in this ſort againſt their Father, he preſently went to *Antipater*, and diſcloſed to him all their ſecrets, forging alſo the treachery which thoſe two brethren intended againſt him, which was to diſpatch him with their ſwords. For this cauſe *Antipater* gave him a great ſum of money, and commended him to his Father, and being hired to effect the death of *Alexander* and *Ariſtobulus*, he himſelf became their accuſer: Whereupon he came to *Herod*, and told him how in regard of thoſe benefits he had received at his hand, he would now beſtow his life upon him, and the light of this world for recompence of his hoſpitality; affirming that *Alexander* had lately ſtretched out his hand with his ſword drawn to kill him, and he only was the cauſe that he performed it not, ſtaying his hand, and promiſing him to aſſiſt him in the matter: adding that *Alexander* uſed theſe ſpeeches; that *Herod* was not contented to enjoy a Kingdom which was another mans right, nor yet as it were to diſmember his Kingdom after *Mariammes* death, but he would alſo leave the Kingdom belonging unto their anceſtors, unto a pernicious baſtard, *Antipater*: and for that cauſe he would revenge *Hircanus* and *Mariammes* death: And that it was not convenient to receive the Kingdom, from ſuch a Father without blood; and every day he had occaſion given him ſo to do: for he could ſpeak nothing without calumniation. For if any mention were made at any time of any ones Nobility, preſently he was upbraided without cauſe, for his Father would preſently ſay, There is none Noble but *Alexander*, whoſe fathers baſe birth is a ſhame and diſcredit unto him. And that going a hunting, if he held his peace, his father was offended; if he praiſed, then it was ſaid, he mocked: ſo that in every thing, he found his fathers affection turned from him, and that he was only favourable to *Antipater*: ſo that he would die with all his heart, if he failed of his purpoſe; if he kill'd him, his father-in-law *Archelaus* would work his ſafety, to whom he might eaſily flee. And after, he would go to *Cæſar* (who as yet knew not *Herods* manners) for he would not ſtand before him then, as he did before, being terrified becauſe his Father was preſent, neither would he only ſpeak of his own wrongs, but of the wrongs of the whole Nation, who were oppreſſed by exactions even unto death. And then he would lay open in what pleaſure, and after what ſort, the money gotten with blood was conſumed: and who, and what kind of men they were, that were thereby enriched; and what was the cauſe of the affliction of the City: and that there he would bewail the death of his Unkle, and his Mother, and unfold all *Herods* wickedneſs: which being once made manifeſt unto the world, no man would account him a murtherer of his Father. *Eurycles* having falſly reported this of *Alexander*, fell preſently to praiſe, and extol *Antipater*, affirming that he only loved his father, and hindred ſuch practices.

The year of the world, 3956. before Chriſts Nativity, 8.

Eurycles by feined friendſhip deceiveth Alexander.

The King, yet not throughly appeaſed for that which had paſt, grew into an exceeding agony, and *Antipater* once again ſuborned other falſe witneſſes againſt him, who affirmed that they were wont to have ſecret talk with *Jucundus* and *Tyrannus*, who ſometime were Generals of the Kings Horſmen, who were then diſplaced for ſome offence they had committed.

Another falſe accuſation of Alexander and his Brother, moves Herod to indignation.

mitted. Whereupon *Herod* being very angry, presently tortured them: and they affirmed, G
The year of the World, 3956. before Christs Nativity, 8.
that they were ignorant of all that which was laid to their charge. But there was found and brought to the King a Letter, as though it had been written by *Alexander*, unto the Governour of the Castle of Alexandrium, requesting him, that he would receive him and his brother *Aristobulus* into the Castle, when he had killed his father, and to assist them both with weapons and other necessaries. *Alexander* affirmed that this Letter was counterfeited by *Diophantus*, the Kings Secretary, who was both bold, and could counterfeit any ones hand; and having counterfeited many, was at last for the same put to death.

Diophantus the Kings Notary, writeth feined letters in Alexanders name.

Herod caused the Governour of the Castle to be tortured, but he confessed nothing that was laid against him: and although he had no good proof of any thing, yet he commanded his two Sons to be kept in hold. He likewise called *Eurycles* (who was the bane of his house, H
and the breeder of all the mischief) author of his safety, and one who had well deserved at his hands, and gave him fifty talents: who departing from Judæa before matters were well known, went to *Archelaus*, and feining that he had reconciled *Alexander* and *Herod*, he received there a piece of money. From thence he went into Achaia, and spent that he had evilly gotten, in as bad manner as he got it. Lastly, he was accused unto *Cæsar*, that he had caused dissension in all Achaia, and spoiled the Cities: for which cause he was banished. And this was the punishment which was inflicted upon him for *Alexander* and *Aristobulus* troubles.

Cous Evaratus.

It is not amiss here in this place, to compare *Evaratus* of Cous, unto this *Eurycles*: who I
being a dear friend unto *Alexander*, and arriving about the same time that *Eurycles* did, being put to his Oath, sware that he heard the young men say nothing: yet his Oath nothing prevailed nor profited them, poor Souls. For *Herod* would only hear and give ear unto accusations, and he highly esteemed them that would believe them with him, and shew themselves moved thereat.

Ant. l 16. c. 12.

Moreover, *Salome* increased his cruelty towards his Sons: for *Aristobulus* minding to bring her into the same trouble with himself, who was his Mother-in-law and his Aunt, sent unto her, willing her to look to her self, as though the King was minded to put her to death. Who being now called in question for the matters whereof she was before accused, to wit, that she purposed to marry with the Kings enemy, *Syllæus* the Arabian, to whom she privily revealed the Kings secrets: this was the utter ruine of the young men, wherewithall they K
were overthrown, as it were with a violent tempest. For presently *Salome* went unto the King, and told him that *Aristobulus* had admonished her of: and he being now outrageous, caused both his Sons to be bound and imprisoned in several places. Then sent he *Volumnius*, who was the General of his Army, and *Olympus*, one of his familiar friends, unto *Cæsar*, to carry the informations against his Sons in writing: who saying to Rome, after their arrival delivered the Kings Letters. And *Cæsar* was very sorry for the young men, yet he permitted the Father to do what he would with his Children: and so wrote unto him, that he should have licence to do what he thought good: yet he signified unto him, that he should do better to call his Nobles together, and let them make enquiry concerning the treasons: and then if he found them guilty of those things whereof they were accused, to put them to L
death.

Herod by Salomes counsel imprisoneth his Sons.

The year of the World, 3961. before Christs Nativity, 3.

Ant. l. 16. c. 13. Herod gathereth a councel against Alexander and Aristobulus.

Hereupon *Herod*, according to *Cæsars* Letters and appointment, came unto Berytum, and there gathered an Assembly to sit in Judgment; the chief in that Judgment, were the Governours that *Cæsar* in his Letters appointed. *Saturninus* and *Pedanius* Embassadors, and with them *Volumnius*, Procurator; next, the Kings kindred, and *Salome* and *Pheroras*: and then the Nobility of Syria, *Archelaus* only excepted, who because he was Father-in-law to his Son, *Herod* suspected him to be partial. But he suffered not his Sons to come into Judgment: for he knew that the very sight of them would have moved all men to compassion. And moreover, if they were permitted to speak for themselves, that then *Alexander* would easily have acquitted them both: for which cause they were kept in Platan, in a Castle of Sidonia. The M
King beginning his Oration, was as vehement, as though they had been present against whom he spake; and he was half afraid to object any treason against them, for that he had no proof thereof: and therefore he prosecuted their opprobrious words, injuries and offences, which they had committed against him, the which he affirmed to be more grievous than death.

Herod accuseth his Sons in open Judgment.

At last (when no man contradicted him) he began to lament, as though by overcoming in such sort, himself was also overcome, and thereupon requested every one to give their verdict. And first of all *Saturninus* condemned his sons, but not to die: saying, that he had three Sons present, and he thought it not lawful to adjudge other mens Sons to death.

Herods sentence against his Sons.

The

A The two Legats alſo affirmed the ſame, and many followed their advice: But *Volumnius* was the firſt that pronounced the ſorrowful ſentence: after whom all the reſt followed, ſome to flatter *Herod*, ſome for hatred they bare him, but none for any indignation againſt the young men. Then all Judæa and Syria expected an end of this Tragedy; yet no man thought *Herod* to be ſuch a tyrant, as that he would have put his two ſons to death. *Herod* cauſed his ſons to be brought to Tyre, and from thence by ſhip he conveighed them to Cæſarea, bethinking himſelf what death he ſhould put them to. In the mean time, there was an old ſouldier of the Kings, named *Tiro*, who had a ſon belonging to *Alexander*, and highly in his favour, and he himſelf greatly loved the two young men: who being very much grieved in mind at that which had paſt, went about, crying, that juſtice was troden under foot, truth oppreſt, B that nature was confounded, and the life of man full of iniquity; and whatſoever elſe, grief put into his mind, who nothing eſteemed his own life. At laſt, this *Tiro* came boldly to the King, and ſaid unto him: "O King thou ſeemeſt to me moſt unhappy, who doſt give credit "to wicked and vile perſons againſt thy deareſt ſons. For *Pheroras* and *Salome* thou be-"lieveſt before thine own children, whom notwithſtanding thou haſt often found to have "deſerved death; and thou perceiveſt not that they do this, to the intent to make thee want "lawful Succeſſors, and leave thee none but *Antipater*, whom they with their hearts would "have King, becauſe they can rule him as they liſt. But bethink thy ſelf (O King) how all "thy ſouldiers will hate him for the death of his two brethren; for there is no man that doth "not pity the two young men, and many of the Nobility are diſpleaſed hereat. After he had ſpoken this, he named them who were diſpleaſed: whereupon the King commanded them, and him, and his ſon to be laid hold on: and preſently one of the Kings Barbers, na-C med *Tryphon*, ſhewing himſelf to be in I know not what fury, came forth, and ſaid unto *Herod*: *Tiro* perſwaded me to kill thee with my razor, promiſing me, that if I would ſo do, *Alexander* would give me great rewards. *Herod* hearing this, cauſed *Tiro*, and his ſon, and the Barber to be tortured: and they denied all, and the Barber affirmed nothing more than he had already ſaid. Then he commanded *Tiro* to be more tormented. Whereupon his ſon, moved with compaſſion towards his father, promiſed to diſcloſe all the matter to the King, ſo that he would pardon his father: who being releaſed of his torments, preſently declared how his father, through *Alexanders* means and procurement, was purpoſed to have killed him. Many that were preſent thought this was a device of the young man, to free his father from torments: and yet others were perſwaded that it was true. Upon this, *Herod* made a D ſpeech unto the people, wherein he inveighed againſt the Governors of his Army, and *Tiro*, and made the people arm themſelves, and kill both them and the Barber with ſtaves and ſtones. Now he ſent his ſons unto Sebaſte, which was not far from Cæſarea, and there he cauſed them to be ſtrangled: and having quickly diſpatcht the matter, he cauſed them to be brought into the Caſtle Alexandrium, there to be buried with their mothers uncle. And this was the end of *Alexander* and *Ariſtobulus*.

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Tiro, an old Souldier exclaimeth againſt Herods cruelty.

Tiro with his ſon are by the Kings command laid hands on. Ant. l. 16. c. 13.

Another falſe accuſation againſt Tiro.

Herod commandeth his Sons to be ſtrangled, and to be buried with Alexander their mothers uncle.

CHAP. XVIII.

E *Of* Antipaters *conſpiracy againſt* Herod *his father.*

BUt *Antipater* now hoping without all controverſie to ſucceed in the Kingdom, was generally hated of the whole Nation: for it was openly known, that he by falſe calumniations had cauſed his brethrens deaths. And on the other ſide, he ſtood in no little fear of his brothers children, whom he perceived now to begin to grow to years: for *Alexander* had by *Glaphyra* two ſons, *Tigranes*, and *Alexander*; and *Ariſtobulus* had by *Bernice*, daughter to *Salome*, five children; to wit, three ſons, *Herod*, *Agrippa*, and *Ariſtobulus*, and two daughters, *Herodias* and *Mariamme*. *Herod* after he had put *Alexander* to death, ſent away *Glaphyra* with her dowry into Cappadocia; and married *Bernice*, *Ariſtobulus* his wife, unto *Antipaters* uncle: for *Antipater* deviſed this match to become friends F with *Salome*, whom he before-time hated and envied. He alſo by his great gifts ſought to get *Pheroras* favour, and the friendſhip of ſuch as were friends unto *Cæſar*, ſending to that end great ſums of money unto Rome. He gave *Saturninus* and all the reſt great riches in Syria. But the more he gave, the more he was hated of all men; for every one judged that he did not conſume ſuch wealth, for that he was liberal, but that he laviſhed it out for fear, ſo that he got not the love of them, upon whom he beſtowed it; and they to whom he gave nothing, were ſo much the more his enemies. Yet he became every day more bountiful, ſeeing, againſt his expectation, *Herod* made much of their children, whoſe parents he had ſlain. Intending to ſhew how much he repented their deaths, by the pity and compaſſion

Ant. lib. 17. cap. 21.

Antipater ſtriveth by gifts & bribes to creep into mens favours.

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compassion he took upon their children. For assembling together his friends, he caused the children to be placed by him, and the tears standing in his eyes, he said, Hard, Cruel, and Sinister fortune took away from me the fathers of these children: but I pity to see them orphans, and natural affection commendeth them unto me. Wherefore I will endeavour, that seeing I have been an unfortunate father, I may be a wiser and happier grand-father, and leave them who are most dear unto me, to Reign after me. Wherefore brother *Pheroras*, I betroth thy daughter unto *Alexanders* eldest son, that for that cause thou maist be careful to provide for him, and assist him: and unto thy son *Antipater* I assure the daughter of *Aristobulus*, that so thou maist be a father to her who wants a father; and my son *Herod*, whose mothers uncle was High Priest, shall marry with her sister. And this is my will and pleasure touching this matter, and let no man who loveth me seek to alter this. And I beseech Almighty God, for the good of my Countrey, and of these my Nephews, to prosper these marriages, and to look upon these children with a more favourable eye then he did upon their fathers. Having thus spoken, he wept, and joyned the childrens hands, and courteously saluting every one, he dismissed the Counsel..

Herod grievously bemoaneth his sons, expressing the same by his commiseration toward their children.

Herod betrotheth his Nephews.

Upon this, *Antipater* was amazed, and all the Orphans well perceived how sorrowful he was. For now he thought himself dishonoured by his father, and that his good fortune was endangered, seeing that *Alexanders* son was like to have both *Archelaus* and *Pheroras* the Tetrarch to assist him. Moreover, he considered how he was hated, and how the people did compassionate the children for that they were fatherless; and affected them, remembring their fathers who were dead, and were terrified at his wickedness. Wherefore he attempted all means possible to break off the marriages, yet he feared to insinuate any thing to his father cunningly, who was now very severe, and wary, and mistrustful. And therefore went openly unto him to make his humble sute, and request him, that he would not leave him without honour, nor deprive him of that dignity, which before time he had judged him worthy of, giving him only the bare Title of a King, and leaving the substance of the Kingdom in other mens powers. For it would be impossible for him to obtain the Kingdom, if *Alexanders* son (beside *Archelaus* his favour) were by marriage made son-in-law unto *Pheroras*, Wherefore he earnestly besought him, that seeing he had a great many daughters, to change the marriages: for the King had nine wives, and by seven of them he had children; *Antipater* by *Doris*, *Herod* by *Mariamme*, daughter of the High Priest, and *Antipas*, and *Archelaus* by *Malthace*, the Samaritane, and his daughter *Olympias*, whom his brother *Joseph* married: and by *Cleopatra* of Jerusalem, *Herod* and *Philip*; and by *Pallas*, *Phasælus*: he had two other daughters also, *Roxane* and *Salome*: one of them by *Phædra*, and the other by *Elpis*. He had likewise two wives, by whom he had no issue, his cousin, and his neece; and beside these he had two daughters by *Mariamme*, sisters to *Alexander* and *Aristobulus*. Wherefore *Antipater* seeing his father had such choice of daughters, he requested the marriages to be altered.

Herods children by his seven wives.

The King, well perceiving his mind and purpose towards the Orphans, was very angry: and calling to remembrance the misfortune of his sons, whom he had put to death, he greatly feared, lest *Antipater* by some false accusations should overthrow them, and so with sharp words did drive him off for that time; yet afterward, he so flattered *Herod*, that he got the marriages to be altered. And first of all, he joyned *Aristobulus* daughter with *Antipater* himself, and his son to *Pheroras* daughter. Here one may see what *Antipater* could do by flattering speeches: for *Salome* in the like matter could not speed, although she was his sister, and procured many times *Julius Cæsars* wife, to speak for her, that she might marry with *Syllæus* the Arabian, yet was she not permitted so to do. But *Herod* sware that he would account her as an utter enemy, except she would desist from that purpose, and afterward against her Will he married her unto one *Alexas*, a friend of his: and one of her daughters to *Alexanders* son, and the other to *Antipaters* uncle.

Herod is perswaded by Antipaters flatteries to break off the marriages.

As for *Mariammes* daughters, one of them was married to *Antipater*, his sisters son, the other unto *Phasælus*, his brothers son. When *Antipater* had quite overthrown the hope of the Orphans, and joyned affinity as he thought good, he now held himself on a sure ground: and adding confidence to his malice, he became intollerable to all men. And seeing he could not avoid their hatred, he now fought by fear to work his own safety; and so much the more, because *Pheroras* now assisted him, as one that was confirmed, and established for King. Also the women in the Court fell at variance, and raised a new broil: for *Pheroras* wife with her mother and her sister, and the mother of *Antipater* did use themselves very insolently in many things, abusing also two of the Kings daughters very contumeliously; to which matter she was chiefly set on by *Antipater*, who hated them, having the others at his command, only

Ant. l. 17. c. 3. Antipater buildeth upon the Kingdom.

A debate betwixt the Ladies in the Court.

only *Salome* hindred their agreement: who went unto the King, and told him that their meetings were not for his profit.

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The women understanding how she had informed the King, and that *Herod* was offended thereat; they came no more together openly, and abstained from their wonted familiarity, and in the Kings hearing, feined themselves to fall out one with another. *Antipater* also made the same shew, so that he stuck not openly to offend *Pheroras*: notwithstanding, they had meetings and Banquets in the night, and the unity was the more confirmed, because they perceived themselves to be noted; for *Salome* knew all this, and told it to the King. The King was very angry, and especially against *Pheroras* wife, whom chiefly *Salome* blamed: and having called together his kindred and friends, he laid many accusations against her before them; and told them how contumeliously she had behaved her self toward his daughter, and that she hired the Pharisees against him, and that by her poyson, she had made his Brother his enemy. And turning himself unto *Pheroras*, he asked him whether he had rather have him for his Brother, or have his wife. And he answering, that he had rather die than lose his wife; *Herod* doubtful what to do; turned him to *Antipater*, and commanded him never to talk with *Pheroras*, nor his wife, nor any one belonging to them after that time. But he obeyed his fathers command openly in shew, but secretly lay in their house: and fearing that *Salome* should perceive it, he by his friends in Italy caused himself to make a voyage to Rome, by Letters brought to *Herod*, wherein it was commanded, that shortly after the receit thereof, *Antipater* should be sent to Rome unto *Cæsar*. Wherefore *Herod* using no delay, sent him presently, furnishing him with all things necessary, and a great sum of money; giving him likewise his last Will and Testament to carry with him to *Cæsar*; wherein was written, that *Antipater* should be King, and after him *Herod*, the Son of *Mariamme*, daughter of the High Priest. But *Syllæus* the Arabian, neglecting *Cæsars* commandment, at the same time sailed to Rome, there to contend with *Antipater*, about matters which were before in controversie between him and *Nicholaus*. He had also a great contention with *Aretas* his King, whose friends he had slain, and also *Sohemus*, the most potent in all the Town of Petra: and seeing *Fabatus*, *Cæsars* Procurator, he used his favour also against *Herod*. But *Herod* giving *Fabatus* a great sum of money, alienated him from *Syllæus*, and by this means dispatched that which *Cæsar* commanded: and because *Fabatus* restored nothing to him, he accused him that he was Procurator, not for *Cæsar*, but for *Herod*: wherewith *Fabatus* was moved; and being as yet in great estimation with *Herod*, he did disclose *Syllæus* his secrets, and signified to the King, how that *Syllæus* had corrupted *Corinthus* one of his Guard, whom he willed to be taken and kept in hold. And the King followed his counsel: for this *Corinthus*, though he was always brought up in the Kings Court, yet he was born in Arabia. Wherefore he presently took him, and two other Arabians, that were found with him; one of them was *Syllæus* friend and the other, *Phylarchus*: who upon their examination, confessed that *Corinthus*, for a great sum of money was hired to kill the King. After this they were sent to *Saturnius*, Governour of Syria, and from him to Rome.

Ant. lib. 17. c. 4.

Herod forbids Antipater of his Brothers company, or to have conference with his wife.

Fabatus, Cæsars Governour, discovereth Syllæus secrets.

CHAP. XIX.

How Herod *should have been poysoned, and how it was known.*

HErod still urged *Pheroras* to forsake his wife: for he knew not how to punish her, having many matters against her: at last he was so moved, that he banisht his Brother and her. *Pheroras* taking this injury patiently, departed into his Tetrarchy, taking an Oath that his banishment should endure as long so *Herod* lived, and that whilest he lived, he would never come any more to him; Insomuch, as he would not come at his Brother to visit him when he was sick, notwithstanding he was often sent for, when (as he thought) he lay now on his death-bed, and would gladly impart something unto him: but contrary to all hope he recovered, and afterwards *Pheroras* fell sick. At which time *Herod* shewed his patient and humble mind: for he went unto him, and very kindly sought help for him; but he was too far spent, for a few days after he died: and although *Herod* loved him until his dying day, yet was it bruted abroad, that he poysoned him. *Herod* caused his body to be brought unto Jerusalem, and commanded all his Nation to mourn, and buried him with a sumptuous funeral. And thus one of the Murtherers of *Alexander*, and *Aristobulus* came to his end: but shortly after, the revenge of that wicked fact did fall upon *Antipater*, who was the chief Author thereof: it did but begin with *Pheroras*. For certain that belonged to *Pheroras* came in mournful wise unto *Herod*, and complained unto him, how that his Brother *Pheroras* was poysoned, and that one of his Wives gave him meat that was

Herod banisheth his Brother Pheroras and his wife.

Pheroras died, and was buried in Jerusalem.

Ant. l. 17. c. 7.

was not ſeaſoned after the accuſtomed manner: which when he had eaten, he preſently fell ſick. And that two days before his death, there came a Witch out of Arabia, who was ſent for by his Mother and Siſter, to give *Pheroras* a love Potion, and ſhe inſtead thereof, through *Syllæus* inducements, gave him Poyſon, for ſhe was of *Syllæus* acquaintance. G

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A Witch of Arabia.

The King daunted with ſo many ſuſpicions, cauſed divers of *Pheroras* maids, and libertines to be put to torments, and one of them impatient herein, exclaimed in this wiſe: O thou God, ruler of Heaven and earth, revenge us upon *Antipaters* Mother, who is the cauſe of theſe our evils. When the King underſtood thus much, he ceaſed not to ſearch out the truth: and then the women diſcloſed *Antipaters* familiarity with *Pheroras*, and his women, and their ſecret meetings: and that *Pheroras* and *Antipater*, after they came from the King, uſed to drink with them all night long, not ſuffering any ſervant or maid to be in the room with them; H and one of the Libertines wives revealed this. And when every one of the maids were tortured a part, all their examinations agreed; ſo that now it was evident, wherefore *Antipater* had compacted to go to Rome, and *Pheroras* beyond the River Jordan. For they were often wont to ſay, that *Herod* having killed *Alexander* and *Ariſtobulus*, now he would come to them and their wives: and that it was unlike that he would ſpare any one, who ſpared not *Mariamme* and her Sons: and therefore it was beſt to flee as far as it was poſſible from ſuch a beaſt. And that *Antipater* was wont often to complain unto his Mother, that now he grew gray-haired, and his father waxed young and luſty; and that it might ſo chance, that he ſhould never live to be King; or if ever his Father died, he ſhould enjoy the pleaſure of the Kingdom but a ſhort time. And moreover, the heads of *Hydra*, that is to ſay, *Alexanders*, and *Ariſtobulus* Sons, began to ſpring up again: and that his father had injuriouſly cut off all hope I from his Sons, appointing none of them to ſucceed him, but the Son of *Mariamme*: wherein he was perſwaded that he doated, if ſo be he thought his Will ſhould be of force; for he would take ſuch an order, that he would have none of all his Progeny alive, and that *Herod* was the greateſt hater of his Sons of any father in the world: and was not therewithal contented, but he alſo hated his own Brethren. Furthermore, that he not long ago gave him an hundred talents, that he ſhould have no conference with *Pheroras*: and when *Pheroras* asked wherein they hurt him, *Antipater* anſwered, I would to God that he would take away all men elſe, and leave only us two naked, ſo that he would grant us life; but quoth he, it is impoſſible to eſcape this dangerous Beaſt, who will not ſuffer men openly to ſhew friendſhip to one another. Laſtly, though we now ſecretly meet, yet if we bear the hearts and hands of men, the time will be when we may talk and meet openly. The maids in torments K diſcloſed theſe ſpeeches, and that *Pheroras* was determined to flee with them into Petra. *Herod* believed all their ſayings, and the rather for that which was ſaid concerning the hundred talents. For he ſaid nothing of them to any one, but to *Antipater*.

The confeſſion of the women in their tortures.

Doris, Antipaters Mother is ſpoiled of her Jewels, and thruſt out of the Palace.

And firſt of all, he bent his fury againſt *Doris*, *Antipaters* Mother: and taking from her all the ornaments which he had beſtowed upon her, and bought with many talents, he baniſht her. When his wrath was ſomewhat appeaſed, he releaſed *Pheroras* maids from torments: & now he became timorous and fearful, and prone to any ſuſpition, torturing many that were innocent, for fear he ſhould let any eſcape that were guilty. Hereupon he ſet upon *Antipater* the Samaritane, who was Procurator for his Son *Antipater*; who through torments confeſſed, that his Son *Antipater* had procured poyſon out of Egypt to kill him, by the means of a friend of *Antiphilus*; which poyſon *Theudion*, *Antipaters* Unkle, took of him, and delivered to *Pheroras*: whom *Antipater* charged to diſpatch *Herod* whileſt he was at Rome, far from ſuſpition, and that *Pheroras* gave his wife the poyſon to keep. Wherefore the King calling for her, commanded her to bring forth that which was delivered unto her. And ſhe, making as though ſhe would have gone forth to fetch it, caſt her ſelf down from a houſe top, thereby to prevent the torments, which, if ſhe were convicted, they would inflict upon her. But by the providence of God (as it ſhould ſeem) it came ſo to paſs that ſhe fell not on her head, but on her ſide, and ſo eſcaped death, to the end that God might inflict puniſhment upon *Antipater*. And being brought unto the King, ſo ſoon as ſhe began to come to her ſelf (for M ſhe was amazed with the fall) the King demanded of her, wherefore ſhe had done ſo, and ſware unto her, that if ſhe would truly diſcloſe all, he would pardon her for all; but if ſhe told an untruth, her body ſhould be torn in pieces with torment, and not be buried. She a while held her peace, and at laſt ſaid: Wherefore ſhould I keep any thing ſecret, ſeeing *Pheroras* is dead, to ſave *Antipater*, who hath cauſed all our overthrows? Hear O King, and God be witneſs of the truth hereof, who cannot be deceived: When I ſate weeping by *Pheroras* as he lay a dying, he called me unto him, and ſaid: See wife, how much I am deceived concerning

Pheroras wife freely confeſſeth what was become of the Poyſon.

A cerning my brothers love towards me, for I hated and ſought to kill him, who thus loveth me, and ſorroweth ſo much for me, though I am not yet dead: but truly I am juſtly rewarded for my iniquity. And now (wife) bring me hither the poyſon which was left by *Antipater* in thy keeping for my brother, and make it away before my face, that I carry not with me to Hell a guilty conſcience for that crime. So I brought it as he willed me, and the moſt part of the poyſon I caſt into the fire, where it was conſumed, and kept a little thereof to my ſelf, for fear of miſchances, and of thee. And having thus ſaid, ſhe brought forth a box which had in it a very little of the poyſon. And then the King tortured the brother and mother of *Antiphilus*, and they alſo confeſſed that *Antiphilus* brought a box out of Egypt, and that he received poyſon from his brother, who practiſed Phyſick at Alexandria. The ghoſts alſo B of *Alexander* and *Ariſtobulus* went all about the whole Kingdom, and became as it were ſpies, to give notice of ſuch things as were uncertain; who alſo cauſed thoſe that dwelt in the uttermoſt parts of the Kingdom, to come and give evidence of ſuch things as were ſuſpected. At laſt, it was proved that *Mariamme*, the daughter of the High Prieſt, was acquainted with theſe conſpiracies, for her brethren being tortured did confeſs it. Wherefore the King revenged the mothers fault upon her child: for having writ in his Will, that *Herod* her ſon ſhould ſucceed *Antipater* in the Kingdom, now for her fault, he blotted that out.

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Gods juſtice leaveth nothing unpuniſhed.

CHAP. XX.

C *How* Antipaters *malicious practiſes againſt* Herod, *were known and revenged.*

AFter all this, *Bathyllus* joyned himſelf with *Antipater*, as it were to add the laſt hand unto all his practiſes. This *Bathyllus*, was one of his libertines, who brought another ſort of poyſon, to wit, of Aſpes, and the poyſon alſo of other Serpents; that if the firſt proved too weak, and took not effect, that then *Pheroras* and his wife ſhould make an end of the King with theſe. And beſide theſe ſhameful practices of his, againſt his father; he alſo had letters which he had counterfeited againſt his brethren. For *Archelaus* and *Philip*, two of the Kings Sons, were at that time at Rome to ſtudy, who were very toward young men: and for that *Antipater* feared they might be ſome hinderance to him, in D that which he expected, he haſted by all means poſſible to make them away. And the better to effect this purpoſe, he counterfeited Letters in his friends names that were at Rome, and he for money got others to write, that theſe two young men uſed in taunting wiſe to rail againſt their father, and openly to complain of the death of *Alexander* and *Ariſtobulus*: and that they took it in bad part that they were ſent for home (for their father ſent word that they ſhould come away) and thereat *Antipater* was moſt troubled, For he before his departure from Judæa to Rome, procured ſuch like Letters to be forged againſt them at Rome; and ſo delivering them to his father, that he might avoid all ſuſpition, ſeemed to excuſe his brethren, affirming ſomethings that were written to be lies, other things to be offences, whereunto young men were prone. At which times he gave great ſums of mo- E ney to them, in whoſe names he had counterfeited the Letters againſt his brethren: hereby as it were hiring them to be ſecret. He gave them alſo rich Apparel, and Tapiſtry of curious work: alſo ſilver and gold Cups, with many things more, to the end that by the precious gifts and rewards which he beſtowed, he might have all things kept cloſe; ſo that at his return he made his fathers account that he had ſpent two hundred Talents, the greateſt portion whereof, was conſumed in following the Law againſt *Syllæus*. *Antipaters* ſmall faults were hid by the greater; for all they that had been tortured, gave evidence againſt him, how that he practiſed his fathers death, and the Letters witneſſed how again he went about to make away other two of his brethren: and yet for all this, none of thoſe who came out of F Judæa to Rome, bare him ſo much good will as to give him intelligence what troubles were in the Court at home, although it was ſeven moneths after he was convicted, before he came to Judæa from Rome. Peradventure they who were minded to tell him all, were forced to hold their peace, by the ghoſts of them who were put to death.

Antipaters treaſons againſt Archelaus and Philip his brothers.

Antipater giveth a great ſum of money to thoſe that counterfeit letters againſt his brotherss

At laſt, he ſent Letters from Rome to his father, that now he would ſhortly return home, and that *Cæſar* had diſmiſſed him very honourably. The King deſired greatly that the Traytor were in his power: and fearing that if he had an inkling of any matter, that he would look to himſelf, feigned great kindneſs towards him, and ſent back again unto him very loving and familiar Letters, willing him to haſten his return: for if he made haſte, it might be he ſhould obtain pardon for his mothers offence: for *Antipater* underſtood that ſhe was baniſhed.

Ant. lib. 18. cap. 8. Antipater is ſollicited by Herod with many kind words to haſten his return.

BIRMINGHAM REFERENCE LIBRARY.

The year of the world, 3961. before Christs Nativity, 3.

About this time he received a Letter at Tarentum, whereby he understood the death of *Pheroras*; and greatly lamented it, which divers thought well of. Yet as far as one may conjecture, the cause of his grief was, that his treason went not forward as he wished, and he did lament *Pheroras* so much, as though he had lost one to effect his treachery. Moreover, he feared, lest that which had passed should come to light, and lest the poyson should be found: yet when he came to Cilicia, and there received his fathers Letters, which before we mentioned, he then made great haste homeward: yet when he came to Celenderis, he began earnestly to think upon his mothers mishap, his mind as it were, presaging some sinister fortune. And the wiser sort of his friends about him, counselled him not to go to his father, till such time as he were certain for what cause his mother was banished and divorced. For it was to be feared, that he should be accused also of the same that was laid to his mothers charge: but the unwiser sort being more desirous to see their Countrey, than to bethink themselves what was expedient for *Antipater*, admonished him to make haste, lest that his long delay should breed any suspition in his father, and lest thereby he should give occasion unto malignant people to raise up slanders. For (said they) if any thing had passed against you, it was in your absence, and were you in presence, no man durst do nor speak against you; and it were a very unwise part for uncertain suspicions, to deprive himself of certain felicity, and not to return speedily unto his father, and receive the Kingdom at his hands, who had him in whom only his hope was. This counsel (for fortune would have it so) *Antipater* followed, and so arrived in the Haven of Cæsarea passing Sebaste, where contrary to his expectation, he fell into great sorrow and admiration: for all men eschewed his company, and no man durst come near him. For, although that he was always hated of them, yet then they had liberty to shew their hatred. Many abstained from coming to him for fear of the King: and now the rumour of those things which *Antipater* had done was known in every City, and to every man, only *Antipater* himself was ignorant thereof. For there was never any man brought thither with more majesty than he, when he was to sail to Rome: nor never man more basely entertained at his return. And now understanding of the massacre at home, he craftily made himself ignorant thereof; and notwithstanding, that he was almost dead for fear, yet in his countenance he counterfeited confidence. For he could not now possibly make any escape, nor rid himself out of those present dangers: and yet he heard no certain news of matters at home, nor there: for the King by an Edict had forbidden all men to give him notice thereof. So that many times he comforted himself thus: that either all matters concerning him were yet secret, or if any thing was come to light, that he by policy and impudency could acquit himself thereof; for these two were his refuge and hope. Being thus determined, he went into the Kings Palace alone, without any of his friends and followers; which at the very first gate were most contumeliously repulsed. And by chance *Varus* the Ruler of Syria was there within: then he boldly going in to his father, came near unto him, as though he would have saluted him. But *Herod* stretching forth his hand, and shaking his head; *Cried out, O thou hast attempted to murther thy father, darest thou yet presume to offer to embrace me, who art guilty of so many treacheries! God confound thee, wicked wretch, and come not near me till thou hast cleared thy self of all that which is laid against thee: for thou shalt have justice, and* Varus *shall be thy Judge, who is by good fortune now here. Go, and premeditate how to acquit thee against to morrow, for I will give thy subtil and crafty brain some time to do it.*

Antipater hated in Cæsarea.

Antipaters entertainment at his fathers hands.

Hereat *Antipater* was astonished with fear, that he was not able to reply any thing, but so went his way. Presently his mother and his wife came unto him, and told him all the proofs of treasons against him. Then he calling his wits together, bethought himself how to answer every point. The next day the King called an assembly of his friends and kinsfolks, and to them admitted *Antipaters* friends: and he and *Varus* sitting in judgment, commanded all proofs to be brought, and witnesses to appear: amongst whom were certain of *Antipaters* mothers servants, lately apprehended, who had Letters from her to carry unto him, to this effect: Forasmuch as all those things are known unto thy father, beware, that thou return not unto him, before thou hast obtained some Warrant of thy safety from *Cæsar*. These and others being brought in, *Antipater* also came in with them, and prostrating himself before his fathers feet, he said, I beseech thee O father, bear no prejudicate opinion against me, and lend me an open ear, whilest I purge my self: for if thou please to give me leave, I will prove my self guiltless. But *Herod* with a vehement voice commanding him to hold his tongue, spake thus unto *Varus*: I know, *Varus*, that both thou, or any other just and indifferent Judge, will adjudge *Antipater* to have deserved death: and I fear me lest you also should disdain me for my bad fortune, and think me worthy of all calamities, who have begotten

Antipater is judged before Varus.

Herods accusation against Antipater.

A gotten ſuch ſons as you ſee. And yet this ſhould move thee ſo much the more to pity me, who have been ſo merciful and careful for ſuch wicked caitifs. For I had already appointed thoſe young men that are dead to be Kings, and brought them up at Rome, and gotten them *Cæſars* favour: but they whom I had ſo much honoured, and exalted unto the Crown, became traytors againſt mine own life, whoſe death was much available to *Antipater*. "For "his ſecurity, I ſought therein, becauſe he was a young man, and the next that ſhould ſucceed "me: but this cruel beaſt, being more than full gorged with my ſufferance and patience, hath "emptied his ſtomach even upon my ſelf, and thinketh my life too long, and is grieved that I "live to be old, and hath attempted to make himſelf King, not any other way, but by mur- "thering his father. And for what cauſe did this come to paſs? for that I recalled him out of "the field, where he was contemptible; and caſting them off whom I had begotten of a "Queen, appointed this to be heir of my Kingdom. I confeſs unto thee *Varus* mine error: for B "I incited them againſt me, becauſe that for *Antipaters* ſake, I deprived them of their right. "For wherein had I ſo well deſerved of them, as at this mans hands? unto whom, being yet "alive, I committed the ſway and rule of my Kingdom, and openly in my Will and Teſta- "ment declared him to be my heir and ſucceſſor, whoſe charges I with mine own money have "ſtill ſupported, notwithſtanding, that I have beſtowed upon him the yearly revenues of fifty "Talents. And lately when he was to ſail to Rome, I gave him three hundred Talents, and "commended him unto *Cæſar*, as the only man of all my houſe, who had preſerved his fathers "life. And what was their offence, if it be compared with *Antipaters*? and what proof was "there of that, for which they ſuffered? none but that which this man creacherouſly in- C "vented. Nay, I may boldly ſay ſo of him, who hath attempted to murther his father, and "now doth hope to colour all again with craft and deceit: Beware *Varus*, that he deceive not "thee: for I know this beaſt, and I even now ſee by his feined tears, how probable a tale he "will tell. This fellow once warned me, that whileſt *Alexander* lived, I ſhould beware of "him, and not put every one in truſt with my perſon. This is he who was wont to go before "me in my bed-chamber, and look about in every corner, leſt ſome ſhould have lien in wait "to have affected any treaſon againſt me. This is he who was wont to go before me in my "bed-chamber, and look about in every corner, leſt ſome ſhould have lien in wait to have "effected any treaſon againſt me. This is he who watched me in my ſleep, and through whom "I thought my ſelf ſecure: who comforted me when I mourned for them that were put to D "death. This is he who cenſured the good will of his brethren when they were alive. This "was my defender and champion. O *Varus*, when I remember his crafts and ſubtilties, and "all his counterfeitings, I ſcarcely think my ſelf alive, admiring how I eſcaped the hand of "ſuch a traitor: and ſeeing that fortune ſtirreth up thoſe of mine own houſe againſt me, and "that thoſe whom I moſt eſteem of, are my greateſt enemies, I will bewail mine own for- "tune, and alone lament mine own deſolation; and not one that have thirſted after my "bloud ſhall eſcape, although proof be brought againſt every one of my children. And thus his heart being ſurcharged with ſorrow, he was forced to break off his ſpeech: and preſent- ly he commanded *Nicholaus*, one of his friends, to ſhew all the proofs and evidences.

The year of the world, 3991. before Chriſts Nativity. 3.

Herods kind- neſs towards his children.

Herod loved Antipater above the reſt, and beſtowed many benefits on him.

All this while *Antipater* lay proſtrate at his fathers feet, and lifting up his head, he cried E aloud: "Thou thy ſelf, O father, ſufficiently purgeſt me. For how ſhould I be one who "ſought to murther thee, when thy ſelf doſt confeſs, that I always have preſerved thee from "all dangers? Or if, as thou ſaieſt, I did it feinedly, was it probable that I would be ſo cir- "cumſpect in other affairs, and at other times, and now in ſo weighty a matter, play the part "of a fooliſh and ſenſeleſs man? Nay, I might well think, that although ſuch a thonght might "have been kept ſecret from men, yet it could not be hidden from God, who ſeeth all things. "Was I ignorant what befel my brethren, whom God ſo puniſht for their wicked intents "towards thee? Or what ſhould cauſe me to envy at thy life? The hope of the Kingdom? "Why? I had the Kingdom. Or a ſuſpition of thy hatred towards me? I knew thou lovedſt "me. Or any fear which I had of thee? Nay, in obeying thee, I was feared of others. Perhaps F "want might cauſe me thereto? Much leſs, For who might ſpend more than I? Truly if I had "been the wickedſt perſon in the World, or the cruelleſt beaſt upon the earth, yet ſhould I "have relented, being overcome by the benefits of ſo loving a father; ſeeing, as thy ſelf haſt "ſaid, thou didſt recal and prefer me before ſo many ſons. And thou yet alive, didſt proclaim "me King, and made me a ſpectacle to all men for to emulate, through the benefits thou "beſtowdſt upon me. O wretch that I am! O unhappy time of my abſence out of my Coun- "trey! what a head did I give to envy, and what opportunity to malicious and deceitful "people? Yet, O father, it was for thy ſake, and about thy affairs that I went to Rome, that "*Syllæus* might not triumph over thy old age. Rome can witneſs my piety, and *Cæſar* the

Antipaters anſwer, and excuſe.

Antipater calleth Rome and Cæſar to witneſs.

The year of the World, 3961. before Christs Nativity, 3.

"Prince of the whole World, who often called me a lover of my father. Receive here, O G
"father, his Letter, far truer than these feined calumniations against me: let these plead my
"cause, let these shew my affection towards thee: remember how unwilling I was to sail to
"Rome, knowing I had here in thy Countrey many secret enemies. Thou like an unwise
"father hast cast me away: thou forcedst me to give envy time to frame accusation against
"me: but now I will come to the proofs of these matters. Behold here I am, who notwith-
"standing a murtherer of my father, yet did I never suffer any misfortune by sea, nor land:
"Is not this, O father, a sufficient argument of my innocency? For I know, father, that before
"God and thee, I am condemned; and being condemned, I beseech thee, give not credit to
"reports extracted by torments: let me be burned, inflict all torments upon me, spare not my
"wicked body: For if I be a murtherer of my father, I must not die without torments: crying H
"out a loud after this manner, and weeping, he moved all that were present, and *Varus* also
"to compassion; but *Herod* only abstained from tears, for his anger gave attention to the
"truth. And presently *Nicholaus* at the Kings commandment making a long speech of *Anti-*
"*paters* craft and subtilty took away all hope of mercy, and began a very bitter accusation,
"ascribing all mischief which had befallen that Kingdom unto him, and especially the death
"of two brethren, who through his calumniations were made away: affirming also that he
"used treacherous practices against those who are yet alive, fearing lest they should succeed
"in the Kingdom: for he who had prepared poyson for his father, would much less spare
"his brethren. And then coming to the proof of his pretence to poyson his father, he declared
"in order all evidences thereof, aggravating his offence by *Pheroras*; as though *Antipater* also
"were the cause, why he purposed to murther his brother, and how he had corrupted the I
"Kings dearest friends: and so filled the whole Court with wickedness. And when he had
"accused him of many other things, and brought proof thereof, he ended his speech.

Nicholaus by the Kings command beginneth a most hainous and bitter accusation against Antipater.

Nicholaus peroration.

Then *Varus* when he had commanded *Antipater* to make answer unto those things, and that he said nothing more, then God is a witness of my innocency, he called for the poyson, and gave it to one that was condemned to die, who having drunk thereof, presently died: Then *Varus* talked secretly with *Herod*, and what was done there in that Councel he wrote unto *Cæsar*. Yet notwithstanding when *Herod* had sent *Antipater* to prison, he sent messengers unto *Cæsar*, to shew him his hard fortune and calamity. After this it was proved that *Antipater* wrought treason against *Salome*. For one of *Antiphilus* servants came from Rome, and brought Letters in the name of *Acme*, who was one of *Julia* her maids, which she writ unto the King, telling him that she found a letter of *Salomes* amongst *Julias* letters; and so for good will she had sent it him: and the letters which she affirmed to be *Salomes*, contained many bitter invectives against *Herod*, and many accusations. But these letters were written and feined by *Antipater*, who for money had perswaded *Acme* so to do, as we have said: for the Letter which she writ to *Antipater* evidently shewed it to be so; for she wrote as followeth.

The venome tried upon a condemned man.

Another proof against Antipater.

I have written unto thy father as you requested me, and sent also other Letters: and I assure my self he will not spare his sister, if he do but read the Letters; and you may do well, seeing I have performed all your requests, that now you would be mindful of your promise. This Letter against *Salome* and others, being found to be conterfeited, the King began to doubt that *Alexander* was made away by such counterf eited Letters; and he was very angry that he had almost put his sister to death, through *Antipaters* device. Wherefore he no longer delayed to punish him for all, yet he was hindred by a great sickness from accomplishing his purpose. He also sent Letters unto *Cæsar* concerning *Acme* the maid, and *Salomes* false accusation, and changed his Testament, and blotted out the name of *Antipater*, and in his room wrote *Antipas*, leaving out *Archelaus* and *Philippus*, who were the elder brethren, because *Antipater* had accused them. And he bequeathed unto *Cæsar* a thousand Talents, beside many other rich gifts: and to his wife, and children, and kindred, and libertines, about five hundred, and gave every one a great gift, either in ground or money, and honoured his sister *Salome* with most rich gifts. And thus he corrected his Will.

Herod intendeth Antipaters punishment, and therefore blotteth his name out of the Testament.

CHAP XXI.

Of the Golden Eagle, and of Antipaters *and* Herods *death.*

Ant. lib. 17. cap. 8.

Herods disease encreased, partly through age, and especially for his grief and sorrow; for he was now threescore and ten years old; and his mind was so troubled by the death of his children, that though he were in health, yet he took no pleasure in any thing; and his sickness was so much the more grievous unto him, because that *Antipater* was

A was yet alive; for he purposed to put him to death when he was recovered of his sickness. To encrease his calamity, there arose a tumult amongst the people. For there were in the City two Sophisters, who made a shew as though they were very skillful in their Countrey laws, and for that were renowned all over the Countrey. One of them was named *Judas*, who was son unto *Sepphoræus*: the other was called *Matthias*, son unto *Margalus*. These two were followed by a great many young men, so that when they expounded the law, they had an assembly like a great Army, all young men. These two hearing, that the King partly by grief, and partly by his disease was very like to die, spake unto their acquaintance, saying, that it was now a fit time wherein God might be revenged, and those things which were made against their Countrey laws, taken away: for it was a great offence to God to permit B the Images or shapes, or likeness of any living thing to be in the Temple. This they said, because the King had set a golden Eagle upon the chiefest porch of the Temple, which the Sophisters now willed the young men to take away, saying, that it was meritorious, although danger might ensue thereon, yea, even to die for their Countrey laws. For they that died for such a cause, should have their souls immortal, and enjoy everlasting bliss: and that many unwise men, ignorant of that doctrine, so loved their lives, that they chose rather to die by sickness, than to spend their lives in a vertuous quarrel. Whilest they said thus, there was a rumour spread that the King was now at the last cast: whereat the yong men being incouraged, about noon when many were walking in the Temple, they let themselves down from the top of the Temple with great ropes, and so with hatchets cut down the Eagle: Whereof the Captain of the Souldiers being advertised, accompanied with a great many Souldiers, C went speedily to the Temple, and took almost fourty of the young men, and carried them to the King. Who first of all asked them if they were so bold as to cut down the golden Eagle: and they confessed they had done it. Then he demanded by whose commandement? They answered, By the commandement of their Countrey Laws. After this, it was asked them, why they who were presently to die were so joyful? They answered, For that after death they hoped to enjoy many good things and eternal bliss. The King hereat greatly moved with anger, overcame his disease and went forth and made a speech to the people, wherein he inveighed against them as Church-robbers, and that under pretence and colour of their Countrey Laws and Religion; they attempted great matters, and adjudged them as impious people worthy of death. The people fearing that he would torture many to learn who D favoured that act, requested him that first the authors of that crime, and then those that were found guilty therein would receive punishment: and that he would remit the offence to all the people besides. The King with much ado entreated, caused the young men that let themselves down in cords, and the Sophisters to be burned, and the rest which were taken in that act, to be beheaded. After this, the Kings sickness spread over his whole body, and he was afflicted with most grievous pain: for he had a vehement Ague, and an Itch over all his body, which was intollerable, and a daily Collick, and his feet were swollen, as though he had the Dropsie: his belly was swollen, and privy members putrified, so that Worms bred in the putrified places. He was also short-winded, and he was grievously tormented E with difficulty of breath, and a convulsion of the whole body: so that some said that this was a punishment laid upon him for the death of the two Sophisters. *Herod* notwithstanding, he was afflicted with so many and grievous sicknesses, yet he was desirous to live, and sought remedy whereby he hoped for health. At last he passed over Jordan, where he used the warm waters of Calliroe which run into the Lake of Asphaltites, and are so sweet, that men use to drink of them. There the Physitians caused his body to be bathed in hot oyle, and it was therewith so dissolved that his sight failed, and he was as though he were dead: whereat those that were about him being troubled, with their cries caused him to look up, and now despairing of life, he willed fifty drachmes to be distributed to every Souldier, and great sums of money to the Captains and his friends.

As he returned, when he came to Jericho, he was in very great likelihood to die of melancholy, and there he devised a wicked fact: for he caused the chief men of every Town, and Village in all Judæa to be assembled together, and then he shut them up in a place called the Hippodrome: and calling unto him *Salome* his sister, and *Alexas* her husband; I know, quoth he, that the Jews will make Feasts for joy of my death, yet if thou wilt do my command, I shall be mourned for, and I shall have a Princely Funeral. Therefore so soon as I have given up the ghost, cause Souldiers to compass these men, whom I have here in hold, and kill them all: for that all Judæa, and every household thereof shall against their will bewail my death. As thus he commanded this to be done, the Legats came which he had sent to Rome, bringing him Letters, wherein was shewed how *Acme Julia* her maid, was by

The year of the world, 3963. before Christs Nativity, &c.

Judas and Matthias perswade the people to pull down the golden Eagle.

The young men that puld down the Eagle, are brought before Herod, and are examined.

The young men with the ring-leaders condemned to die.

The King troubled with many diseases. Ant. l. 17. c. 9.

Herod seeketh remedy in his sickness at the hot Baths.

Herod full of melancholy.

The Embassadors signifie Acmes death, and bring Letters that authorise Herod to punish Antipater.

The year of the World, 3963. before Christs Nativity, 1.

Cæsars command put to death, and *Antipater* condemned to die: yet *Cæsar* writ that if his father had rather banish him, he would condescend thereunto also. *Herod* with this news was something refreshed, yet presently with pain he was overcome: for he both was troubled with a vehement Cough, and almost pined with fasting, so that he thought to hasten his own death; and taking an apple in his hand, he called for a knife: for he was accustomed to cut the meat which he did eat; and then looking about him, lest any standing by might hinder him, he lifted up his arm to strike himself. But *Achiabus* his cousin ran hastily unto him, and stayed his hand: and presently there was made great lamentation throughout the Kings Palace, as though the King had been dead. *Antipater* having speedy news hereof, was glad, and took courage, and promised the Keepers a piece of money to let him go. But the chiefest of them did not only deny to do it, but also went presently to the King, and told him all what *Antipater* requested. *Herod* hearing this, lifted up his voice with more strength than was meet for a sick man, and commanded his guard to go and kill *Antipater*, and bury him in the Castle called Hircanium. And then again he altered his Testament, and writ *Archelaus* his eldest son, who was brother to *Antipas*, for King, and appointed *Antipas* for Tetrarche Five days after the death of his son *Antipater*, *Herod* died: having reigned thirty and four years after he slew *Antigonus*, and thirty seven years after the Romans had declared him King. And in all other things he was as fortunate as any man; for he being but a private person, got the Crown and kept it, and left it unto his posterity: but in his household affairs, he was most infortunate. *Salome*, before it was known that the King was dead, went forth with her husband, and released all those that were in hold, whom the King commanded to be slain; saying, that the Kings mind was altered, and therefore he gave them all licence to depart: and after their departure the Kings death was published to the Souldiers, who together with the other multitude were assembled in the Amphitheater at Jericho. Where *Ptolomæus*, Keeper of the Kings Seal, made a speech unto them, and began to say, that *Herod* was now happy; and comforted the multitude, and so he read unto them a Letter which the King left, wherein he earnestly requested the Souldiers to favour and love his successour. After the Epistle read, he recited the Kings Testament, wherein *Philip* was appointed Heir of Trachon, and the places thereunto adjoyning; *Antipas* designed Tetrarch; and *Archelaus* Kim. Him also he commanded to bear his Ring unto *Cæsar*, and withal notice and intelligence of the estate of the Kingdom, whereof he had been Governour, fast sealed in writing: for he appointed *Cæsar* to be overseer of all his Ordinances, unto whose pleasure he left the performance of his Testament.

Herod overcome with pain, would have slain himself. Ant. lib. 17. cap. 16.

Antipaters death.

Ant. lib. 17. cap. 12.

Herods death signified to the Souldiers.

Archelaus proclaimed King after his fathers decease.

This was no sooner read, but presently the Skies were filled with the voyces and cries of the people, who did congratulate *Archelaus*; and the Souldiers and the people came in companies unto him, promising their favour and furtherance, and desired God always to assist him. This done, every one was busied about the Kings funeral: where *Archelaus* spared no cost, but buried the King with all Royal Pomp possible. The Beer whereon he was carried, was adorned with Gold and precious Stones: upon it lay a Bed wrought with Purple, whereupon was laid the dead Corps of the King covered also with Purple, with a Crown on his head, and a Diadem of pure Gold, and a Scepter in his right hand. About the Beer were his Sons and Kinsfolk: and the Guard, and Bands of Thracians, Germans, & Gauls, all went before in order, as though they had gone to Wars. The rest of the Souldiers in Warlike order, did follow their Captains and Leaders, and five hundred Servants and Libertines carried perfumes. And thus the Corps was carried the space of two hundred furlongs into the Castle named Herodion: where, as himself had appointed, it was interred. And this was the end of King *Herod*.

Herods pompous Funeral.

THE

THE SECOND BOOK
Of the
WARS of the JEWS:
Written by *Flavius Josephus.*

The Contents of the Chapters of the Second Book.

1 *Of* Herods *successour* Archelaus, *how he entred into the Temple, and the mutiny that arose for the revenge of those that were executed for taking away the golden Eagle.*
2 *Of the fight and massacre in Jerusalem between the Jews and Sabinians.*
3 *Of* Varus *his deeds, concerning the Jews that were crucified.*
4 *How the Jews had an Ethnarca constituted over them.*
5 *Of the false supposed* Alexander, *and how he was taken.*
6 *Of the death of* Archelaus.
7 *Of Simon the Galilean, and the three Sects of the Jews.*
8 *Of* Pilates *Government.*
9 *Of the pride of* Caius, *and of* Petronius *the President.*
10 *Of the Reign of* Claudius *the Emperour, and the Reign and Death of* Agrippa.
11 *Of divers tumults in Judæa and Samaria.*
12 *Of the tumults in Judæa under* Fœlix.
13 *Of* Albinus *and* Florus, *Presidents of Judæa.*
14 *Of* Florus *cruelty towards the Jews of Cæsarea and Jerusalem.*
15 *Of another oppression of those of Jerusalem, through* Florus *his means.*
16 *Of* Politianus *the Tribune, and* Agrippa *his Oration to the Jews, wherein he exhorted them to obey the Romans.*
17 *Of the beginning of the Rebellion of the Jews against the Romans.*
18 *Of the murther of* Ananias *the High Priest,* Manahemus, *and the Roman Souldiers.*
19 *Of a great slaughter of the Jews in Cæsarea, and throughout all Syria.*
20 *Of another grievous slaughter of the Jews.*
21 *Of the Massacre of the Jews at Alexandria.*
22 *Of the Massacre of the Jews by* Cestius.
23 *Of the battel of* Cestius *against Jerusalem.*
24 *Of the besieging of Jerusalem by* Cestius, *and the Massacre there.*
25 *Of the cruelty of them of Damascus towards the Jews, and of* Josephus *his practices in Galilee.*
26 *Of* Josephus *his dangers and evasion, and the malice of* John Giscaleus.
27 *How* Josephus *recovered Tiberias and Sephoris.*
28 *How the Citizens of Jerusalem prepared themselves to war, and of* Simon Gioras *tyranny.*

CHAP. I.

Of Herods *successour* Archelaus, *and how he entred into the Temple, and the mutiny that arose for the revenge of those that were executed, for taking down the golden Eagle.*

ARchelaus being appointed successour in the Kingdom of *Herod* late dead, necessity constrained him to go to Rome, which journey gave occasion of new broils. For after that for seven days space he had celebrated his fathers funeral, and largely feasted the people (for this is a custome amongst the Jews, which bringeth many of them to poverty; yet he that doth not so, is reputed impious) he went unto the Temple attired in a white garment, where he was with great joy received of the people, and he himself sitting in a Tribunal seat, and a Throne of Gold, did very courteously admit the people to his presence: and thanked them for their diligent care used in his fathers fune-

The year of the world, 3964. after Christs Nativity, 2.

Ant. l. 17. c. 11. The lamentations and banquets Archelaus made.

funeral, and for that they exhibited honour unto him, as though he were already King. Yet G
he ſaid, that he would not take upon him the Authority or name of a King, till ſuch time as
his ſucceſſion was approved by *Cæſar*, who by his fathers Teſtament was Lord and Maſter of
all: and for that cauſe he withſtood the Souldiers at Jericho, when they would have crowned
him. But he promiſed, that if he were confirmed King by thoſe who were in Authority, he
would largely recompence both the Souldiers and the people for their good will; and that
he fully purpoſed to be better unto them than his father was. The multitnde hereat greatly
rejoyced, and made preſent trial of his mind and purpoſe; for ſome cried out, requeſting
that the Tribute might be no more exacted. Others deſired that the yearly payment might
ceaſe. Others requeſted to give all priſoners liberty. *Archelaus* in favour of the people
granted all their requeſts: and then offering ſacrifices, he banquetted with his friends: when H
ſuddenly after the noon time of the day, a great multitude deſirous of alteration (the com-
mon lamentation for the Kings death being ceaſed) began a private mourning, bewailing
their miſchance whom *Herod* had put to death for pulling down the golden Eagle from off
the Porch of the Temple. This ſorrow was not ſecret, but the whole City did reſound
with laments for them, that were thought to have loſt their lives for the Temple, and their
Countrey Laws. They alſo cried that revenge was to be taken upon them, whom *Herod*
for that fact rewarded with money. And that firſt of all, he who by *Herod* was conſtituted
High Prieſt, was to be rejected, and another more holy and devout to be put in his place.
Archelaus, although he was hereby moved to revenge, yet becauſe he was preſently to take
ſuch a journey, abſtained from it, fearing leſt that if he brought the multitude into hatred of
him, they might hinder him. Wherefore he ſought rather by admoniſhing them, than by I
force to reclaim thoſe that were ſeditious, and ſent the Governor of the Souldiers to requeſt
them to be pacified. But the authors of that ſedition ſo ſoon as he came to the Temple, be-
fore he ſpake one word, threw ſtones at him; and in like manner they uſed others ſent after
him, to appeaſe them (for *Archelaus* diſpatched many meſſengers unto them) whom they
ſpitefully intreated, making a ſhew that if they had been more in number, they would not
have been appeaſed. Therefore when the Feaſt of unleavened bread drew nigh, which the
Jews call Eaſter, wherein an infinite number of ſacrifices were appointed; an innumerable
multitude of people came out of all Villages thereabout, for devotion ſake, to that ſolemnity:
and they who ſo lamented the death of the Sophiſters, remained in the Temple, ſeeking by
all means to nouriſh their ſedition. Which *Archelaus* fearing, ſent a Band of Souldiers and
a Tribune with them, to take the chief of the ſeditious, before ſuch time as they had drawn K
unto them the multitude of the people: againſt whom the whole number being ſtirred up,
ſlew a great many of them with ſtones; and the Tribune himſelf being ſore hurt, had much
ado to eſcape. And when they had ſo done, they preſently went and offered ſacrifice, as
though that no hurt had been done. But *Archelaus* perſwaded himſelf that the multitude
would not be appeaſed without ſlaughter: wherefore he ſent unto them the whole Army,
the Footmen into the City, and the Horſemen into the field; who invading the ſeditious
people as they were ſacrificing, ſlew of them almoſt three thouſand, and ſcattered the reſidue
into the mountains there adjoyning. There were alſo Criers, who followed *Archelaus*,
and proclaimed by vertue of his command, that every one ſhould depart home to his houſe: L
ſo every one, notwithſtanding the holineſs of the day, departed. But he accompanied with
his mother *Popla*, *Ptolomæus*, and *Nicholaus* his friends, went unto the Sea-coaſt, leaving
Philip for Governour of the Kingdom, and over his houſhold: with them departed *Salome*
and her Children, and the Kings Brethren and Kindred, under pretence to aſſiſt *Archelaus* to
the Crown, but indeed it was to inform *Cæſar* of that which was done in the Temple againſt
the Law.

When they came to Cæſarea, they met with *Sabinus* Governour of Syria, who was com-
ing toward Judæa, to take into his cuſtody *Herods* treaſure: whom *Varus* forbad to go any
further, being ſent for by *Archelaus*, and *Ptolomey* requeſting him thereunto. And ſo *Sabinus*
for the love of *Varus*, neither entred the Caſtles, nor ſhut up *Herods* treaſure from *Archelaus*, M
but promiſed, that he would let all alone till *Cæſar* underſtood thereof. But ſo ſoon as one of
them that hindred him was gone to Antiochia, and the other, to wit, *Archelaus*, to Rome;
he ſtill remaining at Cæſarea, now haſted unto Jeruſalem, and took the Kings Palace: where
calling for the chief of the Guard, and the Purveyors, he exacted of them an account, and
ſought to take into his cuſtody the Caſtles and Strong holds. But the Captains of the
Garriſon, mindful of the charge which *Archelaus* gave them, kept unto themſelves the cu-
ſtody of all, affirming that they kept them more for *Cæſar* than *Archelaus*. At this time

Antipas

The year of the world, 3964. before Chriſts Nativitie, 2.

Archelaus promiſeth his Subjects all favour.

A ſedition about the pulling down of the Eagle, and the agents thereof. Ant. l. 17. c. 12.

Archelaus bounty towards the ſeditious.

The Feaſt of Eaſter ſolemnly kept, and much ſacrifice offered.

Three thouſand of the Jews ſlain at the Feaſt of Eaſter.

Sabinus cometh into Judæa to ſeize the Forteſſes and keep the Treaſure. Ant. l. 17. c. 13.

Antipas elected King by Herods former Teſtament ſtriveth with Archelaus for the Kingdom.

A *Antipas* made a claim to the Crown, alledging that *Herods* firſt Teſtament was of more force than the laſt, and that he in the firſt was declared King; and both *Salome* and many more of his kindred, who ſayled with *Archelaus*, promiſed him their aid. He took with him his mother, and *Ptolomæus*, brother unto *Nicholaus*, perſwading himſelf, that they for their truſtineſs and loyalty unto *Herod*, would ſtand him in great ſtead: for this *Ptolomæus* was *Herods* deareſt friend. He had alſo great confidence in *Irenæus* his Orator, becauſe he had an excellent grace in pleading, in ſo much as he refuſed the counſel of them who ſought to perſwade him to yield unto *Archelaus*, both for his age, and for the laſt Teſtament of his father. Now he was well beloved of all his kindred at Rome, becauſe they hated *Archelaus*, and eſpecially thoſe that deſired to live at liberty, and either to be governed by the Romans, or elſe to
B have *Antipas* for their King. And to further him the more, he uſed *Sabinus* letters unto *Cæſar*, wherein *Archelaus* was accuſed, and *Antipas* commended. Therefore *Salome*, and the reſt of their complices, brought the accuſations unto *Cæſar*. And after them *Archelaus* delivered all that which he had done, in writing, and withal, his fathers Ring by *Ptolomæus*; and the reaſons of that which he had done, he ſent incloſed unto *Cæſar*. *Cæſar* pondring with himſelf what both parties alledged, and the greatneſs of the Kingdom, and large revenues, and number of *Herods* children, reading alſo the Letters of *Varus* and *Sabinus*, he called the chief of
C the Romans to councel. Wherein *Caius* the ſon of *Agrippa*, and his daughter *Julia*, by his aſſignment, ſate in the firſt place, (this *Caius* was *Cæſars* adopted ſon) and ſo he licenſed the parties to plead their rights. Then *Antipater*, *Salomes* ſon, being the moſt eloquent of all *Archelaus* adverſaries; offered himſelf to be his accuſer, for that *Archelaus* ſeemed now in words to contend for the Kingdom, which he had already poſſeſt himſelf of: and that he did now trouble *Cæſars* ears with vain cavillations, whom he would not wiſh to judge of his lawful ſucceſſion. For after *Herods* death, he ſuborned ſome to put a Diadem upon his head: and then ſitting in a Throne of gold in Kingly manner, he partly changed, partly advanced the orders of the Souldiers, and granted unto the people their requeſts, which could not be effected but by a King. He had alſo ſet at liberty many men, who for great crimes were impriſoned by his father: and having done all this, he came now unto *Cæſar*, to crave the ſhadow of the Kingdom, the ſubſtance and body whereof he already occupied: ſo that herein he left nothing unto *Cæſar*, but a bare Title. Moreover he alledged that *Archelaus* did but
D counterfeit ſorrow for his fathers death, feining himſelf to mourn in the day-time, and in the night he would be drunk, and rioted. Finally, he ſaid, that the ſedition of the people came by hatred thereof. But the force and drift of his ſpeech was altogether bent to declare the multitude ſlain about the Temple: for he ſaid, that they only came againſt that feſtival day to offer ſacrifice, and that they themſelves were ſacrificed, as they were offering their ſacrifices which they brought: and that there were ſuch heaps of dead bodies in the Temple, as never by any forein wars were ſlain the like. Therefore *Herod* foreſeeing his cruelty, never judged him worthy of the Kingdom, till ſuch time as his memory failed him; and that now being more ſick in mind than body, he knew not whom he named his Succeſſor in his laſt
E Will, eſpecially, for that he had nothing wherein he could blame him, whom in his former Will he appointed his Succeſſor, when he was in health both of mind and body. Yet (quoth he) put the caſe *Herod* in his extremity knew what he did, yet (ſaid he) *Archelaus* hath deprived himſelf of all Kingly dignity, having committed many things againſt the Laws. For (ſaid he) what will he be after he hath received authority from *Cæſar*, who before he received any, hath murthered ſo many? *Antipater* having ſpoken much to this effect, and at every accuſation taking witneſs of his kindred that ſtood by, ended his ſpeech.

Then *Nicholaus* ſtood up, and firſt of all he ſhewed, that the ſlaughter of them in the Temple was neceſſary. For they, for whoſe death *Archelaus* was now accuſed, were not only
F enemies of the Kingdom, but alſo of *Cæſar*: and for other crimes objected, he ſhewed how that they were done even by the counſel and perſwaſion of the adverſaries. He alſo requeſted, that the ſecond Teſtament might be of force, for that therein *Herod* requeſted *Cæſar* to be a confirmer of his Succeſſor. For he who had ſuch remembrance, as to leave the performance of his Will, to the diſcretion of him who is Lord of all: did neither miſtake himſelf in appointing his Heir: nor yet was deprived of his ſenſes, ſeeing he knew by whom he ſhould be eſtabliſhed. When *Nicholaus* had ended his ſpeech, and declared all that he thought might make for *Archelaus*, *Archelaus* coming into the midſt of the Councel, proſtrated himſelf at *Cæſars* feet: whom *Cæſar* courteouſly taking from the ground, ſhewed that he was worthy to ſucceed his father. Yet did he not pronounce a definitive Sentence: but the ſame day, the Councel being diſmiſſed, he deliberated with himſelf, according to the

The year of the world, 3964. after Chriſts Nativity, 2.

Antipas accuſeth Archelaus by Letters to to Cæſar.

Cæſar calleth a councel of Roman Nobility.

Antipaters vehement accuſation againſt Archelaus.

Antipater ſpareth no vehemency in accuſing Archelaus.

The Will changed during Herods ſickneſs.

Antipater againſt Archelaus.

Nicholaus defendeth Archelaus.

Archelaus humbleth himſelf at cæſars feet.

Cæſars bounty and humanity towards him.

the evidence he knew, whether any of those nominated in the two Wills should succeed their father in the Kingdom, or that the Kingdom should be distributed amongst the whole family: for he thought that they for number wanted succour.

The year of the world, 3964. after Christs Nativity, 2.

CHAP. II.

Of the fight and massacre at Jerusalem, between the Jews and the Sabinians.

Ant. l. 17. c. 14. Sedition in Jerusalem.

BEfore such time as *Cæsar* determined any thing concerning this matter, *Malthace* the mother of *Archelaus* fell sick and died; and many Letters came out of Syria, signifying that the Jews had rebelled. Which *Varus* fore-seeing after the departure of *Archelaus* from thence, went unto Jerusalem to repress and resist the Authors of that sedition: and because the multitude would not be quiet, he left one Legion of the three which he brought out of Syria, in the City, and so he returned unto Antiochia. But *Sabinus* coming afterward to Jerusalem, was the cause that the Jews began a new broyl. For one while he forced the Garrisons to render to him the Castles, another while he rigorously made search for the Kings Treasure: and he was not only assisted by those that *Varus* left there, but also he had a great multitude of his own servants all armed, to further his avarice. And in the feast of Pentecost (so called, because of the number of seven Weeks) the People assembled themselves together, not for Religion sake, but for anger and hatred: so that there was an infinite multitude of people which came out of Galilee, and Idumæa, and Jericho, and the Countreys beyond Jordan. Yet the Jews which were Inhabitants of the City, surpassed the rest both in number and courage: and they therefore parted themselves into three Bands, and made three Camps: one upon the North part of the Temple; the other on the South part, near unto the Castle called Hippodromus; the third on the West part near the Palace, and so they besieged the Romans on every side. *Sabinus* greatly fearing them, both for their multitude and for their courage, sent many Letters unto *Varus*, earnestly requesting him with all speed to bring succour: for if he did not, the whole Legion would be extinguished. He himself got him into the highest Tower of the Castle Phasælus, which is so called by the name of *Herods* brother, whom the Parthians killed; and from thence he gave a sign unto the Souldiers to issue out suddenly upon their enemies: for himself was in such a fear, that he durst not come down to the Souldiers of whom he was Governor. The Souldiers obeying his command, issued into the Temple, and there fought a sore battle with the Jews; who having no body to assist them, being unexperienced in Warlike affairs, were soon conquered by them that were skilful. At last, many Jews got upon the Porches, and cast darts at them from the top thereof, so that they killed many: but the other could not revenge themselves of them, who fought against them from so high a place; neither could they sustain the force of them who joyned battle with them; till at last they fired the Porches, which for greatness, and curious work were admirable. And so, many were either destroyed with the sudden fire, or else leaping down amidst their enemies, were by them slain; others going backward, were cast head-long from the wall; others despairing of life, killed themselves with their own swords, and they who privily came down the walls, and assaulted the Romans, being astonished with fear, were easily overcome: till at last, all being either put to the sword, or cast down through fear, the Treasure dedicated to God, was left destitute of Keepers; so that the Souldiers took away thereof about four hundred Talents, and that which they left, *Sabinus* got.

Sabinus seizeth the Kings treasure, and laboureth to get possession of his fortresses.

Three camps of the Jews.

Sabinus getteth into the highest tower, of the strongest castle.

A skirmish between the Jews and Romans.

The Romans fire the Porches.

But this loss of men and money stirred up many more Jews, and those more Warlike than the first against the Romans; who besieging the Kings Palace, threatned all their destructions, unless they would presently depart from thence: promising *Sabinus* and the Legion leave to depart if he so liked. Part of the Kings Souldiers, who of their own accord fled unto them, did assist them. But the most Warlike and valiant amongst them were three thousand of Sebaste, whose Rulers were *Rufus* and *Gratus*; one, Leader of the Footmen, and the other of the Horsemen; both which, although they had had no Souldiers with them, for their Valour of body, and Counsel, might yet have been a great help unto the Romans in those Wars. The Jews earnestly continued the Siege, and assaulted the Castle walls, crying upon *Sabinus* to depart, and not to hinder them now after so long time to have their Countreys Liberty. *Sabinus* though with all his heart he wished himself away, yet durst he not trust them; but he suspected that their courtesie, was but a plot to entrap him: and on the other side

A side hoping that *Varus* would come and help him, ſtill indured the danger of the Siege. At the ſame time there were tumults in many places of Judæa, and many through opportunity of the time aſpired to the Kingdom. For in Idumæa two thouſand old Souldiers, who had born Arms under *Herod*, gathering together, and having armed themſelves, came and fought with the Kings forces, whom *Achiabus* the Kings couſin reſiſted in the ſtrongeſt Villages; always eſchewing to fight in the open field. At Sephoris alſo a Town of Galilee, *Judas* the ſon of *Ezechias*, the Captain of the Thieves, who before was taken by King *Herod*, and had waſted that Country, gathered together a great multitude, and brake into the Kings Armory, and armed all his company, and fought againſt them who affected the Royal dignity. Alſo beyond the River, *Simon*, one of the Kings ſervants, bein fair and of a huge ſtature, put a B Crown upon his own head, and gathering together a company of Thieves, went about with them unto Jericho, and burned the Kings Palace, and many fair and ſumptuous houſes there, and ſo got a great prey by burning the houſes: and he had ſurely fired all buildings of account, had not *Gratus*, Captain of the Kings footmen, made haſte to meet him with the bowmen of Trachon, and the moſt warlike men of Sebaſte, where many footmen were ſlain. But *Simon* though he fled into a ſtreight Valley, yet he overtook him, and cut him overthwart the neck, and ſo he fell down. In like manner other of the Kings Palaces near Jordan by Bethara were burned, by a multitude of others gathered together in bands from beyond the River. At this time a ſhepherd, named *Athrongæus* preſumed to uſurp the Crown: he was thereuto induced by the courage he bare, and the diſdain of death. With this reſolution he armed his four brethren, and every one of them had a Company armed, and they were as C his Captains and Champions to make incurſions: and he like a King medled only with great affairs, and then he put a Crown upon his head; and thus he continued a long time waſting the Countrey, and killing eſpecially the Romans, and alſo the Kings Souldiers; ſo that none of the Jews eſcaped if they were in hope to gain by them. They alſo preſumed to meet a Company of the Romans at Ammaus, who carried Corn and Armour unto the Legion, where they killed with darts one *Arius* a Centurion, and fourty of the moſt valiant amongſt them: and the reſt, being in like danger, through the help of *Gratus* with the Souldiers of Sebaſte eſcaped. When they had done many things in this manner againſt the inhabitants and ſtrangers, at laſt three of them were taken: the eldeſt by *Archelaus*, and the two other who were eldeſt after him, fell into the hands of *Gratus* and *Ptolomæus*; and the fourth D yielded himſelf unto *Archelaus* upon compoſition: And thus at laſt they came to their end. And all Judæa by their example was filled with Thieves.

The year of the world, 3964. after Chriſts Nativity, 2.

Ant. lib. 17. cap. 15.

Simon one of the Kings ſervants, taketh the Kingdom upon him.

Athrongæus a ſhepherd uſurpeth the Kingdom.

The end and iſſue of the War.

CHAP. III.

Of Varus *his deeds, concerning the Jews that were crucified.*

WHen *Varus* had received the Letters of *Sabinus*, and of the Nobles with him, fearing the whole Legion, he haſted to ſuccour them: Wherefore he came to Ptolemais with two other Legions, and four Corners of Horſe-men, where he willed the Kings forces and the Nobles to meet him. Moreover, as he paſſed by Berytum, they accompanied him with fifteen hundred armed men. *Aretas* alſo the King of Arabia, for the hatred he bare to *Herod*, was come with a great number of Horſemen and Footmen. Aſſoon as the Hoſt was aſſembled, *Varus* incontinently directed part of his Army into Galilee, adjoyning thereto, and appointed a friend of his, the ſon of *Caius*: for their Governor, who preſently put them all to flight againſt whom he was ſent; and having taken the Caſtle of Sephoris, he fired it, and made the inhabitants thereof bond-ſlaves. *Varus* with the reſt of the Army went into Samaria and took it; yet he did the City no harm, becauſe he found that amidſt all thoſe tumults they had been quiet. When he had pitched his Tents at a Village called Aun, which was in the poſſeſſion of *Ptolomæus*, the Arabians ſacked it, for they F hated them who loved *Herod*. From thence they went to Sappho, another ſtrong Borough, which they in like manner ſacked and deſtroyed, with all the fruits, and revenues they found there. All which was filled with the ſlaughter and fires which the Arabians made, there was no end nor hinderance of their avarice. Alſo *Varus* commanded Ammaus to be burned, being angry for the death of *Arius*, and the reſt that were ſlain there: and the inhabitants thereof were ſcattered, every one by flight ſeeking to ſave himſelf. From thence he went to Jeruſalem, and at the ſight of him the Jews fled and ſcattered themſelves, ſome here, ſome there, all about the Countrey: they that remained in the City excuſed themſelves, that they were not conſenting to that tumult, but that for the Celebration of

Ant. lib. 17. cap. 16.

Varus aſſiſteth the Romans againſt the Jews.

Varus taketh divers Cities and Caſtles of Judæa.

Ammaus burnt.

Varus cometh to Jeruſalem with his Army and with his only preſence diſmayeth the Jews.

The year of the world, 3966. after Christs Nativity, 4.

of the feasts sake, they permitted them to come into the City, affirming that they had rather G been besieged together with the Romans, than to have conspired with those of the sedition: and so they laid the cause of that tumult upon others. But first *Josephus*, *Archelaus* his cousin, with *Gratus* and *Rufus* came to meet him, leading the Kings Army, and the Sebastians, and the Roman Souldiers adorned in their accustomed apparel. *Sabinus* durst not be seen of *Varus*, and therefore got him out of the Town before, and went unto the Sea-coast. *Varus* divided his Army, and sent it into the fields against the authors of that tumult: and those that were brought unto him who were in less fault, he committed to prison, and those who were the chiefest, he crucified to the number of two thousand.

Varus crucified two thousand of the seditious.

And understanding that in Idumæa there yet remained ten thousand of armed men, he presently sent the Arabians home, because he perceived that they did not War as those H that came to help him, but as they themselves pleased, wasting the Countrey against his will: and so accompanied with his own Army, he hastned against the enemies. But they without any fight, through *Achiabus* counsel, yielded themselves to *Varus*. And he pardoned the common Souldiers, and sent the Captains to *Cæsar* to answer the matter. Who pardoning most of them, yet punished some that were the Kings kinsmen, (for some of them were a kin to *Herod*) because they altogether rebelled against their King. *Varus* having thus quieted the estate of Judæa and Jerusalem, leaving the same Legion that was there before, departed to Antiochia.

Varus mercy and bounty to the Idumæans.

CHAP. IIII.

I

How the Jews had an Ethnarcha constituted over them.

Ant. l. 17. c. 17. Ethnarcha, Ruler or Governor.

NOw *Archelaus* had a new process at Rome against the Jews, who before the sedition with the leave of *Varus*, were gone to Rome to crave the liberty of their Countrey. These who came as Embassadours in their Countreys behalf, were fifty in number, and they were assisted by more than eight thousand Jews that lived at Rome. Wherefore *Cæsar* called a Councel of the Nobility of Rome in the Temple of *Apollo*, which was scituate upon Mount Palatine, and joyned to *Cæsars* private Palace, which was most sumptuously adorned: and the multitude of the Jews appeared with the Legats against *Archelaus*, and his friend, *Archelaus* kindred neither came with him, nor with the rest of the Jews: with him they would not joyn, for envy, and with the Jews they durst not, for shame. Amongst them also was *Philip*, the brother of *Archelaus*, whom *Varus* sent in courteous manner to assist his brother; or if that it pleased *Cæsar* to divide *Herods* Kingdom amongst his children, that then he might have a part. The adversaries were commanded to shew what *Herod* had committed contrary to the Laws: First of all they answered; that they found him not a King, but the most cruel Tyrant that ever was, and that he murthered many; and those whom he left alive endured such misery, as they thought themselves far unhappier than those that were so butchered. "For (said they) he was not only contented to tear his "subjects bodies with torments, but also defacing and ruinating the Cities of his own Coun- C "trey he adorned and re-edified the Cities of strangers: and permitted foreiners to massacre "the Jews without revenge. And in stead of their antient and wonted happiness, and their "laws inviolated, their Country was by him made so poor, and so filled with iniquity that "within those few years that *Herod* reigned, they had sustained more murders and massacres "then all their ancestors had, from the time of their departure out of Babylon, until the be- "ginning of his reign: being then provoked to take arms when *Xerxes* was King of Persia. Yet "they by enduring such misery, being now accustomed thereunto, would willingly be subject "to such a successor of his, as they knew would make them live in most bitter servitude: for "they when *Herod* his father was dead, presently called *Archelaus* King, notwithstanding, he "was the son of such a tyrant, & with him mourn'd for the death of *Herod*, & offer'd sacrifice M "for the prosperity of his successor. But he to shew himself *Herods* son, began his reign with the "slaughter of 3000 citizens, and because he had so well deserved the Kingdom, he offered so "many men to God for sacrifice; and on a festival day filled the Temple with so many dead "bodies. Wherefore they who had escaped that massacre, had just occasion to consider their "calamity, and after the law of arms, to turn their faces to them who wounded them, and be- "seech the Romans, that they would think the remnant of the Jews worthy of compassion "and not to abandon and expose the residue of their Nation as a prey to them, by whom they "should be most cruelly butchered: but that it might please them to adjoyn their Coun- "trey to the borders of Syria, and to let them be ruled by the Romans, and so they should find

The Jews call Archelaus in question.

A bitter accusation of the Jews, against Herod and his sons.

Herods tyranny and cruelty.

The Jews beseech the Romans to have compassion on the remainder of the Jews.

A find that the Jews who now were accounted seditious and rebellious, under peaceable and quiet Governours, to be a peaceable Nation: and with this petition the Jews ended their accusation. After this, *Nicholaus* stood up against them, and first of all acquitted the Kings of the crimes laid to their charge: and then reproved his Countreymen, for that they would not be easily Governed, and by their own nature would not, except they were forced, obey their King: and he also blamed the Kinsman of *Archelaus*, who joyned with his accusers. *Cæsar* having heard what both parts could say, dismissed the Assembly. And within few days after he gave *Archelaus* half of the Kingdom, under the title of an Ethnarch, promising him moreover to make him King, if he behaved himself well: the other half he divided into two Tetrarchies, and gave them to the rest of *Herods* Sons: one unto *Philip*; the other unto *Antipas*, who contended with *Archelaus* for the Crown. *Antipas* his part lay from Galilee B beyond the river Jordan; the revenues whereof was two hundred talents a year. And *Philip* had Batanæa and Trachon, and Auranitis, and part of *Zeno* his house near Jamnia, the revenues whereof amounted to one hundred talents a year. *Archelaus* had in his Ethnarchy Idumæa and all Judæa and Samaria, which was freed from the fourth part of their tribute because they rebelled not with the rest. And these Cities were given him, over which he was Lord, Stratons Tower, Sebaste, Joppe and Jerusalem. The rest, Gaza, and Gadara, and Hippon, *Cæsar* took from the Kingdom, and joyned them to Syria. *Archelaus* yearly revenues amounted to four hundred talents a year. *Cæsar* also (beside that which *Herod* left her) made *Salome* Lady of Jamnia, Azotus and Phasælis, and the Palace at Ascalon, all which amounted to threescore talents a year. But Cæsar made her house subject unto *Archelaus* his C Ethnarchy. And having distributed unto the rest of *Herods* kindred that which in his Testament he left them, he gave his two daughters that were Virgins, over and above, five hundred thousand drachmes of silver, and married them unto *Pheroras* Sons: and having divided *Herods* patrimony amongst them, he also distributed that which *Herod* bequeathed unto him, amounting unto a thousand talents, leaving himself only some Jewels of small value, which he reserved in honour and remembrance of the dead.

The year of the world, 3966. after Christs nativity, 4.

Nicholaus defends Archelaus before Cæsar, and the rest.

Cæsar maketh Archelaus Ethnarch of Jury.

The distribution of the Kingdom to Herods children.

Those Cities that were under Archelaus subjection.

Salome Princess of Jamnia, Azotus, and Phasælis.

CHAP. V.

Of the false supposed Alexander, *and how he was taken.*

AT the same time, a certain young man, a Jew born, brought up by a Libertine of Rome in the Town of Sidonia, being very like unto *Alexander* whom *Herod* put to death, went to Rome, having one of his Countreymen for his Companion, who knew very well the estate of the Kingdom: by whom he receiving instructions, affirmed, that they who should have put him and *Aristobulus* to death, being moved to compassion, let them go, and took two others in their room like them. With this tale he deceived many Jews living in Creet, where he was honourably received, and from thence he sailed to Melos, where he was yet entertained with greater pomp: and enriching himself, he used such means, that he got his Hosts (which gave him entertainment) to sail with him to Rome, and after arriving at Dicæarchia, he received all manner of rich gifts of the Jews which dwelled there, and there by his fathers friends was honoured as a King. For he was so like unto *Alexander*, that they that had seen *Alexander*, and knew him well, would have sworn he had been *Alexander*. Wherefore all the Jews at Rome desired to see him, so that an infinite multitude followed him whithersoever he went in the streets, and they so doted upon him, that they carried him in a horse-litter, and at their own proper cost and charges prepared for him a Royal train.

Ant. l. 17. c. 18. A certain young man feigning himself to be that Alexander, whom Herod slew, deceiveth many.

But *Cæsar* well remembred *Alexanders* visage (for *Herod* accused him before him) and although before he saw him, he judged that it was some that presumed because of his likeness unto *Alexander*, to say that he was the same, yet he made as though he believed all, and sent one *Celadus*; who knew *Alexander* well, to will this young man to come unto him. Who no sooner beheld him, but forthwith he perceived the difference betwixt them: and especially when he felt his hard flesh and servile shape, he presently understood the whole matter. But he was greatly moved with his bold speeches: for when they demanded of him what was become of *Aristobulus*, he answered, that he was alive; yet he upon purpose tarried behind, and lived in Cyprus, fearing some treason: for they being asunder could not so easily be entrapped. *Celadus* taking him apart from the rest of the Company, told him that *Cæsar* would save his life, if he did truly confess, by whose counsel he feigned himself to be *Alexander*. He accepting of this offer, followed him to *Cæsar*, and declared himself to be a

Cæsar desireth to see the young man.

The year of the world, 3966. after Christs Nativity, 4.

Jew, who for lucre sake (being very like him) counterfeited himself to be *Alexander*: affirming that he had received such great gifts of the Cities by which he passed, that he thought if *Alexander* had been alive, he should not have received the like. *Cæsar* laught at this jest, and made false *Alexander* (for the ability of his body) a Galley-slave, and put him to death who induced him thereto. And as for the Jews of Milo, he thought that they had punishment sufficient, if they lost all that which they had laid out, and bestowed upon him.

Cæsar maketh the counterfeit Alexander a Galley-slave, and executeth his counsellour.

CHAP. VI.

Of the Banishment and Death of Archelaus.

Ant.l.17.c.19. Archelaus banished for his tyranny, and his goods confiscated.

Archelaus being now made Prince, remembred the discord past, and in revenge thereof he tyrannized not only over the Jews, but also over the Samaritanes: and in the ninth year of his reign, the Jews and Samaritanes sent Ambassadours against him unto *Cæsar*: and finally he was banished and sent to Vienna, a City of Gallia, and all hi Patrimony was confiscate to *Cæsar*. Before he was summoned to appear before *Cæsar*, he reported that he had a marvellous Dream: for he saw nine great ears full of Corn devoured by Oxen; and presently sending for Prophets and Chaldæans, he demanded what that dream betokened. Some interpreted it one way, and some another: but one *Simon* an Essean told him, that the ears of Corn betokened years, and the Oxen signified the changes and mutations of this world, for as much as in labouring the land, they turned up and altered it: and therefore he was to reign so many years as there were ears of Corn in number; and then, after he had bidden many mutations, he should die. Five days after this interpretation, *Archelaus* was sent for to Rome, to answer that before *Augustus*, whereof he was accused. I also thought it worth rehearsing, to set down the dream of his wife *Glaphyra*, daughter to *Archelaus* King of Cappadocia, who was first married unto *Alexander* Brother unto this man, and Son to King *Herod*, by whom he was put to death, as we have said before: after whose death she was married to *Juba* King of Lybia, and he being dead, she returned home to her father: and living in her widowhood at home with her father, *Archelaus* the Ethnarch beholding her, was so inflamed with her love, that presently being divorced from his wife *Mariamme*, he married her. Who shortly after she came into Judæa dreamed that she saw *Alexander* her first husband standing before her, and saying unto her, It had been enough for thee to have married the King of Lybia: but thou not contented therewith, comest again to my house, greedy of a third husband; and which is worst of all, now married to mine own brother. I will not conceal nor dissemble this injury which thou dost me, but I will recover you against your will. And she scarcely lived two days after she had recounted this Dream.

Archelaus refusing Mariamme, marrieth Glaphira.

Glaphira saw Alexander in her sleep.

CHAP. VII.

Of Simon *the Galilean, and the three Sects amongst the Jews.*

Ant.l.18.c.1. The year of the world, 3973. after Christs Nativity, 11.

After that *Archelaus* his Dominions were made a Province, a certain Roman Knight called *Coponius* was made Governour thereof, receiving authority from *Cæsar* to punish and put to death, in his time a Galilean named *Simon*, who incited his Countreymen to revolt, reproving them for paying tribute to the Romans, and for being subject to any mortal men, but God. This *Simon* was a Sophister, having a Sect of his own devising, nothing like other Sects. For there are three Sects of Philosophers amongst the Jews: one is that which the Pharisees do follow, another which the Sadduces do follow; the third is that which the Esseans follow, which is the most famous of the three. The Esseans are Jews born, but they are most friendly to one another, who beside all other pleasures do eschew witchcraft; neither do they suffer themselves to be led with their own affections, but account it a great vertue to abstain from all vices, and to keep chastity. For they refuse marriage, and account other mens children, put to them to be taught whilest they be young, as their Kinsmen, whom they do diligently instruct in their manners and opinions; not for that they condemn marriage and propagation of mankind, but for that they think men should avoid womens intemperance, for they think that none of them keep themselves truly to one man. Also they contemn riches, and all things with them are common, and no man amongst them is richer than other. And they have a Law amongst themselves, that whosoever will follow their Sect, he must make his goods common

Three Sects among the Jews, of which the Esseans were the best.

The Esseans doctrine of Marriage.

Among the Esseans, goods are common.

common to them all: for ſo neither any amongſt them ſhall ſeem abject for poverty, nor any great for riches ſake, but they have as it were all equal patrimonies like brethren. They account it a ſhame to uſe oyl: and if any man againſt his will be anointed therewith, they uſe all diligence to wipe it away: for they account homelineſs beſt, and all their cloths are white. They have amongſt them Procurators, to overſee and uſe all things for their common benefit, and every one ſeeketh the good of all, who are choſen from amongſt them by a common conſent. They have not one certain City, but are in many Cities: and if any of their Sect come unto them from another place, they give him any thing they have, as if he himſelf were owner thereof. And in brief, they go boldly in to thoſe, whom they never in their lives did ſee before, as though they were familiarly acquainted with them: and therefore when they take a journey they only arm themſelves againſt Thieves, and carry nothing with them elſe. In every City there is one of them appointed, whoſe office is to have a care of the gueſts, and ſee that they neither want cloaths nor any thing elſe neceſſary for them. All children under government, brought up by them, go apparelled alike, and they never change their apparel nor ſhoes, except they have clean worn their firſt apparel, or that by reaſon of long wearing they will do no more ſervice. They among themſelves neither buy nor ſell: but every man that hath any thing that another wanteth, giveth him it, and taketh that of him which himſelf needeth: yet every one of them may take any thing he hath need of from whom he pleaſeth, without any change. Above all, towards God they are very religious: for before the Sun riſe they have no prophane talk, but they make certain Vows and Prayers after the cuſtome of their Countrey, as it were praying that it may riſe upon them. After this, every one is diſmiſſed to practice the art he knoweth: and when every one hath diligently laboured till five of the clock, they all gather themſelves together again, and being covered with linen clothes, ſo they waſh their bodies with cold water: and having thus purged themſelves, they have a ſecret aſſembly, unto the which no man that is not of their Sect is admitted: and ſo they come into the Refectory, as into a holy Temple, all ſitting down with ſilence, and the Baker ſetteth every man in order a loaf, and the Cook every man a meſs of pottage of one ſort: then before meat the Prieſt giveth thanks, and no man may taſte any meat before they have made their Prayers unto God. Likewiſe when dinner is ended they pray again: for both before and after they give thanks unto God the giver of all, and then putting off that apparel as ſacred, they apply themſelves unto their work till evening. This done, they do as before, cauſing their gueſts to ſup with them, if by fortune any come. Their houſe is never troubled with cries or tumults, for every one is appointed to ſpeak in his turn: ſo that they who are without the houſe, eſteem their ſilence as ſome ſecret miſtery. The cauſe hereof is their continual ſobriety, and that every one is limited how much he ſhould eat or drink. And although that in all other matters they are ruled by their Governour, yet in theſe two, to wit, compaſſionating and helping, they may do as they think good: for every one may when he pleaſeth, help thoſe whom he thinketh deſerve help: and when they pleaſe, give meat to them that are in need. Yet may not they give any thing to their kindred without the leave of their Governour. Theſe men give not place to anger, but refrain from wrath, keep their promiſe, and maintain peace, and account every word they ſpeak of more force, than if they had bound it with an oath; and they ſhun oaths worſe than perjury: for they eſteem him condemned for a lier, who is not believed without he call God to witneſs. They ſtudy diligently antient Writers, chiefly gathering out of their writings, what is moſt convenient for the ſoul and the body. Out of them they learn remedies for diſeaſes, and medicinable herbs, and what is the proper effect of every ſtone. Thoſe who are deſirous to be of their Order, do not ſtreightway converſe with them, but for a year before, they live out of their Colledge, and have the ſame diet, giving them alſo a little hatchet, and ſuch a girdle, as is before ſpoken of, and a white garment. But at the years end, if they perceive him to be continent, then they take him into their Refectory, and he is made partaker of purer waters (to the end he may continue chaſt) yet is he not admitted in common amongſt them: for two years after this his trial, they obſerve his life and manners: and at laſt, when he is thought worthy, then he is admitted to their common company. And before he be received to the common table, firſt he proteſteth with great and ſolemn Oaths, that he will worſhip God, and obſerve juſtice and fidelity towards all men, and neither willingly hurt any man, nor injure any one for another mans command, but that he will always hate the wicked, and aſſiſt the good, and ever keep his faith to all, but eſpecially to his ſuperiours. For no man can obtain the power of principality without the will and good pleaſure of God: and that if he be put in authority over others, he never will abuſe it to the prejudice of thoſe that are under him, and neither exceed

The year of the world, 3973. after Chriſts Nativity, 11.

The Eſſeans Hoſpitality.

The Eſſeans Apparel.

Their Religion and labour.

The Eſſeans in compaſſion and helping others have free choice, in other things they are ruled by their Governour.

The Eſſeans ſwear not.

The Eſſeans Vows and Covenants.

ceed the reſt in apparel, nor in any other ambitious pomp: that he will always love the truth, and ever endeavour to confute liars: and that he will keep his hands from ſtealing, and his ſoul pure from all unjuſt gain: and that he will not conceal any myſteries, or ſecrets from his companions, nor reveal them to any ſtrangers, although he ſhould be thereto compelled by death. Adding moreover, that they will never deliver any doctrine, ſave that which they have received; and that they will avoid theft, and diligently keep the Books of their doctrine, and the names of Angels. And with theſe Oaths they try, and as it were arm thoſe who enter into their Order. Thoſe of their Congregation, who ſhall be condemned, they thruſt out of their company: and whoſoever is ſo puniſhed, for the moſt part dieth a miſerable death; for having once taken his Oath, it is not lawful for him to take meat of any ſtranger; ſo that feeding on graſs like beaſts, at laſt he periſheth through famine. For which cauſe often-times they moved with compaſſion, receive many into their Order again, even ready by famine to yield up the ghoſt; judging them to have endured penance enough for their offences, who with famine were almoſt brought unto deaths door. They are very ſevere, and juſt in their judgment; and to decide any matter, there is never fewer of them than an hundred, and that which is by them agreed upon, is an irrevocable ſentence. Next after God they reverence the lawmaker, inſomuch as if one revile him, they forthwith condemn him to death. They greatly reverence old men, and a multitude: ſo that if ten of them ſit together, no man of them muſt ſpeak without he be licenſed thereto by nine of the company. They alſo muſt not ſpit in the midſt of the aſſembly, nor on the right hand. And they are more ſevere than any other Jews in obſerving the Sabbaths: and they do not only abſtain from dreſſing meat that day, but alſo they may not remove any veſſel out of his place, nor go to the privy. Upon other days they dig a pit a foot deep into the ground with the hatchet, which (as we before ſaid) every one at his entrance into their Order hath given him, and then covering themſelves diligently with their garment, leſt they ſhould do injury to the light of Heaven, in that pit they eaſe themſelves; and then cover their ordure with the earth they took out of the pit: and this they do in moſt ſecret places.

The year of the world, 3973. after Chriſts Nativity. 11.

The Eſſeans circumſpect in juſtice.

The Eſſeans reverence the Sabbaths.

And although this purging of their bodies be natural, yet do they by waſhing purifie themſelves after it, as after great uncleanneſs. Furthermore they amongſt themſelves are divided into four orders, according to the times which they have taken to follow this exerciſe of life; and they who are juniors, are ſo far different from the ſeniors, that if they do but touch one of them, they preſently purifie themſelves, as though they had been profaned by a ſtranger. They are long lived, ſo that moſt of them live an hundred years, which I judg is by reaſon of their well ordered diet and their temperancy. They contemn adverſity, and by counſel and diſcretion overcome torments. They prefer an honourable death before life. And the Wars which the Jews made againſt the Romans, ſhewed what courage and hardineſs they have in all things. For being then compelled by breaking of the members of their bodies, and fiery torments, and all kind of tortures which were laid upon them, to revile their lawmaker, and to eat any meat forbidden: yet could they not be forced to any of theſe, neither would they intreat the torturers, nor ſhew any ſorrow amidſt their torments. Nay, in the very midſt of their griefs and pains they ſcoffed at their tormenters; and laughing, joyfully yielded up their ſouls, as though they hoped to receive them again. For it is an opinion amongſt them, that the body is corruptible, and that the matter thereof is not perpetual: but yet the ſouls remain for ever immortal; who paſſing out of a moſt pure and ſubtile air, wrap themſelves in bodies as in priſons, being as it were drawn thereunto by a natural inclination. And when they are delivered out of theſe carnal bonds, then preſently as freed from a long bondage, they joyfully mount a loft. And of the good ſouls they ſay, as did the Grecians, that they lived beyond the Ocean Seas in a place of pleaſure, where they are never moleſted with rain, nor ſnow, nor heat, but have always a ſweet and pleaſant Air coming out of the Ocean. But the wicked ſouls (as they ſay) go into a place very tempeſtuous, where there is always as it were winter weather, always full of lamentations of thoſe who for ever are to be puniſhed. But I judge that the Greeks are of this opinion, when they ſay there is an Iſle for the vertuous, whom they call Heroes and half-gods: and that the ſouls of the wicked go to a place in Hell, where it is feigned, ſome to be tormented, as *Syſiphus*, *Tantalus*, *Ixion*, and *Titius*. Which they did firſt invent for this purpoſe, becauſe thoſe who are of good diſpoſition, are made better in this life, by hope of ſome reward in the life to come: and the wicked are (as they thought) hereby reſtrained for fear of eternal torments, which if they continue in wickedneſs they ſhall endure. This is the Eſſeans Philoſophy touching the immortality of the ſoul: wherein they propoſe an inevitable allurement to thoſe who have once taſted of their Philoſophy. There are alſo ſome among them, who promiſe to foretel

The Eſſeans live a long time.

The Eſſeans conſtancy in the War with the Romans.

The year of the World, 3979. after Chriſts Nativity, 17.

The Eſſeans eſteem the ſoul immortal, but they believe not the reſurrection of the dead.

The Grecians opinion of the ſoul of man.

A foretel things to come, who from their tender age have ſtudied and followed holy Books, divers purifications and ſayings of the Prophets: and their divination ſeldom faileth.

The year of the world, 3979. after Chriſts Nativity, 17.

There is another Colledg of theſe Eſſeans, agreeing with the former, both in apparel, meat, and kind of life; and obſerve the ſame Laws and Ordinances; only they differ in the opinion of Marriage, affirming that they who abſtain from marriage, do cut off the greateſt part of mans life; to wit, ſucceſſion of mankind. For (ſay they) if all men ſhould follow that opinion, preſently all mankind would periſh: yet notwithſtanding theſe people are ſo continent, that for three years ſpace they make trial of the women they are to marry; and when they have proved them fit to bear children, then they marry them. None of them muſt lie with their wives when they are with child, to ſhew that they do not marry to ſatisfie luſt, but B for to have children. When their wives waſh themſelves, they are covered with a garment as the men are: and this is the manner and cuſtome of this Sect. Of the two former Sects, the Phariſees are ſaid to be moſt skilful in Interpreting the Law, and are of opinion that all things are to be attributed to God, and Fate, and that every man may of his own power do good or ill, yet (ſay they) deſtiny helpeth in every action: and that the ſouls of men are all incorruptible, but only the ſouls of good men go into other bodies, & the ſouls of wicked men are ſent into everlaſting pain. But the Sadduces deny Fate and Deſtiny, and affirm that God is the author of no evil, avowing likewiſe that a man hath free will to do well or ill, and every man may chuſe whether he will be good, or bad: and they generally deny, both pains and rewards for the ſouls after this life. The Phariſees are ſociable and loving one to ano- C ther; but the Sadduces are at diſcord among themſelves, living like ſavage beaſts, and as uncourteous to their own Sect, as to ſtrangers. This is all which I have to ſpeak concerning the Philoſophers among the Jews. Now I will return to my purpoſe.

The Eſſeans Propheſie.

There is a Colledg of the Eſſeans, that differeth from the former in the point of Marriage.

The ſecond Sect of the Phariſees.

The third of the Sadduces.

CHAP. VIII.

Of the Cities which Philip *and* Herod *builded, and of* Pilates *Government.*

Archelaus his Ethnarchy being now made a Province, the reſt of his Brethren, to wit, *Philip* and *Herod*, who was ſirnamed *Antipas*, governed their Tetrarchies. And *Salome* dying, left unto *Julia* by her Teſtament the Toparchy which ſhe ruled, as alſo D Jamnia, and a ground ſet with Palm-trees in Phaſælis. When *Tiberius Cæſar* after the death of *Auguſtus* was made Emperour of Rome, after that he had reigned ſeven and fifty years, ſix moneths, and two days, *Herod* and *Philip* remaining in their Tetrarchies; *Philip* builded a City near unto the head of Jordan in the Countrey of Paneade, and called it Cæſarea; and another he built in the lower part of Gaulanitis, and named it Julias: *Herod* in Galilee built the City called Tiberias, and another in Peræa on this ſide Iordan, which alſo he named Iulias. *Pilate* being ſent by *Tiberius* to be Governour over the Iews, cauſed in the night time, the Statua of *Cæſar* to be brought into Ieruſalem covered: which thing, within three days after cauſed a great tumult among the Iews: for they who beheld it, were aſtoniſh- E ed and moved, as though now the Law of their Countrey were prophaned: for they hold it not lawful, for any Picture or Image to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the fields adjoyning, and they went preſently to *Pilate* then at Cæſarea, beſeeching him earneſtly that the Images might be taken away out of Ieruſalem, and that the Laws of their Countrey might remain inviolated. When *Pilate* denied their ſuit, they proſtrated themſelves before his houſe, and there remained lying upon their faces, for five days and nights never moving. Afterward *Pilate* ſitting in his Tribunal ſeat, was very careful to call all the Iews together before him, as though there he would have given them an anſwer: when upon the ſudden a F company of armed Souldiers (for ſo it was provided) compaſſed the Iews about with a triple rank: the Iews were hereat amazed, ſeeing that which they expected not. Then *Pilate* told them, that except they would receive the Images of *Cæſar* he would kill them all: and to that end made a ſign unto the Souldiers to draw their ſwords. The Iews, as though they had agreed thereto, fell all down at once, and offered their naked necks to the ſtroke of the ſword, crying out that they would rather loſe their lives, than ſuffer their Religion to be prophaned. Then *Pilate* admiring the conſtancie of the people in their Religion, preſently commanded the Statues to be taken out of the City of Ieruſalem.

Ant. l. 18. c. 7.

The year of the world, 3997. after Chriſts Nativity, 35.

The people would not condeſcend to Pilate to alter their Countrey Laws.

Pilate admiring the conſtancie of the Jews in their Religion, ſent the Statues from Jeruſalem.

The year of the world, 3998. after Chriſts Nativity, 36.

After this, he cauſed another tumult amongſt them, for they have a ſacred Treaſure called Corban, which *Pilate* uſed to bring water in unto the City; four hundred furlongs off: for

this cauſe the people murmured; ſo that when *Pilate* came to Jeruſalem, they flocked about his Tribunal, crying and exclaiming. *Pilate* foreſeeing that tumult, cauſed Souldiers ſecretly armed to mingle themſelves amongſt the people in private apparel, and commanded them not to uſe their ſwords, but to beat thoſe with clubs, whom they ſaw make ſuch clamors. And when he had thus plotted the matter, ſitting in his Tribunal, he gave a ſign unto the Souldiers; and preſently the Jews were beaten; and many of them, partly with blows, and partly trodden upon by the multitude, died miſerably. The multitude amazed at the calamity of thoſe that were ſlain, held their tongues. For this cauſe *Agrippa* ſon to *Herod* the Tetrarch, whoſe father *Ariſtobulus*, *Herod* the King put to death, went to Rome, & accuſed him to *Cæſar*. *Tiberius* not admitting his accuſation, he remained ſtill at Rome, and ſought the favour of other Potentates there, and eſpecially he reverenced *Caius* the Son of *Germanicus*, he being yet a private perſon: and upon a certain day being with him at a Banquet, he ſtretcht forth his hands, and openly began to beſeech Almighty God that *Tiberius Cæſar* might quickly die, that he might ſee him Lord of all the world. *Tiberius* having notice hereof by one of his familiar friends, cauſed *Agrippa* to be impriſoned; where he endured hard and ſtraight impriſonment, until the death of *Tiberius*, which was ſix moneths after. After he was dead (having reigned two and twenty years, ſix moneths, and three days) *Caius Cæſar*, who ſucceeded him in the Empire, freed him from priſon, and gave him the Tetrarchy of *Philip*, who was now deceaſed, and the Title of a King. When *Agrippa* came into his Kingdom, *Herod* the Tetrach began to envy his eſtate; and *Herodias* his wife ſtill urged him forward to hope that he ſhould be made a King: for (ſaid ſhe) thou wanteſt that dignity only for ſlothfulneſs, becauſe thou wouldeſt not go to *Cæſar*: for if *Agrippa* be made a King, being before but a private man, how canſt thou doubt to be made a King, who art already a Tetrach? *Herod* herewith perſwaded, went unto *Caius Cæſar*, who greatly reproved his avarice, inſomuch as he fled into Spain; for *Agrippa* followed him to Rome to accuſe him before *Cæſar*: and *Caius* gave unto him *Herods* Tetrarchy. And ſo *Herod* remained in Spain with his wife.

The year of the world, 3998. *after Chriſts Nativitie*, 33. P'late beateth the ſeditious with clubs.

The year of the world, 4001. *after Chriſts Nativitie*, 39. Agrippa Ariſtobulus Son hateth Tiberius, and inſinuateth himſelf into Caius Caligulas friendſhip. Tiberius reigned 22 years ſix moneths, and 3 days. Caius Cæſar giveth the Tetrarchy to Agrippa Ariſtobulus Son, and maketh him a King. Ant. l. 18. c. 14. Herod and his wife remain in Spain.

The year of the world, 4002. *after Chriſts Nativity*, 40.

CHAP. IX.

Of the pride of Caius, *and of* Petronius *the Preſident.*

Ant. l. 18. c. 15. Caius Cæſar calleth and reputeth himſelf a God. The fear the Jews had of Petronius Army.

Caius Cæſar ſo abuſed himſelf and his Authority, that he would bethought to be a god, and be ſo called. Alſo he put many Noble men of his Countrey to death. He likewiſe extended his impiety even unto Judæa: for he ſent *Petronius* with an Army to Ieruſalem, commanding him to ſet his Statues in the Temple; and if the Iews refuſed to receive them, that thoſe who withſtood him, he ſhould put to the ſword, and lead the reſt away captive. Almighty God did otherwiſe diſpoſe this proud commandment. But *Petronius* accompanied with three Legions, and many aſſiſtants out of Syria, came with all ſpeed from Antiochia to Iudæa: many of the Iews would not believe any War towards, notwithſtanding that they heard a general report thereof: and they that believed it, could not bethink themſelves of any means to reſiſt. Suddenly all were in a great fear: for the Army was

The deſcription of Ptolemais.

now come to Ptolemais, which City, is ſcituate by the Sea-ſhore in Galilee, in a fair field, and on the Eaſt-ſide it is compaſſed about with mountains, diſtant from it threeſcore furlongs, which appertain unto Galilee; on the South-ſide it is incloſed with the Mount Carmel, which is an hundred and twenty furlongs off from it: on the North-ſide it is invironed with an exceeding high Mountain, which the Inhabitants call the Tyrians ladder: this mountain is an hundred paces diſtant from the City. Two miles from this City there is a River running by, called Beleus, a very little one, neer unto which is the Sepulchre of *Memnon*,

Sand like glaſs near Memnons Sepulchre.

having adjoyning unto it a place of the compaſs of an hundred cubits, worthy of admiration. This place is as it were a round valley covered with ſand like glaſs, which when many ſhips coming together, take away for Ballaſt, ſo that they empty the place of it, that place is preſently after covered with the like ſand again. For there are winds, which as it were upon purpoſe, carry this ſand from the higher places round about it thither, and whatſoever is within the mine of Metal there, it is preſently changed into Chryſtal or Glaſs. And that which in my mind is more to be wondred at, is, that the ſand being turned into Glaſs, if afterward any part thereof be caſt upon the brink of this place, it is again turned into ordinary ſand. And this is the nature of that place.

Now the Iews with their wives and children gathered themſelves together in the field, where the City Ptolemais is ſcituate, and humbly beſought *Petronius*, firſt not to violate their Countrey

A Countrey laws; and next, to be good unto them. *Petronius* seeing the multitude of them who humbly sued unto him, and how earnestly they besought his favour, left his Army and *Cæsars* statues at Ptolemais, and himself went from thence to Galilee, and at Tiberias called all the Jews, and the Nobility together, recounting to them the force of the Roman Army, and *Cæsars* threatnings; adding moreover, that the Jews supplication was indeed a contumely, seeing all Nations under the dominion of the Romans (the Jews only excepted) had already placed *Cæsars* statues in their Temples among the rest of their gods: and herein they did as it were revolt from the Empire, and injure the President. They answered, it was a-
B gainst their Laws, and customs of their Countrey: for it was not lawful for them to have the Image of God, much less of a man; and that they were not only forbidden by the Law to have an Image in the Temple, but also to have it in any other prophane place. *Petronius* suddenly answered: Well, I must do my Lords command; for if I do not, but spare you, I shall be justly punished: and not I, but he that sent me, will fight against you. For I my self, as well as you, must do what I am commanded. At these words the whole multitude cried out at once that before they would see their Religion violated, they would willingly suffer themselves to be destroyed. When the noise of the people was ceased, *Petronius* said; Are ye then prepared and minded to fight against *Cæsar*? The Jews answered, We every day offer sacrifices for *Cæsar* and the Romans. But if *Cæsar* would needs place his Image in their Temple, he must first offer their whole Nation for sacrifice: for they would willingly with their wives and children offer themselves to any that would kill them. Hereat *Petronius* greatly marvelled, being moved to compassion when he beheld the constancy of the Jews in their
C Religion, and so great a multitude prepared to die for it. And for that time they departed, nothing being done. The next day following he assembled only the Nobility of the Jews, one by one, compelling them to accord to *Cæsars* command, and spake publikely to the people, sometime admonishing them, otherwhile threatning them, and putting them in mind of the power of the Romans, and *Cæsars* indignation, and that he must of necessity do as he was commanded. But they were moved by none of these. And *Petronius* fearing the ground would be left untilled, (for it was now seed time, and all the people had remained idle in the City for fifty days space) calling them together, he said, that he would go about a thing which might greatly endanger himself. For (said he) I will either (God working with me) appease *Cæsars* wrath, or else I will lose mine own life to save such a multitude as you are.
D And dismissing the people, who made daily prayers to God for him he led the Army from Ptolemais unto Antiochia, from whence he presently sent unto *Cæsar* in all haste, recounting unto him, with how great an Army he went into Judæa, and that all the whole Nation made supplication unto him: whose request and humble suit, if he denied, he must utterly destroy the men and their Countrey; for they had constantly remained in their Countrey Religion, and vehemently resisted any new Law. *Caius* writ an answer of these Letters unto *Petronius*, threatning that it should cost him his life, because he made no more haste to execute his command. The messengers that brought these Letters, were tossed in a tempest upon the Sea three whole moneths together, and others coming after them to bring news of *Caius* his
E death, had a prosperous wind: so *Petronius* received the Letters of *Caius Cæsars* death twenty and seven days, before the other threatning Letters came.

The year of the World, 4002. after Christs Nativity, 40.

Petronius certifieth the Jews of the Romans power and Cæsars threats.

The constancy of the Jews.

Petronius once more assembleth the Jews, and threatens them.

Petronius sendeth to cæsar and signifieth the Jews supplication.

Petronius receives letters of Cæsars death.

CHAP. V.

Of the Empire of Claudius, *and of the Reign and Death of* Agrippa.

Caius Cæsar being slain by treason, when he had reigned three years and six moneths, *Claudius* was made Emperour by the Army which was at Rome. The Senate by the instigation of the Consuls *Sentius Saturnius*, and *Pomponius* the second, commanded three Legions of Souldiers to keep the City, during the Councel holden in the Capitol:
F and for *Caius Cæsars* crucky they determined to fight against *Claudius*, intending to reduce the Empire to the ancient Government; that as before-time, so for ever after, those should rule that the Senate judged worthy. It chanced that at this time *Agrippa* came to Rome, and the Senate sent unto him, requesting him to come and be one of their Councel. *Claudius* also desired him to take part with the Army, intending to use his help where need required. *Agrippa* perceiving that *Claudius* was already as it were Emperour for his power, he took part with him: who presently sent him as Embassadour to the Senate, to tell them his purpose; how that first of all, the Souldiers, whether he would or no, set him in that dignity, and it had been in him an undiscreet part, to have forsaken such an

The year of the World, 4005. after Christs Nativity, 43.

Ant l. 19 c. 3. Caius reigned three years and six moneths.

Agrippa is chosen both betwixt the Senate, and Claudius for an arbiter.

an offer at the Souldiers hands, who did it for good will: nay, if he had refuſed it, his life ſhould be in continual danger, for it was ſufficient cauſe of envy, that he had been elected Emperour. Moreover, he purpoſed to rule, not as a Tyrant, but as a moſt mild Prince: for he would be contented only with the Title of an Emperour, and do nothing without the common conſent of them all. And although he was not naturally inclined to modeſt and courteous behaviour, ye he had a ſufficient example to beware, that he abuſed not his authority, by *Caius Cæſars* death. *Agrippa* bare his meſſage to the Senate, who anſwered, (as though they truſted to their Souldiers and learned Councel) that they would not thruſt themſelves into willful bondage. *Claudius* receiving this anſwer, ſent *Agrippa* again to tell them, that nothing could cauſe him to betray them, by whom he was made Emperour: and that he was forced to make War againſt them, with whom he was very loath to ſtrive, and therefore willed them to chuſe a place out of the City for the battel to be fought in: for it ſtood with no reaſon to deface the City with civil Wars and maſſacres, for the obſtinacy of ſome few. *Agrippa* did alſo this meſſage to the Senate, and one of the Souldiers that were for the Senate drew his ſword, and ſaid; Fellow Souldiers, what ſhould move us to maſſacre our friends, and kindred, and parents, who follow *Claudius*? eſpecially, ſeeing we have an Emperour with whom we can find no fault, unto whom we ſhould rather go forth with Intreaties, than with Arms. When he had ſaid this, he paſſed thorow the midſt of the Court, and all the Souldiers followed him.

The year of the world, 4005. *after Chriſts Nativity*, 43.

The Senates anſwer to Agrippa.

The Senate, being thus left deſolate, and the Lords abandoned of their forces, began to be in great fear: and ſeeing it was no ſtanding out for them, they followed the Souldiers, and went to *Claudius*. Before the City walls there met them ſome that endeavoured to ſhew themſelves dutiful to *Claudius* for his fortune ſake; having their ſwords drawn, and they almoſt killed five, before *Cæſar* underſtood the outrage of the Souldiers: and they had done it, had not *Agrippa* ran and told him of the matter, ſaying, That if he did not preſently appeaſe the Souldiers fury, now raging againſt the Citizens, all his Nobility would preſently be extinguiſhed, and he ſhould be left an Emperour of a deſolate place. When *Claudius* heard this, he repreſſed the Souldiers fury, and very honourably received the Senate into his Camp, and went forth preſently with them, and offered ſacrifice to God (as the manner is) for the good eſtate of the Empire. Alſo, he preſently made *Agrippa* King of all his fathers Dominions, giving him likewiſe that which *Auguſtus* gave *Herod*, to wit, Trachonite and Auranite, and beſide them another Kingdom, called the Kingdom of Lyſania, and publiſhed this his gift, by an Edict unto the people, and commanded the Senate to engrave that Donation in brazen Tables, and to place it in the Capitol. Moreover, he rewarded his brother *Herod*, who was his kinſman, with the Kingdom of Chalcis, and married him to the Queen *Bernice*. *Agrippa* received greater revenues of his Kingdom than he could deſire, which he ſpent not vainly, but in building ſuch a wall about Jeruſalem, as, had he finiſhed it, the Romans could never have taken it: but before he could end that work, he died in Cæſarea, having reigned three years with the Title of a King, and other three years before, in the ſtate of a Tetrarch. He left behind him three daughters, which he had by *Cypris*, *Bernice*, *Mariamme*, and *Druſilla*, and one ſon by the ſame wife, named *Agrippa*; who, becauſe he was very young, *Claudius* reduced the Kingdom into a Province, and made *Ceſtius Feſtus* Governour thereof. But after him, *Tiberius Alexander*, who nothing violating the Laws of the Nation, ruled them in peace. After this, *Herod* King of Chalcis departed; leaving behind him two Sons, which he had by his brothers daughter *Bernice*, to wit, *Bernicianus* and *Hircanus*: and by his firſt wife *Mariamme*, *Ariſtobulus*. His other brother alſo *Ariſtobulus*, died a private perſon, leaving one daughter, *Jotapata*. And theſe were the poſterity of *Ariſtobulus*, King *Herods* ſon, and *Herod* had *Alexander* and *Ariſtobulus* by *Mariamme*, whom he put to death: but *Alexanders* poſterity reigned in the greater Armenia.

The Senate follow the Souldiers to Claudius.

Claudius honourably entertains the Senate.

Agrippas Kingdom.

The year of the world, 4008. *after Chriſts Nativity*, 46.

Ant. l. 19. c. 5. Agrippa after he had reigned three years in Cæſarea, dies.

Herod after he had reigned in Chalcis, dieth.

Ant. l. 19. c. 7, 8. Alexander and Ariſtobulus Genealogy.

CHAP. XI.

Of divers tumults, in Judæa and Samaria.

The year of the world, 4011. *after Chriſts Nativity*, 49.

After the death of *Herod*, who reigned in Chalcis, *Claudius* created *Agrippa* the Son of the former *Agrippa*, King of Chalcis in his Uncles Kingdom: and *Cumenus* was made Ruler of the other Province after *Alexander*, under whom there were many tumults, and new calamities, which befel the Jews. For when they were aſſembled together at the Feaſt of Unleavened bread in Jeruſalem, the Roman Souldiers

A diers ſtanding in the Porch of the Temple (for always armed men kept that place upon Feſtival days, leſt the people gathered together ſhould make any tumult) one of the Souldiers taking up his coat, turned his bare buttocks againſt the Jews faces, ſpeaking words as unſeemly as was his geſture. Whereat the whole multitude began to murmur; ſo that they flocked about *Cumanus*, requeſting him to puniſh the Souldier for this miſdeamenour: and ſome of them, raſh young men, and as it were prone to ſedition, began to revile the Souldiers, and threw ſtones at them. Then *Cumanus*, fearing that the whole multitude of the Jews would violently ruſh upon him, called unto him many armed Souldiers, and ſent them into the Porch of the Temple. The Jews being in great fear fled and left the Temple, and there was ſuch a throng, that as they ruſhed out to flee, above ten thouſand people were preſt and
B trodden to death: ſo that this Feſtival day was turned into woful lamentations and mournings in every place. This calamity was increaſed afterward by a company of Thieves: for near Bethoron one *Stephanus*, ſervant unto *Cæſar*, carried ſome houſhold ſtuff, which the Thieves took from him in the high way. But *Cumanus*, ſending for thoſe in the Villages next adjoyning, to make enquiry of theſe Thieves, commanded them to be bound and brought unto him, becauſe they had not taken the Thieves: in one of which Villages a certain Souldier finding the Book of the Holy Scripture, cut it in pieces and burnt it. Hereupon the Jews gathered themſelves together from all places, as though their Religion were now violated: and drawn by the force of their ſuperſtition as with an engine, all of them at one call went
C to Cæſarea to *Cumanus*, there beſeeching him, that the Sonldier, who had blaſphemed God and their Law, might not eſcape unpuniſhed. But *Cumanus* perceived, the Jews would not be appeaſed without ſome ſatisfaction: wherefore he condemned the Souldier to death, and ſent him to execution before their faces; which done, they all departed.

The year of the world, 4011. *after Chriſts Nativitie*, 49.

A filthy fact and ſpeech of a Souldier againſt the Jews on a Feſtival day.

Cumanus feareth the peoples rage.

Some ten thouſand men thronged to death.

A Souldier cuts the Book of the Holy Scripture in pieces and burneth it.

The year of the world, 4014. *after Chriſts Nativity*, 52.

The Souldier executed, that burned the Bible.

At laſt there aroſe a tumult between the Galileans and Samaritans; for at a Village called Geman, ſcituate in the great field of Samaria, a certain Galilean, of the number of the Jews that came to the Feaſt, was ſlain: for which fact many Galileans ran to fight with the Samaritans: and the Nobility of the Countrey went unto *Cumanus*, requeſting him, before any more harm were done, to go into Galilee, and puniſh the authors of this evil. But *Cumanus* being buſied in greater affairs, ſent them away without granting their requeſt. When this murther was known in Jeruſalem, all the multitude left the Solemnity of the day, and went
D into Samaria without any guide, refuſing to be reſtrained by the Nobility. Of this their tumult and ſedition the ſon of *Dinæus*, called *Eleazar*, and one *Alexander*, were Captains; who with violence entring the borders of the Countrey of Acrebatena, killed man, woman, and child, ſparing no age, and burning the Towns. When *Cumanus* heard this, he took a Cornet of horſemen, called the Sebaſtians, to come and help them that were thus oppreſſed, and ſo took and killed many of them who took part with *Eleazar*. Now the Nobles of Jeruſalem came out to the reſt of that multitude, which ſo waſted Samaria, clothed in ſack-cloth and aſhes upon their heads, beſeeching them not to ſeek revenge upon the Samaritans, as thereby to move the Romans to deſtroy Jeruſalem, and to be merciful to their Countrey, the Temple, their Wives and Children, and not at once hazard all, and overthrow their
E whole Countrey and Nation in revenging the death of one Galilean. The Jews hereby were pacified, and departed. At the ſame time many conſpired together to rob and ſteal (as moſt commonly people by long peace grow inſolent) ſo that they robbed in every part of the Countrey, and they that were moſt ſtrong and able offered violence to thoſe that were weaker. Then the Princes of Samaria went to Tyre, beſeeching *Numidius Quadratus*, being Governour of Syria, to revenge them of thoſe that ſo robbed and ſpoiled their Countrey. There was alſo the Nobility of the Jews, and *Jonathas*, the ſon of *Ananus*, who was High Prieſt who defended the Jews againſt the Samaritans accuſation; affirming, the Samaritans to have been cauſe of that tumult in killing the Galilean: and after, that *Cumanus* was cauſe
F of the reſt of their calamities, who refuſed to puniſh the murtherers. *Quadratus* for that time ſent away both parties, promiſing them that when he came into their Countreys, he would diligently enquire of the matter: and coming from thence to Cæſarea, he crucified all thoſe whom *Cumanus* took alive. And departing from thence to Lydda, he heard the Samaritans complaints, and ſent for eighteen men whom he underſtood for certain to have been in that broil, and beheaded them, and ſent the two High Prieſts, *Jonathas* and *Ananias*, and his ſon *Ananus*, with ſome of the Nobility of the Jews to *Cæſar*, and alſo the chief of the Samaritans. He likewiſe commanded *Cumanus* and *Celer* the Tribune to go to Rome, and yield account unto *Claudius* for that which they had done in that Countrey.

Eleazar and Alexander two Princes of the Jews, exerciſe much cruelty.

Conſpiracy in robbery.

Quadratus Governour of Syria, heareth the Samaritans and Jews.

Quadratus giveth Sentence betwixt the Jews and Samaritans.

This done, he went from Lydda to Jeruſalem: and finding there the multitude celebrating the

The year of the World, 4014. after Christs Nativity, 52.

Claudius sentence against some Samaritans, Cumanus, and Celer.

the Feast of unleavened bread, without any tumults or disorders, he returned to Antiochia. *Cæsar* at Rome hearing the allegations of *Cumanus*, and the Samaritans (*Agrippa* was also there earnestly defending the cause of the Jews, as also *Cumanus* was assisted by many Potentates) he pronounced sentence against the Samaritans; and commanded three of their chief Nobility to be put to death, and banished *Cumanus*, and sent *Celer* the Tribune bound unto Jerusalem, that the Jews might draw him about the City, and then cut off his head. This done, he sent *Fœlix*, brother to *Pallas*, to rule Judæa, Samaria, and Galilea. And he preferred *Agrippa* from Chalcis to a greater Kingdom, making him King of that Province whereof *Philip* had been Ruler, to wit, Trachon, Batanæa, and Gaulanitis, adding thereunto *Lysanias* Kingdom, and the Tetrarchy whereof *Varus* was Governour: And having reigned thirteen years, eight moneths, and thirty days, *Claudius* departed this life, leaving *Nero* to succeed him, whom by the perswasions of his wife *Agrippina* he adopted to the Empire, having a lawful begotten son of his own, named *Britannicus*, by his former wife *Messalina*, and a daughter called *Octavia*, whom he married to *Nero*: he had also another daughter by *Agrippina* named *Antonia*. How *Nero* abused his wealth and felicity, and how he slew his brother, mother, and his wife, and afterward raged against all his kindred, and how in a mad vain he became a player upon a Stage, because it requireth a long Narration, I will speak nothing thereof.

The year of the World, 4015. after Christs Nativity, 53.

Nero killeth his brother, his mother, and wife.

CHAP. XII.

Of the tumult in Judæa under Fœlix.

The year of the world, 4018. after Christs Nativity, 56.

Ant. l. 20. c. 11. Fœlix surprizeth Eleazar the Captain of the Thieves, & many others, and sends them bound to Rome.

WHerefore I will begin to recount what *Nero* did against the Jews. He made *Aristobulus*, *Herods* son, King of the lesser Armenia, and joyned unto *Agrippas* Kingdom four Cities, and the ground belonging unto them: two of them, Abila and Julias, were in the Country of Peræa; the other, Tarichæa and Tiberias, were in Galilee: and he made *Fœlix* Governour over the rest of Judæa. This *Fœlix* took *Eleazar*, Captain of the Thieves, after he had robbed and spoiled the Countrey twenty years, and many more with him, and sent them bound to *Cæsar*: and he crucified a great number of them, who either were Thieves, and his confederates, or else such as assisted him. The Countrey was no sooner cleansed from these, but presently another sort of Thieves arose in Jerusalem, called *Sicarii*, with short swords, who at high noon in the midst of the City killed many in every place: and especially at the celebrating of holy Feasts they mixt themselves with the multitude, having short swords under their coats, and therewithal killed those to whom they bare any grudge: and when men fell down dead, they among the rest complained of this wickedness. By this deceitful means they were a long time unsuspected and unknown. And first of all, they killed *Jonathan* the High Priest, and after him every day some were slain; and the City was put in a fear worse than death it self: for each man every moment expected death, as though it had been amidst open Wars: likewise every one cast a diligent eye upon those that came near him; also no man trusted his familiar friends: and yet were they murthered, whilest they were looking about them to escape danger. So cunningly did these Thieves cover and conceal their actions. Moreover, there arose another sort of mischievous people, who did not so much harm with their hands as the first, but with their impious counsel more, and did no less trouble the quiet estate of the City than did the Thieves. These people being vagabonds and juglers, desiring alteration under pretence of Religion, made the people as it were mad: for they went into the wilderness, affirming, that there God would shew them tokens of their liberty. *Fœlix* perceiving that their action tended to Rebellion, sent an Army of horse and foot against these people, and killed a great many of them.

The Thieves and Magicians work much mischief to many men.

Jonathan the High Priest with many others slain. Ant. lib. 20. cap. 12.

An Egyptian Prophet gathereth well nigh 30000. men.

But a certain Egyptian, a false Prophet, caused a far greater Massacre among the Jews than that was: for being a Magician, he came into the Countrey; and calling himself a Prophet, he gathered unto him almost thirty thousand Jews, who were by his Magick arts seduced: and leading them from the wilderness to mount Olivet, he determined from thence to go to Jerusalem, and to drive back the forces of the Romans, and to use his authority over the people. He had for his guard those that came to follow him. *Fœlix* foreseeing his intent, met him with his Legions of armed Romans: whom the other Jews assisting, and fighting against him, the Egyptian with a few fled, and many that were with him were taken and committed to prison, and the rest of the multitude dispersed themselves every one into his Countrey. These being thus repressed, the other part (as it hapneth in a sick body) began to rise: for some of the Magicians, and the Thieves being gathered together, they brought many unto misery, and as it were exhorted them to liberty, threatning present death to those that

Fœlix overthroweth the Egyptian.

obeyed

A obeyed the Romans; ſo that they forc'd them who were contented with their ſubjection to the Romans, to diſobey them. Theſe people being diſperſt all over the Countrey, robbed and ſacked Noblemens and rich mens houſes: Moreover, kill'd them, and fired the villages, ſo that all Judæa was in extream fear of them, and every day their cruelty increaſed.

The year of the world, 4020. after Chriſts Nativity, 50.

Ant. l. 10. c. 13.

At this time aroſe another tumult at Cæſarea, by a ſedition raiſed between the Jews that dwelt there, and the Syrians. The Jews challenged the City to be theirs, becauſe it was founded by *Herod*, who was a Iew. But the Syrians denying not but that the builder of the City was a Iew, yet they affirmed that it belonged to the Gentiles: for (ſaid they) it had not been lawful for the Founder to have placed in it ſhrines and Statues, if he had meant that it ſhould have belonged to the Iews. So that hereupon there aroſe a great controverſie among the Iews and Syrians, inſomuch as the one fought againſt the other, and every day thoſe that B were the hardieſt of both parts fought together. For the eldeſt ſort of the Iews could not reſtrain thoſe of their Nation from being ſeditious: and the Greeks ſcorned to give place to the Iews. The Iews overcame them in riches and ſtrength of body, and the Græcians overcame the Iews by help of Souldiers: for a great company of the Roman Army came thither out of Syria, and they were ready to aſſiſt the Syrians, becauſe they were as it were of their kinred and conſanguinity. The Captains of the Souldiers endeavoured to appeaſe the tumult, and took thoſe that were moſt ſeditious on both parts, and beat them, and caſt them in priſon. But the puniſhment of thoſe that were apprehended, terrified not the reſt: nay, they were hereby made more ſeditious. When *Fælix* ſaw this, by a ſtreight Edict he baniſht thoſe who were moſt ſeditious, out of the City: and thoſe that obeyed not, he ſent Souldiers and ſlew them, ſuffering their goods to be taken by the Souldiers. The ſedition being ſtill on foot, he ſent the C Nobility on either part to *Nero*, to plead their right and title. *Feſtus* ſucceeded Fælix, who diligently perſecuted them that troubled the Countrey, and deſtroyed many thieves.

A ſight between the Jews and Syrians about Cæſarea.

Sedition and ſlaughter among the Jews.

The year of the World, 4024. after Chriſts Nativity, 62.

CHAP. XIII.

Of Albinus *and* Florus, *Preſidents of Judæa.*

But *Albinus*, who ſucceeded *Feſtus*, followed not his ſteps: for there was no iniquity D ſo great wherein he was not plunged. Furthermore, he did not only take away by force mens goods from them under colour of Iuſtice, and at his own pleaſure exact a greater Tribute, but alſo freed and let looſe any one whom either the Souldiers of the City took, or his Predeceſſours had left in Priſon, ſo that their friends would give a piece of money, and they only who were not able to give money, were impriſoned as moſt hainous offenders. At this time, they in Ieruſalem that deſired alteration, began to take courage, and thoſe that were rich among them fee'd *Albinus* with money, to permit them to be ſeditious, and the common people that could not be in quiet, joyned themſelves with *Albinus* favourites: and each of them had a Troop of Thieves after him. But *Albinus* himſelf was over them all as a Tyrant, and a Prince of Thieves; and he uſed the help of his Guard to rob the meaner ſort: ſo they, whoſe houſes were ſackt and ſpoiled, were glad to hold their peace; E and they, who yet had eſcaped, were glad to be very officious towards thoſe who deſerved death, for fear they ſhould ſuffer the like. In general, no man could truſt one another: there were than many tyrants, and from that time the ſeeds of captivity, which after befel, began to take root.

Ant. l. 20. c. 7. Albinus Preſident of Judæa full of all wickedneſs.

The ſeditious bribe Albinus to wink at their robberies.

The year of the World, 4028. after Chriſts Nativity, 66.

Notwithſtanding that *Albinus* was of ſuch behaviour, yet *Geſſius Florus*, who ſucceeded him, ſo behaved himſelf, that in compariſon of him, *Albinus* might have been thought a good Governour. For *Albinus* did all things ſecretly and craftily, but *Geſſius* committed any iniquity how great ſoever, ſo openly, as though he gloried in his impiety; and behaved himſelf not as a ruler of the Countrey, but as a hangman ſent to execute malefactors; omitting no manner of theft, nor any means whereby he might afflict the people. Where he ought to F have ſhewed pity, there was he a tyrant; and where he ought to have been aſhamed, there he ſhewed himſelf ſhameleſs. No man ever could invent more means to obſcure truth, and deviſe more ways to do harm than he: for it ſufficed him not, for his own gain to abuſe men one by one at his pleaſure, but he waſted and ſpoiled whole Cities at once, and deſtroyed the people in great multitude. Nay, he was not aſhamed by the publick voice of a Crier, to proclaim it thorow the whole Country lawful for any one that would, to rob and ſteal, ſo that they would bring him a part of their booty. In brief, his cruelty was ſuch, that the Countrey was almoſt left deſolate, people forſaking their own native home, and fleeing into ſtrange lands. And all the time that *Ceſtius Gallus* was Governour of Syria, no man durſt

Ant. l. 20. c. 16. Geſſius Florus ſucceeded Albinus, and proved worſe than Albinus.

The covetouſneſs of Florus ſpoileth whole Cities.

go

The year of the world, 4018. after Christs Nativity, 66.

Cestius Gallus appeaseth the people, and requireth a mitigation of Florus severity.

go to him to make any complaint against *Florus*. But when at the Feast of unleavened Bread *Gallus* came to Jerusalem, there met him a multitude of the Jews above 300000. all beseeching him to help and succour their afflicted Countrey, and banish *Florus* who was the very plague of their Nation. Yet *Florus* was so impudent, that being with *Gallus*, and hearing these cries against him he was no whit moved thereat, but laughed at it. *Cestius* for that time appeased the people, promising that hereafter he would make *Florus* more gentle unto them, and so returned to Antiochia. *Florus* conducted him to Cæsarea to stop his mouth with lies, devising with himself how to make the Jews rebel, and that he thought was the safest means to cloak his villanies: for if they continued in peace and obedience, he feared, that some of them would accuse him before *Cæsar*: marry, if he could make them revolt, then he hoped that their great fault would shadow his impieties. Wherefore to bring about his purpose, he every day oppressed them with new calamities, forcing them hereby to rebel against the Romans. At this time the Gentiles of Cæsarea got the victory over the Jews, and brought Letters to testifie that decree before *Nero*. This was the beginning of the Wars of the Jews, in the twelfth year of *Nero* his Empire, and the seventeenth of *Agrippas* reign, in the moneth of May.

The beginning of the war of the Jews, the 12 year of Neroes Reign.

CHAP. XIV.

Of Florus *his cruelty against the Jews of Cæsarea and Jerusalem.*

Ant. Chr. 65. The causes of the War of the Jews.

The year of the world, 4030. after Christs Nativity, 68.

Florus perjury and deceit toward the Jews.

Florus had no just cause for any of these calamities which he inflicted upon the Jews. The Jews dwelling at Cæsarea, had a Synagogue near a piece of ground that belonged to a Gentile dwelling in Cæsarea. The Jews often sought to compound with him for that piece of ground, offering him far more than it was worth: but the Landlord of the soil did not only contemn their request, but also to their great grief in that place built Taverns: so that he left them a very streight and narrow passage to go to their Synagogue. Some young men among the Jews, being very zealous resisted the workmen, and would not suffer them to build. *Florus*, hearing this, commanded the Jews to let the workmen go forward in their work. The Jews not knowing what to do, especially one *John*, a Publican, offered *Florus* eight talents to hinder the building: he promised for that money to fulfil their request: and now having it, he present departed from Cæsarea, and went to Sebaste without performing any thing, giving as it were occasion of sedition, and as though he had received money of the Nobility of the Jews to permit them to fight a certain time. The next day, which was the Jews Sabbath, when they were all assembled to go to the Synagogue, one of Cæsarea, a seditious person, took a great earthen vessel, and set it even at the entry into the Synagogue, and upon it did offer birds. This fact so moved the Jews, that they would not be pacified, because it was done in contempt of their Religion, and thereby the place was profaned. One part of the Jews that was most modest and wisest, counselled the Jews to complain to them that were in Authority: but those who for heat of youth were prone to sedition, began contumeliously to revile their adversaries. For the most seditious of the people of Cæsarea were also prepared to fight with them, and had caused that to be done before the Synagogue, only to pick a quarrel, and so they fought together. *Jucundus*, General of the Horsmen, that was left to keep all in quiet, presently came with Souldiers, and commanded that vessel to be taken away, and so endeavoured to appease the tumult: but not being able to do it through the violence of them of Cæsarea; the Jews took the Books of their Law, and retired themselves to a place called Narbata, belonging to them, which was distant from Cæsarea threescore furlongs. Twelve of the chief of them, together with *John* the Publican, went unto *Florus*, being at Sebaste, to complain of the injury done unto them, requesting him to assist them, and modestly put him in mind of the eight Talents they gave him. But he presently commanded them to be bound and imprisoned, because they had presumed to take and carry their law from Cæsarea. Hereat those of Jerusalem were grealy moved, yet they shewed it not. *Florus*, as upon set purpose giving occasion of rebellion, sent for seventeen Talents out of the Sacred Treasury, pretending that it was to be imployed in *Cæsars* affairs. At this the people was much troubled, calling and crying upon the name of *Cæsar*, praying that he would deliver them from *Florus* his tyranny. Some of them being seditious, began to curse *Florus* bitterly, and took a basket, and carried it about, and begged an Alms for *Florus*, which they did in derision, as who should say, he were as miserable as beggars that have nothing. *Florus* for all this, left not his avarice, but was more earnest to rob the Inhabitants of their goods. So that when he should

The conflict of the Jews with the Cæsareans.

Florus imprisoneth 12 of the chiefest Jews in Cæsarea.

Another cause of War raised by Florus.

A ſhould have gone to Cæſarea to have quieted the ſedition, and removed the cauſe of tumults, as alſo he had received money ſo to do; taking an army of horſe and foot, he came to Jeruſalem, that with the help of the Romane Souldiers he might effect his pleaſure, and terrifie the whole City. *The year of the World, 4030. after Chriſts Nativity, 68.*

The people to pacifie his wrath, went out in courteous ſort to meet the army, ſhewing themſelves ready to give them the beſt entertainment they could, and to receive *Florus* with all honour and reverence. *Florus* underſtanding of them, ſent before him one *Capito* a Centurion, with fifty horſemen; commanding them to depart, and not to mock him with a pretence of honour, whom they had ſo hainouſly abuſed. And that if they were as good as their words, they ſhould flout and reproach him to his face; and not onely in words; but in B deeds ſhew, that they deſired liberty. Herewithall the multitude being terrified, and alſo that the horſemen that came with *Capito* aſſaulted them with violence; every one fled before they ſaluted *Florus*, or did their accuſtomed duty unto the army: and going every one unto his houſe, they paſt the watchfull night in fear and ſorrow. *Florus* for that night lodged in the Kings palace. The next day he cauſed a tribunal openly to be placed, and the high Prieſt and all the chief of the Jews reſorted thither and ſtood before the tribunal. Then *Florus* ſitting in the tribunal ſeat, commanded them to bring forth preſently all thoſe, that had uſed any opprobrious words againſt him, threatning to be revenged on them except they did it. The Jews made anſwer, that the people intended nothing but peace and quietneſs, requeſting that they that had offended in words, might obtain pardon. For it was no marvel C in ſo great a multitude, if there were ſome raſh and fooliſh young men: and that it was unpoſſible to diſcern all that offended, ſeeing every one was now penitent for that which was done, and at leaſt for fear would deny it; and that if he were carefull to conſerve and maintain the quietneſs of the nation, and preſerve the City ſtill to obey the Romanes, he then muſt rather pardon a few ſeditious for ſo many good mens ſake; then to revenge himſelf of a few wicked perſons, to hurt and moleſt ſo many that thought no harm. Hereat *Florus* wrath was increaſed, and preſently he commanded the Souldiers to ſack the market place (which was the higher part of the City) where things were ſold, and put all they met or found unto the ſword. The Souldiers who were deſirous of gain, having now authority from their Ruler, did not onely ſack the place they were ſent unto, but alſo all houſes, and murthered the in- D habitants. All ſtreets and gates were filled with them that ſought to flie, and the dead bodies of them that did light into the Souldiers hands: no ſort of ſpoyling was omitted. They alſo apprehended many of the Nobility, and brought them to *Florus*: and he cauſing them to be whipt, afterward hanged them up. And there were ſlain that day, of men, women and children (for they ſpared not infants) ſix hundred and thirty. Which did not afflict the Jews ſo much, as to ſee the ſudden cruelty and tyranny of the Romanes; *Florus* then doing that none before durſt ever preſume to do: for he cauſed Knights before the tribunal ſeat to be whipped, and after hanged them up, who though they were Jews born, yet received they that dignity from the Romanes.

Another occaſion of the Warre.

Florus ſcorneth the gratulation of the Jews.

Florus in his tribunall requireth them to be yeelded unto him, who had ſpoken ill of him.

The outrage of Florus Souldiers.

Florus Souldiers kill 630. Jews in one day.

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CHAP. XV.

Of another oppreſsion of the Citizens of Jeruſalem, by Florus *his means.*

AT the ſame time King *Agrippa* was gone to Alexandria, to entertain *Alexander*, whom *Nero* ſent to be Ruler over Egypt; his ſiſter *Bernice* in the mean while remained in Jeruſalem, who ſeeing the cruelty of the Souldiers, was much grieved: and often ſent the Lieutenants of her horſemen and her own guard unto *Florus*, requeſting him to abſtain from the ſlaughter of the Citizens. But he neither regarding the multitude of them that were ſlain, nor the dignity of her that intreated, but F onely his private gain, and what he could gather by oppreſſion and rapine, denied her requeſt: ſo that the rage of the Souldiers extended it ſelf alſo againſt the Queen. For they did not onely before her face beat and kill all that came in their way, but they had alſo killed her, had ſhe not fled into the palace, where ſhe watcht all night, keeping a truſty guard about her, fearing that the Souldiers would break in upon her. She came to Jeruſalem to fulfill her vow to God: for it is the cuſtome, that if any be afflicted with grievous ſickneſs, or be in any other diſtreſs, they muſt abide in prayer thirty dayes before they offer ſacrifice, and abſtain from wine, and ſhave their hair; which cuſtome Queen *Bernice* then obſerving, ſtood alſo barefoot before *Florus* his tribunal ſeat, to entreat him: whom he not onely contemned, but alſo put her in danger of her life. This was done the 16. day of *May*. The day after, the multitude gathered together in the upper part of the City in the Market place, and with

Bernice requireth Florus to pacifie his diſpleaſure againſt the Jews.

The fury of the Souldiers againſt Bernice.

The people exclaim againſt Florus.

The year of the World, 4030. after Christs Nativity, 68.

great cries murmured that ſo many were ſlain, and eſpecially uſed contumelious words againſt *Florus*: which the Nobility and high Prieſts (fearing their deaths) apprehended, beſeeching them to abſtain from ſuch words as had already cauſed that calamity in the City, and not to provoke *Florus* unto greater indignation. And ſo the multitude was pacified for their ſakes who entreated, and hoped that hereafter *Florus* would deſiſt from ſuch cruelty. *Florus*, when he ſaw the multitude quieted, was ſorry: and that he might again provoke them, he aſſembled together the Nobility and high Prieſts, telling them that it would be an argument that the people did not ſeek alteration any more, if they would go in courteous wiſe and meet the Souldiers which were coming from Cæſarea, whereof were two legions. Having thus aſſembled the Jews together to go meet the Souldiers; he alſo ſent and commanded the Centurions not to ſalute the Jews, who came to meet them: and if therefore the Jews were offended, and gave any hard ſpeeches, they ſhould fall upon them with their weapons. The high Prieſts aſſembling the Jews together in the Temple, beſought them to go, and ſolemnly to meet and entertain the Souldiers, for fear of a greater inconvenience. Notwithſtanding their counſel, thoſe that were ſeditious, refuſed to do as they were requeſted: and others for grief of them that were ſlain, took part with the ſeditious.

Florus renewеth the diſcontents of the people. Florus ſubtilty and treaſon.

The exhortation of the Prieſts and Princes to the people.

Then all the Prieſts and Levites brought forth the holy veſſels and ornaments of the Temple, and with Harps, ſongs, and muſicall inſtruments came before the multitude, beſeeching them to endeavour, that the honour and pomp of the Temple might ſtill remain, and not to incite the Romanes through contumuleous words to ſack the Temple. There might you ſee the chief of the high Prieſts with aſhes upon their heads, and clothes rent, ſo that their naked breaſts were perceived; and calling every Nobleman by his name, and ſpeaking to all the multitude, requeſted them not for a ſmall offence, to betray their whole Countrey to them, who ſtill gaped after the deſtruction thereof. For what commodity ſhould the Romanes reap by the Jews ſalutation, and what amendment of their miſeries could they expect, if they did not go to meet them? Contrariwiſe, if they would go to them in ſolemn ſort, then they took from *Florus* all occaſion of perſecution, and ſaved their Countrey from ruine, and themſelves from further calamities. Adding that it was a great ſhame that ſuch a multitude ſhould be led away with a few ſeditious perſons, and that it was more fit that ſo many ſhould force thoſe few ſeditious people to obey them, and joyn with them in opinion.

With theſe perſwaſions they did mollifie the malice of the Jews, and alſo perſwade many of the ſeditious people, ſome with threats, and ſome with reverence of themſelves to be pacified. And ſo they going before, all the people followed, and went out to meet the Romane Souldiers. And coming near them they ſaluted them: who anſwering nothing again, thoſe of the Jews that were ſeditious, began to rail againſt *Florus*, by whoſe conſent this was done: and preſently the ſouldiers apprehending them, did beat them with clubs; and the reſt flying, the Romane horſemen purſued them, and trode upon them with their horſes. Many were ſlain, by the Romanes, and more were killed in the throng, one of them tumbling upon another. There was a great throng in the gates of the City: for every one haſting and ſtriving to get in, hindred themſelves and others. Many died moſt miſerably in that throng, and ſome were ſtifled, and ſome preſt to death being trodden upon; ſo that their neighbours coming to bury them, could not know them. The Souldiers alſo cruelly aſſaulted them, killing all that they could come unto, and forced the people to go in by the entrance called Bezetha, who deſired to recover the Temple and the Caſtle called Antonia.

The event ſheweth Florus intent and counſel.

The ſlaughter of the Jews.

Florus taking the Souldiers with him, purſued them thither, ſtriviug to get the Caſtle; yet did he not prevail: for the people made reſiſtance, and threw down ſtones from the houſe top, and killed many of the Romanes: who being overcome with darts caſt from aloft, and could not reſiſt the people, who on every ſide came againſt them, retired themſelves unto the reſt of the army at the Kings palace. Thoſe that were ſeditious, fearing that *Florus* would again aſſault them, and by the Caſtle Antonia make an entrance into the Temple, they got upon the galleries that reached from the porch of the Temple unto Antonia, and beat them down, hereby to repreſs the covetouſneſs of *Florus*, who greedily gaped after the ſacred treaſure, and ſtrived to enter by Antonia into the Temple to take them: but ſeeing the porches beaten down, he offered no more violence. And calling together the high Prieſts and Nobility, he ſaid that he was content to depart out of the City, but he would leave them as great a garriſon as they would requeſt. Whereunto they anſwered, that nothing ſhould be altred, if he would leave one company to keep all quiet: ſo he left not that, which a while before did fight againſt the people, becauſe that the people would not eaſily brook them, for that which they had ſuffered at their hands. So *Florus* as he requeſted, changing the garriſon with the reſt of the army departed to Cæſarea.

The ſeditious for fear leſt Florus ſhould ſeize their ſpoyles, flye to the Temple. Florus taketh the ſpoyles, and entreth the Temple. Florus ſeeing the Jews inexpugnable in the Temple, ſurceaſeth his violence, and leaving a band behinde him, goeth to Cæſarea.

CHAP.

CHAP. XVI.

Of Politianus *the Tribune, and how* Agrippa *made a ſpeech unto the Jews, exhorting them to obey the Romanes.*

The year of the World, 4030. after Chriſts Nativity, 68.

Ceſtius Gallus, Preſident of Syria conſulteth with the Princes what were beſt to be done. Politianus is ſent to Jeruſalem, and meets with Agrippa.

Florus yet deviſed another way to ſtirre the Jews to rebellion: for he reported unto *Ceſtius* that the Jews were revolted, impudently belying them to have committed that which indeed they endured at his hands. The nobles of Jeruſalem and *Bernice* certified *Ceſtius* of all that *Florus* had done: he receiving letters from both parties, deliberated with his nobles what to do. Some counſelled *Ceſtius* to go into Judæa with an army, and puniſh the Jews, if they were revolted; and if they were not, then to confirme them in their obedience. Yet it pleaſed him better to ſend ſome about him thither before, to bring him true news of their eſtate, and what had hapned. So he ſent *Politianus* the tribune, who in his way met with *Agrippa* about Jamnia as he returned from Alexandria, and told him all, for what, and from whom he was ſent. Where alſo were preſent the Prieſts and the chief of the Jews, to welcome *Agrippa*; and having ſaluted him as courteouſly as they could, they preſently bewayled the miſery which had befalne their nation, and the cruelty of *Florus*. Which although *Agrippa* diſallowed, yet made as if he were angry with the Jews whom he greatly pitied; purpoſing hereby to bridle their affections; that they perſwaded that they had had no injury, might abſtain from revenge. So that all the better ſort, who for their lands and livings deſired quietneſs, well perceived that the Kings reprehenſion was not of malice, but for their good.

The multitude of the people go out to meet Agrippa and Politianus.

The people of Jeruſalem went out to meet them threeſcore furlongs off, and received *Agrippa* and *Politianus* very courteouſly, yet the Women lamented the death of their huſbands ſlaine, and with their teares moved the whole multitude to ſorrow, who beſought *Agrippa* to have compaſſion on their nation; entreating alſo *Politianus* to go into the City, and behold what *Florus* had done: And ſo they ſhewed him the market place deſart, and the houſes deſtroyed, and by the means of *Agrippa* perſwaded *Politianus* to go round about the City as far as Siloa, onely with one man, and behold with his eyes what *Florus* had done, and that they were obedient to the Romanes in all things, and onely were enemies unto *Florus* who had uſed them ſo cruelly. *Politianus* having gone about the whole City, aſcended into the Temple, well perceiving many arguments of the Jews fidelity towards the Romanes: and calling the people there together, he praiſed their loyalty, and exhorted them ſtill to continue in like obedience, and worſhipped God and his rites, as far as the law permitted him: and ſo he returned unto *Ceſtius*. The multitude of the Jews came to *Agrippa* and the high Prieſts, requeſting them to ſend Embaſſadours againſt *Florus* unto *Nero*, and not to give an argument of rebellion by not complaining of ſuch murthers: for *Florus* would make him believe that they had rebelled, except they went unto him to ſhew that *Florus* gave firſt occaſion; and it was certaine that the multitude would not be quieted, if any one hindered that Embaſſage. Hereupon *Agrippa* thought that it would be an hatefull matter to ſend Embaſſadours to Rome to accuſe *Florus*; and on the other part he perceived, that it was to no purpoſe to contradict the Jews, who were ready now to rebell: wherefore calling the people together he made a ſpeech unto them, and ſeated his ſiſter *Bernice* in an eminent place in the houſe of the Aſmonæans. The porch wherein he called them together, was in ſuch a place that it overlookt all the higher part of the City, for there was onely a bridge between it and the temple, which joyned the Temple and it together, and there ſpake he unto the

Politianus aſſembleth the people, and inciteth them to peace, and after returns to Ceſtius.

The Jews require the King, that there might be ſome Embaſſadours ſent to Rome to complain of Florus to Nero.

Agrippas Oration to the Jews.

„ Jews in manner following: If I had perceived that you were bent to fight againſt the Ro-
„ manes, or that the better part of the people were not inclined to peace, neither would I have
„ come unto you nor have preſumed to have counſelled you in any thing. For it is in vaine to
„ give counſel of ſuch things as are expedient, where all the auditors are already determined
„ to follow that, which is contrary to the counſel given them. But for that ſome are ignorant
„ what miſery warres induce, becauſe by reaſon of their young years they have not known it,
„ others are moved with a raſh and unadviſed deſire of their liberty, others are drawn by ava-
„ rice and hope of gaine in that hurliburly, I thought it good to aſſemble you all together, and
„ declare unto you what meanes is to be uſed to reſtraine ſuch people, and that the good may
„ the better know how to reſiſt and overcome the practices of the wicked. But let no man
„ frowne if he heare that which diſpleaſeth him, and I will tell you nothing but that which
„ ſeemeth expedient for you. For they that are ſo bent to rebellion, that they will not be re-
„ called, may for all my words continue in the ſame mind ſtill. And I will ſpeak nothing at all,
„ except you will all keep ſilence. I know that many do ſeek to aggravate the injuries that are
„ done by the rulers of the countrey, and do highly commend and extoll liberty: yet before I

Agrippa ſtriveth to make the common ſort flexible & attentive.

The yeer of the World, 4030. after Christs Nativity, 68.

„ begin to declare unto you who you are, and against whom ye purpose to beare armes, I will G
„ first divide and separate such causes as you think inseparable. For if you seek onely to re-
„ venge your selves upon those that have injured you, why do you then so extoll liberty? or if
„ you think it not tolerable to obey any other; why then, these complaints against your rulers
„ are superfluous. For although they were never so milde, still would subjection be intolerable.
„ Call all things to minde, and consider what a small cause of War is given you. And first of all

It behoveth to honour the Magistrate, & not to provoke him by injury.

„ weigh with your selves the crimes and offences of your Rulers: for you ought to shew your
„ selves humble, and dutifull to them that are in authority, and not exasperate, and provoke
„ them to wrath by reproachfull speeches. For in reviling them for small offences; you do in-
„ cite them against you whom you so revile: and that whereas before they did onely do you a
„ little injury, and that secretly, now being moved through bad speeches, they openly set upon H
„ you and destroy you. And there is nothing that so restraineth cruelty as patience; so that
„ oft-times the patience of them who have suffered injury, makes them that did the injury
„ ashamed thereof. Be it so, that they, which are sent into the Provinces and appointed by the
„ Romanes for your Governours, are irksome to you: yet all the Romanes do not oppress you,

Agrippa excuseth Cæsar and the Romanes.

„ nor *Cæsar*, against whom you would take armes. For they command no cruel Governors to
„ come to you, nor can they who are in the furtheſt part of the West, easily know what is done
„ in the East, nor heare thereof. And truly it is a thing most against reason to take armes for so
„ small a cause, especially, when they against whom you take armes, know nothing of the mat-
„ ter. It is an easie way quickly to have redress for these matters you now complaine of. For

Depulsion of the Jews liberty, which they so vehemently seek for.

„ there will not be alwayes the same Governour; and it is credible, that they who succeed this, I
„ will be more gentle & courteous. But if you once begin to make war, it is not easie to end it,
„ or sustaine it without great calamities. And let them who so thirst after liberty, diligently
„ advise themselves, that they do not bring upon their backs a greater bondage. For slavery
„ is a cruel thing, and it seemeth a lawfull cause to make War, lest you be brought into it,
„ yet he that is already in bondage and revolteth, is rather a perverse slave, then one who de-
„ sireth liberty. You should therefore have endeavoured to have resisted the Romanes, when
„ first *Pompeius* entred into this Land: but then our ancestors and their Kings far exceeding
„ you in riches, strength of body, and courage, were not able to withstand a small part of the
„ Romane forces; and do you think who are their successours, and far weaker then they,
„ having succeeded them in subjection, that you are able to resist all the whole power of the K
„ Romanes?

The example of the Athenians, and others, who obey the Romane Empire. The Lacedemonians. The Macedonians.

„ The Athenians, who sometime to conserve the liberty of Greece, set their own City on
„ fire, and pursued that proud *Xerxes*, whom they forced to flie with one ship (which *Xerxes*
„ made the earth navigable, and the sea firme land, who had such a navy that the seas had not
„ roome for one ship to saile by another, nor all Europe able to receive his army) who also had
„ such a victory over Asia, near the little Ile of Salamina, yet now are subject unto the Ro-
„ manes, and that kingly City is now ruled at the Romanes beck. The Lacedemonians also
„ having gotten such a victorie upon the Thermopyles, and under the General *Agesilaus*
„ sacked Asia, acknowledge now the Romanes for their Lords. The Macedonians also who
„ still imagine they see *Philip* and *Alexander* promising them the Empire of the whole world; L
„ now patiently bear this change, and obey them whom fortune have made their masters,
„ Many other nations, who for their power and strength have far more cause then you to

The comparison of the Romanes force with the Jews weakness. The Romanes have brought the whole world under their government, and have sought another world beyond the Ocean sea.

„ seeke their liberty, yet patiently endure to serve the Romanes. But you onely think it a dis-
„ grace to obey them, who are Lords of the whole world. And where are the armies and
„ armes that you trust in, or your navy to scowre the Romane seas? Where are your treasures
„ to effect that you intend? Think you that you are to warre against the Egyptians or Arabi-
„ ans? And do you not consider the bounds of the Romane Empire? Do you not consider
„ your own inability? Know ye not that your neighbour nations have often by force taken
„ your City? and that the forces of the Romanes have passed thorow the whole world uncon-
„ quered, and as it were searching for some thing greater then the world? Whose dominion M
„ towards the East is extended beyond Euphrates, and towards the North beyond Ister, and
„ towards the South beyond the Wilderness of Lybia, and towards the West beyond Gades,
„ having found another World beyond the Ocean, and with an army entred Britaine which is
„ England and Scotland, where never any came before. Are you richer then the Frenchmen,
„ stronger then the Germanes, wiser then the Greekes, and are you more in number then the
„ whole world beside? What hope can you have that may incite you against the Romanes? But
„ some of you will say, that bondage is a grievous thing. But how much more then you
„ should the Greekes think so, that were thought to be the noblest nation under heaven,
„ and had such large dominions, and now obey the Romane governours? as also the Macedo-

nians

„ nians do, who have greater cauſe then you to ſeek their liberty? What ſhall I ſay of the fifty
„ Cities of Aſia? do they not all obey one ruler, and the authority of the Conſul, without any
„ garriſon? What ſhall I ſpeak of the Eniochians, Colchians, the people of Taurus, the inhabi-
„ tants of Helleſpontus, and Pontus, and about Mæotis, who in times paſt had no ruler of
„ their own nation, whom now three thouſand Souldiers keep in aw, and fourty long Gallies
„ keep now peaceably thoſe ſeas, never ſailed on before? What think you, the Bythinians,
„ Cappadocians, and thoſe of Pamphilia, Lydia, and Cilicia, could ſay for their liberty, who
„ notwithſtanding now peaceably pay tribute unto the Romanes? What of the Thracians?
„ whoſe countrey is five dayes journey in breadth, and ſeven in length, far more hard and
„ ſtronger then your countrey, where froſt would hinder them that ſhould aſſault them, yet
„ do they obey two thouſand Romanes, who are in garriſon. After them the Illyrians, whoſe
„ countrey reacheth unto Dalmatia, and Iſther, are kept in obedience onely by two legions,
„ with help of whom they alſo reſiſt the Dacians. The Dalmatians themſelves, who having
„ ſo often attempted their own liberty, being oftentimes conquered, and ſtill as their wealth
„ increaſed, rebelling, are now in peace under one legion of the Romanes. Nay, if any one
„ have cauſe to rebell, it is the Frenchmen, whoſe countrey is by nature of the place ſtrong,
„ being on the Eaſt ſide compaſſed with the Alpes, on the North with the River of Rhene,
„ on the South with the Pyrenæan mountains, on the Weſt with the Ocean. Who notwith-
„ ſtanding, having amongſt them three hundred and five nations, who have amongſt them
„ as it were the very fountain of felicity, and with their goods and commodities inrich the
„ whole World: yet do they pay tribute unto the Romanes, and account their happineſs to
„ be builded upon the felicity of the Romanes, and that neither for want of courage nor
„ nobility of blood, who fourſcore years long fought for their liberty, admiring the
„ Romanes and fearing them, who ſtill gained more by fortune, then they did by Warres:
„ and now obey a thouſand and two hundred Souldiers, having almoſt againſt every Souldier
„ a City.

The year of the world, 4030. after Chriſts Nativity, 28.

Fifty Cities of Aſia obey the Romanes.

The defence of France.

„ Neither could the Spaniards, though gold grew in their countrey, keep themſelves from
„ being ſubject to the Romanes. Nor the Portugales and the warlike Cantabrians, for all the
„ diſtance of ſea and land between them and Rome. The Ocean, whoſe waves beating againſt
„ the ſhoar, terrifieth the inhabitants adjoyning, could not ſtay them but they paſt it: and car-
„ ried an army beyond the pillars of *Hercules*, and paſſed the tops of the Pyrenæan mountains,
„ which reach unto the clouds, and ſo made all thoſe people ſubject unto them: and for all
„ that they were ſo warlike a nation, and ſo far from Rome, they left onely one legion for
„ garriſon. Which of you have not heard of the multitude of the Germanes? whoſe vertue
„ and mighty bodies I think you have often ſeen. For in every countrey the Romanes have
„ them for captives: yet they whoſe countrey is ſo large, having hearts far bigger then their
„ bodies, and ſouls that contemne death, who are more cruel then brute beaſts; yet are they
„ now limited by the river Rhene, and kept in ſubjection by eight legions of Romanes: and
„ thoſe that were taken were made ſlaves, and the reſt choſe rather to ſave themſelves by
„ flight then fight. And you who have ſuch confidence in the walls of Jeruſalem, conſider the
„ walls of Britaine; whoſe countrey though compaſſed with the Ocean, and almoſt as great
„ as our whole world, the Romanes ſayling into it, have conquered, and four legions keep that
„ Iſland ſo populous. What ſhould I ſay more, when the Parthians, a moſt warlike people, who
„ lately reigned over ſo many nations, and abound in ſo much wealth, are now compelled to
„ ſend pledges to Rome? Nay, you may ſee all the Nobility of the Eaſt, at Rome, who with
„ peace ſhadow their captivity; and almoſt all the nations under the Sun trembling and
„ dreading the Romane puiſſance: and will you onely warre againſt them? Do you not con-
„ ſider what befell the Carthaginians, who boaſting themſelves of that great *Hannibal*, ſprung
„ from the noble race of the Phœnicians, at laſt were deſtroyed by *Scipio*? Neither could the
„ Cyrenæans, who took their beginning from the Lacedemonians, nor all the race of the Mar-
„ maridans, which extended as far as the Deſarts (which are very ſcarce of Waters) nor the
„ Syrtes, nor the Naſomonians, nor the Moors, nor the innumerable multitude of the Numi-
„ dians, have been able to reſiſt the power of the Romanes; who by force of arms have con-
„ quered the third part of the world, the nations whereof can hardly be numbred, which from
„ the Sea Atlantick and *Hercules* pillars unto the Red ſea, containeth an infinite company of
„ Æthiopians, and innumerable habitations of them: who beſides that they pay ſo much fruits
„ and corn unto the Romanes, as for eight moneths in every year will keep and ſuſtain all the
„ people of Rome, do alſo pay tribute; and moreover aſſiſt them any way they can, and never
„ murmure at it, as you do; and there is onely one legion left to keep them in obedience. But
„ what ſhould I need to tell you of forrain examples, to ſignifie unto you the power of the Ro-

The Spaniards ſubject to the Romanes.

The Germanes multitude, vertue and huge ſtature.

The Britaines ſubject to the Romanes.

The Parthians,

The Carthaginians made ſubject by Scipios hands.

The Romanes govern the Moors.

The year of the World, 4030. after Christs Nativity, 68.

„ manes, seeing you may well perceive it by that they did in Ægypt, hard by: which reaching G
„ unto Æthiopia and rich Arabia, and bordering upon India, having under it seven hundred
„ and fifty millions of people, besides the inhabitants of Alexandria (which is easie to be
„ counted, by the tribute which is paid of every person by the Poul) living in their countrey,
„ yet disdain not to live under the dominion of the Romanes; notwithstanding, that they have
„ a great enticement to rebell, to wit, Alexandria, which is both populous and very rich, in
„ length thirty furlongs, in breadth ten, and payes more tribute in a moneth, then you do in a
„ whole year; and, besides their money, find all Rome with corn four moneths in the year:
„ and it is on every side compassed about either with a waste Wilderness, by which none can
„ pass; or the fierce sea, which is boundless; or with great and strong rivers, or muddy and
„ durty quagmires, and marish-grounds: all which little availed them to withstand the force H
„ of the Romanes. For two legions onely placed in the City, keep all the great Countrey
„ Egypt, and the Nobility of Macedon in awe.

Alexandria acknowledgeth the power of the Romanes.

„ What associates will you have from some Countrey not inhabited, to aid you against the
„ Romanes? For all those that at this day dwell in any place of the VVorld, that is inhabited,
„ obey the Romanes. Except peradventure some of you hope for help from beyond Euphra-
„ tes, thinking that your countrey-men of Adiabena will help you: but they will not entangle
„ themselves in these dangerous VVarres, for an unreasonable cause; or if they would consent
„ to so dishoneſt a deed, the Parthians will not suffer them. For they are carefull to maintain
„ their league with the Romanes, and would think it violated, if any under their dominions
„ should warre against them. It remaineth then, that you must onely trust that God will help I C
„ you; but God doth assist the Romanes: for it is unpossible that such an Empire should con-
„ tinue without the help of God. Consider that this contempt of religion, although you were
„ to warre against far weaker then your selves, yet were it hard to be dispensed withall; and
„ it may so come to pass, that that whereby you hope to make God your partaker, thereby
„ you may make him your enemy: for if you observe the custome of Sabbaths, and in them do
„ nothing, it will not be hard to conquer you. For so your ancestors have made experience by
„ *Pompeius*, who ever deferred all his enterprizes untill that day, wherein his enemies were
„ idle, and made no resistance. Now if in War ye transgress your Countrey Laws, I know not
„ then for what you should rebell. For truly all of you at this time are of that minde, that your
„ countrey-laws will not be changed. And I pray you how will you request help at Gods hands, D
„ if wilfully ye break his Laws? All that begin War, either trust in humane riches, or divine
„ succour: and they that warre, having no probability to hope for any of those, wilfully lead
„ themselves into open captivity. What letteth you, every man with his own hands to butcher
„ his wife and children, and from consuming this goodly Countrey with fire? for so you shall
„ gain this, not to abide the shame of a conquest. It is good, O friends, it is good, whilest yet
„ the ship is in the Haven, to foresee and provide for future tempests; and not then begin to
„ fear, when you are amidst the waves and surges of the sea. They who fall into misery not
„ fore-seen, are worthy to receive compassion: but they that run into wilfull calamity, de-
„ serve no pity, but reproach. Unless perhaps ye think that the Romanes will fight with
„ you, as you will condition; and that if they overcome you they will not use you hardly, nor E
„ fire and destroy this sacred City, and all the whole nation as they have done others. If ye be
„ overcome, whoso escapeth unkilled can have no place of refuge: for all nations either are
„ already subject unto the Romanes, or fear that they shall be shortly. So that not onely you
„ shall be in danger, but also all Cities wherein any Jews remain. For there is no nation nor
„ people in the whole VVorld, among whom some of your Countrey are not, who all shall be
„ most cruelly put to death, if you rebell: and for the wicked counsel of a few men, all Cities
„ shall flow with blood of the Jews; and no man shall be punished for killing Jews, because of
„ your offence. And if the Romanes do not execute all this outrage after your rebellion, then
„ think how impious a thing it is, to rebell against so milde Governours. Take compassion, if
„ not of your children, and wives, yet at the least of this City, which is the mother City of all F
„ your nation. Spare these holy walls, and sacred Temple, and keep unto your selves the Law
„ and sacred things of the Temple: assure your selves that if the Romanes again overcome
„ you, they will not spare these things, seeing you were no more gratefull unto them, for pre-
„ serving them before. I protest before God, your holy Temple, and all the Angels of Heaven,
„ and our whole Countrey, that I have kept back no counsel, which I think profitable for you.
„ Now if you consider of those things which are profitable for you, ye shall live with me in
„ peace: but if you follow your private affections, I will not be partaker of the miseries, and
„ dangers, you thrust your selves into. When he had thus spoken, he wept, his sister *Bernice*
standing by him, and by his tears mitigated a great part of their fury. Then they cried that
they

Gods favour towards the Romanes.

The last argument that proveth the Jews destitute of Gods and mans help, and unapt to make War. Whilest the ship is yet in the Port, it is good to prevent the future tempest.

Agrippas prophecy of the Jews future misery.

Agrippa protesteth that he had omitted no counsel that he thought expedient for the Jews.

The year of the world, 4030. after Christs Nativity, 68.

A they meant not to bear arms againſt the Romanes and *Cæſar*, but againſt *Florus*, for the in-
„ jury he had done them. To this, *Agrippa* anſwered, But your deeds ſhew that you fight
„ againſt the Romanes: for you have not paid your tribute to *Cæſar*, and you have burned the
„ porches belonging unto Antonia; now if you would hide your rebellion, repai with ſpeed
the porches, and pay your tribute: for this ſort belongeth not to *Florus*, nor the money.
Herewith the people were content: and aſcending into the Temple with *Agrippa* and *Ber-*
nice, they began to re-edifie the porches, and the Nobility and Captains gathered the tribute
in every village, and quickly brought fourty talents (for ſo much money was behinde.) And
thus *Agrippa* appeaſed the beginning of theſe Wars. After this, he began to perſwade the
people to obey *Florus*, till ſuch time as another were ſent to ſupply his place. Herewith the
B multitude was ſo moved, that they contumelioufly reviled the King, and threw ſtones at
him, and drave him out of the City. The King ſeeing that their ſedition would not be
quieted, complaining of the injury done unto him, ſent the Nobility and all the Potentates
to *Florus*, who was at Cæſarea, that he might chuſe whom he would amongſt them to gather
the tribute thorow the whole Countrey. And ſo he departed into his own Kingdome.

Agrippa the King is by the people driven out of the City with ſtones.

CHAP. XVII.

Of the rebellion of the Jews begun againſt the Romanes.

C AT this time, ſome of the chiefeſt rebels, aſſembled together, ſuddenly aſſault a
Caſtle called Maſſada, which at unawares they took, and killed all the Ro-
mans, and in their places put a guard of their own company. In the Temple
alſo, *Eleazar*, ſon of the high Prieſt *Ananias*, a bold and deſperate young man, Cap-
tain of the Souldiers, perſwaded them who offered ſacrifices, not to offer any, but
thoſe that were given by the Jews. And this was the ground and cauſe of the Warrs that
enſued. For they rejected *Cæſars* ſacrifices, that were wont to be offered for the good of
the Romanes. And although the high Prieſts and people of account requeſted them not to
omit that cuſtome of ſacrificing for their Kings and Governours, yet they refuſed ſo to do,
truſting greatly to their faction: all the ſtrength of the City that deſired alteration, were of
D their mindes, and eſpecially *Eleazar*, who at that time was General as is before ſaid. Where-
fore all the Potentates, high Prieſts, and chiefeſt of the Phariſees aſſembled themſelves;
and perceiving into how great dangers thoſe rebels brought the City, they determined to
make trial of the courage of the ſeditious people: wherefore they aſſembled them toge-
ther before the brazen gate, which was in the inner part of the Temple towards the Eaſt.
„ And firſt of all, they greatly complained of their raſh and unadviſed rebellion, and that they
„ ſought to ſtirre up ſo great Warrs againſt their Countrey, inveighing againſt the cauſe that
„ moved them thereto, as being without reaſon: telling them that their anceſtors for the
„ moſt part, adorned the Temple with the gifts of Gentiles; never refuſing the offerings of
„ ſtrangers: and not onely not to have refuſed their offerings (for that were an impious fact)
E „ but alſo placed in the Temple the gift that they ſent, which were yet to be ſeen. And that
„ now onely to provoke the Romanes to warre, and denounce it againſt them, they began to
„ alter Religion: and beſide other dangers alſo, to make the City ſeem guilty of impiety;
„ as though it were ſuch a one, wherein none might offer ſacrifice but Jews, nor any but they, a-
„ dore God. If we ſhould make ſuch a Law againſt any private Perſon, he had juſt cauſe to ac-
„ cuſe us of inhumanity. But now the Romanes were deſpiſed, and *Cæſar* himſelf accounted
„ prophane: and it was to be feared, that if the Jews diſdained to accept of *Cæſars* offerings, *Cæ-*
„ *ſar* would hinder them from offering any: And that the City of Jeruſalem would preſently
„ be accounted as an enemy to the Empire, unleſs they preſently accepted *Cæſars* ſacri-
„ fice; and before ſuch time as they heard theſe news againſt whom this outrage was attem-
F „ pted. And having thus ſpoken, they brought forth the moſt learned amongſt the Prieſts,
to recount from time to time how their anceſtors had alwaies accepted of the ſacrifices of
ſtrangers.

The Jews refuſe Cæſars ſacrifices for the proſperity of the Romanes.

Againſt thoſe who refuſe forrain ſacrifice.

But none of the rebels gave eare unto any thing that was ſaid, and the Levites came not
to ſerve at the Altar; as now preparing for War. When the Nobility ſaw that they could
not appeaſe this ſedition, and that they themſelves ſhould firſt feele the Romanes power,
they deviſed all means to pacifie the tumult, and ſend ſome as Embaſſadours unto *Florus*:
the chief whereof was *Simon*, the ſon of *Ananias*: other ſome were ſent to *Agrippa*, of
which the nobleſt was *Saulus*, *Antipas* and *Coſtobarus*, who were alſo akinne unto the King,
requeſting them both to come with an army into the City, and ſuppreſs the ſedition which
was

None of the ſeditious gave eare to thoſe that were in authority.

Embaſſadours ſent to Florus and Agrippa, againſt the ſeditious.

The year of the world, 4030. after Christs Nativity, 68.

was raiſed, before it went further. *Florus* was glad of theſe tidings, and deſiring nothing more then War, gave no anſwer to the Embaſſadours. But *Agrippa* willing to ſpare both parts, as well the good as the rebels, and to preſerve the Jews for the Romanes, and the Temple for the Jews, conſidering it not meet for him to buſie himſelf in ſuch affairs, ſent 3000. horſemen to aide the people againſt the rebels. Which horſemen were of Auranitis, Batanæa and Trachon, and made *Darius* their Captain, and *Philip*, ſon of *Ioachim*, General of all the army. Theſe coming into the City, the Nobility, with the high Prieſts and the reſt of the people that deſired peace, received this ſuccour in good part; and occupied the higher part of the City; for the rebels kept the lower part, and the Temple: ſo that they inſtantly fought with darts and ſlings, and ſhooting of arrows; and ſometime one ruſhing upon another, ſuddenly they skirmiſhed together. The ſeditious were more valiant, but the Kings Souldiers were more skilfull in Warres; who chiefly endeavoured to get the Temple, and expell out of it thoſe who prophaned it. And the rebels with *Eleazar* endeavoured, beſide that which they had already, to get alſo into their hands the higher part of the City. Wherefore, during the ſpace of ſeven dayes, there continued a great conflict betwixt them, and either part kept that they had. When the celebration of the feaſt came, called Xylophoria, wherein every one carrieth Wood to the Temple, to keep a fire continually upon the Altar; the rebels would not ſuffer their enemies to do their devotion.

War in Jeruſalem between the ſeditious and thoſe that favoured peace.

Xylophoria a feaſt.

Now many of the theeves, who carried Poyniards under their Coats, went amongſt the weaker multitude, & boldly followed their old practice. The Kings ſouldiers were overcome, and forced to leave the higher part of the City: and the rebels preſently coming in, ſet the Palaces of *Ananias*, *Agrippa*, and *Bernice* on fire, and forthwith went to the place where all charters were kept, purpoſing there to burn all bonds and obligations of debters; thereby to defraud the creditors, and ſo to joyn all the debters with their faction, and ſtir up all the poor people againſt the rich. But the keepers of theſe publike Writings fleeing, the ſeditious perſons ſet all on fire: and ſo having deſtroyed as it were the ſtrength of the City, they addreſſed themſelves againſt ſuch as reſiſted their proceedings. Some of the high Prieſts and Nobles hid themſelves in vaults; others fleeing with the Kings Souldiers into the higher Palace of the King, ſoon lockt up the doors after them, amongſt whom was *Ananias* the high Prieſt, and *Ezechias* his brother, and they who (as is before ſpoken) were ſent Embaſſadours to *Agrippa*: and ſo the ſeditious were ſatisfied that day with the victory, and firing of the houſes aforeſaid.

The Kings ſouldiers are overcome.

The Jews take Antonia and burn it.

The next day, which was the fifteenth of Auguſt, they aſſaulted the Caſtle Antonia: and beſieging it two dayes, they took all that guarded it and killed them; and placed in it a Garriſon of their own company. This done, they went unto the Kings Palace, whither *Agrippas* Souldiers were fled: and dividing their company into foure parts, they began to caſt down the walls: none of them that were within durſt come out for fear of the multitude, but went up to the turrets of the Palace, and killed all thoſe that offered to come up, and many of the theeves under the walls, with things that they caſt down. This conflict continued day and night; for the rebels thought that thoſe which were within could not hold out for want of victuals: and they within thought that the ſeditious being wearied would ſoon give over. In the mean ſeaſon, one *Manahemus*, the ſon of *Judas* of Galilæa (that moſt crafty ſubtill ſophiſter, who reviled the Jews in *Cyrenius* time for paying tribute, and would be ſubject to any but to God) taking with him certain Nobles, went unto Maſſada, where King *Herods* armory was, and breaking into it, he armed the common people and other theeves; and having them for his guard, he returned again to Jeruſalem as King: and when he was made Prince of that ſedition, he diſpoſed of the battery of the fortreſſes. But they wanted engines, neither could they openly undermine the Walls of the adverſaries, who continually caſt down darts: wherefore, they began a myne a great way off, till it came under one of the Towers which was ſupported by poſts of wood, and they ſet fire on the Wood ſupporting it, and went their way: ſo the ſupporters being conſumed with fire, the Tower preſently fell down, and there appeared a very high wall within. For thoſe within, perceiving their adverſaries intent, perhaps by the ſhaking of that Tower, preſently builded this wall to keep out the rebels between them and it. The ſeditious, verily thinking that with the fall of the Tower they ſhould be victors, when they ſaw another wall were amazed. And the Kings Souldiers were ſent unto *Manahemus*, and others that were chief of the rebels, requeſting them to have licence to depart. Which *Manahemus* onely granted to the Kings Souldiers, and thoſe of his own countrey, who preſently accepting thereof, departed, and ſo left the Romanes in great feare. For they were not able to reſiſt ſo great a multitude, and they thought it a ſhame to intreat that they might depart, thinking that it were dangerous for them, although it were granted. Wherefore leaving the lower place which was called Stratopedon, becauſe it might eaſily

Manahemus the chief of the rebels gives the Kings faction and friends licence to depart.

The Romanes forſaking the Stratopedon, flee into the Kings forts.

easily be taken, they fled into the Kings Towers, whereof one was called *Hippicos*, the other *Phaſelus*, the third *Mariamme*. The rebels that were with *Manahemus* brake preſently into the lower part that the Romanes had forſaken, and killed all that they found there, and when they had ſackt it, they ſet it on fire: And this was done the fixth day of September.

The year of the world, 4030. after Chriſts Nativity, 68.

CHAP. XVIII.

Of the death of Ananias *the high Prieſt*, Manahemus *and the Romane Souldiers.*

THe next day following, *Ananias* the high Prieſt was taken in one of the Water Conduits of the Kings Palace, where he hid himſelf, and was there kill'd with his brother *Ezechias* by theſe theeves: and the Rebels beſieged all the Towers round about, and kept diligent watch, leſt any of the Romanes ſhould eſcape. But *Manahemus*, both for his good ſucceſs in deſtroying the ſtrong holds, as alſo with the death of *Ananias* the high Prieſt, became proud and cruel: and thinking none ſo wiſe as himſelf, in thoſe affairs, became an intolerable tyrant. Now two of *Eleazars* companions roſe up and communed together, that it did not become them that rebelled againſt the Romanes (onely to recover their liberty) that they ſhould be traitors thereof to their own companions, who were of the ſame condition, and that they ſhould indure a King or Lord over them, who although he be no ſevere man, yet he was of more abject and baſe condition then they. If it were ſo, that it were expedient to have one Ruler over all the reſt, they had rather have any one then *Manahemus*: and being thus agreed, they ſet upon him in the Temple, where he was praying with great pompe, apparelled like a King, and having about him a guard of his friends in armour. Now when *Eleazar* his followers ſet upon *Manahemus*, the people did alſo throw ſtones at him, and ſo ſtoned him, hoping that by his death the ſedition would be extinguiſhed. The guard of *Manahemus* at firſt made ſome reſiſtance; but when they perceive the whole multitude againſt them, every one ſhifted for himſelf as he could, and thoſe that were taken were put to death, and they that eſcaped were afterward ſought for: onely a few of them fled to Maſſada, amongſt whom was *Eleazar*, the ſon of *Iairus*, the ſon of *Manahemus* kinſman, and afterward in Maſſada became a tyrant. But *Manahemus* fled into a place called Ophias, where he baſely hid himſelf: and being taken, he was drawn out from thence, and after many torments put to death, and with him all the Nobility that had aſſiſted him, as alſo *Abſalomon*, who was his onely helper. And in this matter (as I have ſaid) the people greatly helped, hoping hereby to have ſome end of that ſedition. But the Rebels did not kill *Manahemus*, to the end to extinguiſh ſedition, but to the intent to rob and ſpoile more freely.

The death of *Ananias* the high Prieſt, and of Ezechias his brother.

Eleazar his followers aſſault Manahem in the Temple.

Manahem with the Princes ſlain.

The people with many intreaties beſought them to let the Romanes alone, whom they did beſiege, but they were ſo much the more earneſt againſt them: till they being no longer able to make reſiſtance, with the conſent of *Metilius* their Captain, and ſome other of more authority, ſent unto *Eleazar*, requeſting him to give them licence to depart with their lives, and leave their munition to the Jews. Who accepting their petition, ſent unto them *Gorion*, the ſon of *Nicodemus*, and *Ananias* the Saducee, and *Judas* the ſon of *Jonathas*, to confirme the promiſe of their lives. Which done, *Metilius* led away the Souldiers: and whileſt the Romanes had their weapons, none of the Rebels durſt attempt any of their treachery againſt them: but ſo ſoon as every one according to covenant laid down their ſhields and ſwords, and ſo departed miſtruſting nothing, *Eleazars* guard ſet upon them, and kill'd them, who neither made reſiſtance, nor any entreaty for their lives, onely putting them in minde of their promiſe and oath. So they were all ſlain ſave only *Metilius*, who greatly intreated for his life; and promiſing that he would become a Jew in religion, and be circumciſed, they ſpared him. Yet was this a ſmall loſs to the Romanes, who onely had then but a very few ſlain of their great and almoſt infinite army: and this ſeemed the very beginning of the Jews captivity.

The Romanes unable any longer to reſiſt, yeeld themſelves.

The Romanes againſt all covenant and law are all ſlain, ſave Metilius.

When they ſaw themſelves to have given ſufficient cauſe of Wars, and too great, and that the City was now ſo filled with iniquity, that the wrath of God did hang over it, though there had been no fear of any harme to them by the Romanes, yet the whole City mourned, and was ſorrowfull, and quietly minded, lamenting as though they themſelves ſhould anſwer for the ſeditious, for that murther which was committed on the Sabbath, when it is not lawfull for the Jews to do any good work.

Slaughter on the Sabbath Day.

CHAP.

The year of the World, 4020. after Christs Nativity, 38.

CHAP. XIX.

Of the great massacre of the Jews at Cæsarea, and in all Syria.

AT the same houre on the self-same day, it hapned, as it were by Gods providence, that the inhabitants of Cæsarea did massacre the Jews that dwelt among them; so that at one time above 20000. were slain, and not one Jew lett alive in all Cæsarea. For those that escaped, *Florus* took, and brought them forth bound unto the people. After this massacre done at Cæsarea, the whole nation of the Jews waxed mad: and dividing themselves into companies, they wasted and destroyed in short time all the borders of Syria, and the Cities thereabout, to wit, Philadelphia and Gebonitis, Gerasa, Pella and Scythopolis, and then they made incursion into Gadara, Hippon and Gaulanitis, pulling down some places, and firing othersome. And from thence they marched towards Cedasa, a City of the Tyrians, and Ptolemais, Gaba and Cæsarea: and neither Sebaste, neither Ascalon could resist them, but they also were consumed with fire. Likewise they destroyed Anthedon, with Gaza, and most places adjoyning to these Cities were sacked, to wit, the fields and villages, and a mighty slaughter was made of them that were taken in these places. The Syrians made as great a massacre of the Jews as this among them: for all the Jews inhabiting among them were murthered, not onely for an old grudge, but also for the avoiding of imminent danger. And all Syria was troubled in most grievous manner, and every City was dividing into two parts, and either parts safety consisted in this, to prevent the other in murthering them first: the daies were spent in bloudshed, and the nights in fear, worse then death it self. For though they onely pretended to destroy the Jews, yet were they drawn to suspect other nations, that followed the Jews religion; and because they were as it were neuters, the Syrians thought it not good to destroy them: and again, for their agreeing in religion with the Jews, they were constrained to hold them as enemies. Many of the contrary part, who before seemed modest, were now through avarice incited to meddle in this murther, for every one took the goods of them that were slain, and carried them to other places as conquerours. And he was most renowned that had stolen most, as having also kill'd most. There might you see in every part of the City the dead bodies of all ages unburied, old men and children, and women lying in most shamefull manner, their secret parts being uncovered. Briefly, all the Countrey was filled with exceeding great calamity, and the fear of misery to come was unspeakable.

The Jews spoile the villages, and burn the Cities of Syria.

All Syria full of miserable calamities.

And these were the conflicts between the Jews and strangers. But afterwards making incursion upon the borders of Scythopolis, the Jews there dwelling were their enemies. For the conspiring with the Citizens of Scythopolis, and preferring their own commodity and security before their kinred and consanguinity, joyned with the Gentiles against the Jews, who for all that, were suspected for their forwardness. Finally, the Scythopolites fearing that they would assault the City by night, and excuse their revolting by their great misery, they commanded all the Jews, that if they would shew themselves trusty unto the Gentiles, they with all their children should go into a wood hard by: who forthwith did as they were will'd, suspecting nothing, and the Scythopolites were quiet for two dayes after, and did nothing: But the third night they sent forth scouts to see what they were doing: who finding some of them asleep, and others not resisting, they surprized them in a moment, and killed them all, who were in number thirteen thousand, and afterward took their goods. I think it not amiss to speak of the death of *Simon*, who was the Son of *Saul*, a man of regard: he was a man of great courage, and strength of body, both which he used to the great hurt of his own nation: for he daily killed many Jews, who dwelt near unto Scythopolis, and he alone often scattered divers companies, and put whole armies to flight, who had an end worthy of his deeds, and murthering of his countrey-men. For when the Scythopolites had compassed the wood about, so that none could escape their hands, they killed the Jews in every part thereof. *Simon* drawing his Sword, made no resistance to any of his enemies: for he saw that it was bootless to strive against such a multitude. Then pitifully crying out, I receive, O Scythopolites, a worthy reward for that which I have done, who to shew my fidelity towards you, have kill'd so many of mine own countrey-men: and it is a just plague that a strange nation should be false to us, who impiously forsook our own brethren. I will do therefore as a prophane person, killing my self with my own hands, and this death will be a sufficient punishment for my offences, and a full argument of my magnanimity, that none of my enemies may boast of my death, nor insult over me. When he had thus said, he beheld all his family

Jews against Jews.

The Scythopolitans kill 13000. Jews.

Simon daily killeth many of his Countrymen in Scythopolis.

family with compaſſion and rage mixt together had a Wife and Children, and aged parents. And firſt taking his father by the haire of the head, ſtood upon him, and thruſt him thorow: after him he killed his Mother, who was willing to die; after them his Wife and Children, every one of them as it were offering their bodies to the Sword, deſirous to prevent the enemies. When he had ſlain all his kindred, himſelf remaining alive, he ſtretcht forth his arme that they might ſee what he would do, and thruſt his ſword into his own body up to the hilts. A young man, who for his magnanimity and ſtrength of body, was worthy to be pitied, had yet a juſt and deſerved end for truſting forrain nations.

The year of the world, 4030. *after Chriſts Nativity*, 68.

Simon kils his parents, his wife and children, and at laſt himſelf.

CHAP. XX.

Of another grievous Slaughter of the Jews.

After this ſo great a maſſacre of the Jews in Scythopolis, other Cities alſo did riſe againſt them, where they inhabited, and 2000. and 500. were ſlain at Aſcalon, and 2000. at Ptolomais, and the Tyrians kill'd divers, and kept many in priſon: Likewiſe, they of Gadara and Hippon ſlew the moſt valiant, and thoſe of leaſt courage they caſt into priſon. Alſo all other Cities, who either feared or hated the Jews roſe up againſt them. Onely they of Antiochia, Sidonia and Apamia, ſpared them that dwelt with them, and neither kill'd nor impriſoned any of them: perhaps they ſtood in no fear of them if they ſhould have riſen, becauſe their City was ſo populous: yet I think they ſpared them onely for pity ſake, becauſe they ſaw they were quiet, and not ſeditious. The inhabitants alſo of Geraſa did no harme to the Jews amongſt them; but when they deſired to depart, they conducted them ſafely to the end of their borders. In the Kingdome alſo of *Agrippa* much cruelty was ſhewed againſt the Jews; for he being gone to *Ceſtius Gallus* at Antiochia, left the rule of his Conntrey to one of his friends named *Varus*, kinſman to King *Sohemus*; and there came unto him 70 of the chief Nobility of the countrey Batanæa, requeſting a garriſon to repreſs thoſe that ſhould attempt rebellion amongſt them. *Varus* ſent certain of the Kings Souldiers armed, and kill'd them all as they were coming to him. But he did this impiety without *Agrippa* his conſent, onely for avarice: and as it were emboldned by this fact, he ruinated the whole Realme, ſtill continuing ſuch cruelty and impiety againſt his nation, till ſuch time as *Agrippa* underſtood thereof, who, for *Sohemus* ſake, durſt not put him to death, but diſpoſſeſſed him of his place. In the mean while the Rebels took the fort called Cyprus, which is ſituate above Jericho, and after they had kill'd the garriſon, they deſtroyed the fortreſs. At the ſame time a multitude of Jews laid ſiege before the Caſtle of Maheron, and perſwaded the Souldiers left in garriſon, to yeeld the Caſtle: who, fearing that if they denied they ſhould be compelled thereto, delivered it unto them; upon condition, that they might quietly depart: and they of Macherunt placed a ſtrong guard within it.

Another ſlaughter of the Jews. The Cities in arm againſt the Jews.

Varus kils 70. Jews in their journey.

The Romans yeeld up their Caſtle in Macherunt to the Jews.

CHAP. XXI.

How the Jews were ſlain at Alexandria.

The Citizens of Alexandria had alwayes a quarrel againſt the Jews that lived with them, ſince the time that that famous *Alexander* uſed their help againſt the Ægyptians, and therefore permitted them to inhabit in Alexandria, and to have the ſame priviledges that the reſt of the Citizens had. And this honour was alſo continued with them unto the time of the ſucceſſors and heirs of *Alexander*: who alſo gave them a certain place in the City to dwell in, that there they might live more commodiouſly. The Gentiles having nothing to do among them, permitted them alſo to call themſelves Macedonions. And afterward, when Egypt was brought under the rule of the Romanes, neither *Cæſar*, nor any one elſe, did diminiſh the Jews dignity in that place which *Alexander* had given them. So that now there were daily conflicts between them and the Greeks: and although the Judges on both parts ſtill puniſht them that were in fault, yet the ſedition more and more encreaſed; and when all Cities elſe were filled with troubles, there the tumult was more vehement. For when the Alexandrians had called together the people to determine of an Embaſſage to *Nero*, certain Jews mingled themſelves amongſt the Greeks, and ſo went into the Amphitheater: who being eſpied by their adverſaries, the Greeks cried out, that the Jews were enemies, and came as ſpies, and ſo laid violent hands upon them. Some of them fled, onely three of them were taken by the Greeks, whom they drew to a place to burn them alive. All the Jews of the City came to ſuccour them, and firſt they threw ſtones at them, and then taking fire-brands, they ran in a rage into the Amphitheater,

Sedition in Alexandria between the Greeks and Jews.

The year of the World, 4030. after Christs Nativity, 68.

theater, and threatned to burn all the people there assembled: which they had done, if *Tiberius Alexander* Governor of the city had not appeased their fury; who did not at first use force of arms against them, but sent their nobility to perswade them to cease, and not to incite the Romane army against them. But the seditious Jews refused this admonition, and mocked *Tiberius*: who seeing that they would not otherwise be appeased, sent two legions of armed Romanes against them which were in the City, and with them 5000. other Souldiers, who by chance came out of Lybia to this massacre of the Jews: and *Tiberius* gave them charge not onely to kill them, but also to fire their houses, and take their goods. The Souldiers presently went into the place called Delta (for there the Jews were gathered together) and did as they were commanded, and not without bloudy victory. For the Jews, gathering themselves together, put those amongst them that were best armed in the forefront, who held out for a long time; but when they began to flee, they were massacred like beasts, and some of them were killed in the field, some were burned in their houses, the Romanes first taking what they found, neither sparing infants nor old men, but killing all ages. So that all that place flowed with bloud, for there were slain 50000. Jews: and all the rest had been extinguished, had not *Alexander* (moved to compassion by their intreaties) commanded the Souldiers to leave off; who being obedient unto him, presently departed: but the people of Alexandria were hardly withdrawn from that massacre, because of the hatred which they had conceived against the Jews: and with much adoe were withheld from tyrannizing over the dead bodies. And this befell the Jews of Alexandria.

Tiberius Alexander exhorteth the seditious Jews to keep peace.

A cruel victory, wherein 50000. Jews are slain.

CHAP. XXII.

Of the massacre of the Jews by Cestius Gallus.

Huge companies of the Romanes.

Cestius Gallus now thought it time to bestirre himself, for as much as the Jews were now hated every where: and taking with him the twelve whole legions out of Antiochia, 2000. chosen footmen, and foure companies of horsemen out of every one of the other legions: and with them the Kings forces that came to help him, to wit, 2000. horsemen of Antiochia, 3000. foot all bowmen, and 3000. footmen sent by *Agrippa*, a thousand horse, and 4000. which *Sohemus* brought, whereof the third part were horse, the rest foot, and for the most part bowmen; he went towards Ptolemais: and many joyned themselves to them out of every City, who, though they were not so skilfull in Warre as the Romanes, yet their hatred was more then theirs. *Agrippa* himself was there with *Cestius*, being ruler of those he brought. There *Cestius* taking a part of the army, went to Zabulon (which is the strongest City of Galilæa, called also Andron, and parts the borders of the Jews from Ptolomais) and when he found it desolate (for the inhabitants thereof fled into the mountains) who left it full of all riches; giving licence to the Souldiers to sack it, he afterwards set it on fire, although he admired the beauty thereof (for it was built like Tyre and Sidon, and Berytum) and after spoiled all the territories about it. Likewise, when he had burnt all the villages thereabout, he returned to Ptolemais. The Syrians, and especially those of Beryth, staid still behind to get booties: which when the Jews understood, and that *Cestius* departed, they took courage, and came and set upon them, and kill'd of them 2000. In the mean while *Cestius* departed from Ptolemais, and went to Cæsarea, and sent part of his army to Joppe, commanding them to keep the Town, if they could get it: and if the Townsmen made any resistance, that then they should stay till he came with the rest of the army. Some of them went by sea, some by land, by which means they did easily take Joppe: so that the people thereof had neither time to flee, nor to prepare themselves to fight; and setting on them, they killed all men with their families: and thus sacking the Town, they set it on fire, and there were slain 8000. and 40. In like manner he sent part of his horsemen to Narbatena in the Toparchy near Samaria, who spoiled the Countrey, kill'd a great number of the inhabitants, rob'd and burnt the villages, and carried away a great booty with them.

Zabulon, a strong City of Galilee, spoiled and burnt.

The Jews kill 2000. Syrians.

The Romanes take Joppe, and burn it, and kill 8000. and 400.

CHAP. XXIII.

Of Cestius *his battel against Jerusalem.*

Sephoris and other cities of Galilee do friendly entertain the Romanes.

HE sent also *Cæsennius Gallus*, General of the twelfth legion, into Galilee, and gave him as great an army as he thought sufficient to conquer that nation, whom the strongest City of Galilee called Sephoris courteously entertained, and other Cities followed their example.

example. They that were ſeditious and gave themſelves to robbing, fled into the Mountain which is ſituate in the midſt of *Galilee* againſt *Sephoris*, called *Aſamon*: theſe *Gallus* encountred with his Army; who, ſo long as they kept the higher part of the Mountain, eaſily reſiſted the Romans, and killed above 200 of them: but when they ſaw the Romans had occupied a higher place then that wherein they kept, they eaſily were overcome: for not being Armed, they could not ſtand out, and if they ſhould have fled, they could not have eſcaped the Horſmen, ſo that only a few hid themſelves in difficult places, and above 2000 of them were ſlain. *Gallus* perceiving all *Galilee* in peace, and not minded to revolt, returned with his Companies unto *Cæſarea*, and *Ceſtius* with his whole Army went to *Antipatris*: where underſtanding that a great Company of Jews were gathered together in the Tower called *Aphec*, he ſent ſome before to ſkirmiſh with them: but the Jews would not abide battel, and the Souldiers burned their Tents, and the Villages adjoyning. *Ceſtius* went from thence to *Lydda*, and found the City deſolate, for all the people were gone unto *Jeruſalem*, becauſe of the feaſt of Tabernacles: and when he had killed fifty perſons whom he found there, he fired the Town, and went no further: and going by *Bethoron*, he pitched his Tent in *Gabaus*, which is fifty furlongs diſtant from *Jeruſalem*. When the Jews ſaw themſelves in danger, they left the ſolemnity, and prepared themſelves for War: and having a great multitude, they went to fight, obſerving no order, altogether with indiſcreet Cries, not regarding the Sabbath, which they hold in great eſtimation: and the ſame fury that made them leave their devotion, made them alſo victorious in that battel; for they aſſaulted the Romans with ſuch a courage, that they brake their battel array: and killing all that reſiſted, they preſſed into the midſt thereof: and if a freſh ſupply both of Horſe and Foot had not come in time, all *Ceſtius* Army had been in great danger. So that there were ſlain five hundred and fifty Roman Souldiers, and four hundred of them were Foot, and the reſt were Horſmen, but of the Jews but two and twenty. The moſt valiant in this Combat were *Monobazus* and *Cenedæus* Kinſmen to King *Monobazus* of *Adiabena*, and next to them *Paraides Niger*, and *Silas* a *Babylonian*, who fled unto the Jews from King *Agrippa*, whom he had lately ſerved: and ſo the Jews being repulſed, returned into *Jeruſalem*; and *Simon* the Son of *Giora* invaded the Romans, as they were returning towards *Bethoron*, and ſlew many of the Rereward, and took many Carts, and much Baggage withal, which he brought into the City. *Ceſtius* ſtaied three Days in the Field, and the Jews kept the high places, eſpying which way he went, purpoſing not to be quiet if the Romans departed.

The year of the World, 4030. *after the Nativity of Chriſt*, 68.

Two thouſand ſeditious ſlain in *Galilee* by the Romans.

Antipatris ſpoiled and burned.

Lydda burnt.

Ceſtius planteth his Army fifty furlongs from *Jeruſalem*.

The aſſault and victory of the Jews againſt the Romans.

The courage of the Jews againſt the Romans.

CHAP. XXIV.

Of the Siege of Jeruſalem *by* Ceſtius, *and of the Maſſacre.*

Agrippa perceiving the Romans to be in a greater danger, for that all the Mountains were covered with infinite numbers of the Jews, he purpoſed to try, if through few words he could perſwade them to deſiſt from War; or if any refuſed, to receive thoſe that were willing. Wherefore he ſent unto them *Borcæus* and *Phœbus*, whom they well knew, aſſuring and promiſing them pardon from *Ceſtius*, and from the Romans, of all that they had already done, if they would now lay down their Arms, and join with them. But the Rebels fearing that all the multitude, in hope of ſafety, would join with *Agrippa*, determined to kill the Legats, and ſlew *Phœbus* before he ſpake any word, and *Borcæus* being wounded, eſcaped. But the people were angry hereat, and with Stones and Clubs drave them into the Town that were the Authors of this fact. *Ceſtius* perceiving them at odds amongſt themſelves, thought that he had now a fit opportunity to aſſault them, and ſo came upon them with his whole Army: and putting them to flight he purſued them unto *Jeruſalem*. And when he had pitched his Tents in the place called *Scopus*, he departed ſeven furlongs from the City, and did nothing againſt the City for three daies ſpace; perhaps hoping that they within would relent: and then ſending a great many Souldiers into the Villages adjoyning to fetch Corn, the fourth day, which was the thirteenth of *October*, he came againſt the City with his Army in battel array. The people of the Jews were kept in awe by the Rebels, who terrified by the Roman Diſcipline, forſook the outmoſt parts of the City, and fled into the innermoſt part of the Temple. *Ceſtius* paſſing *Bethezа*, burned *Cænopolis*, and the new Market-place, and coming unto the higher part of the City, he pitched his Tent neer the King's Palace: and if at that time he had violently iſſued in at the Walls, he had taken the City, and ended the Wars. But *Tyrannus Priſcus* General of the Footmen, and many other Rulers and Captains of the Horſmen, being hired with money by *Florus*, hindred that his purpoſe, whereby the Wars were ſo prolonged, and a thouſand Calamities befel the

The Rebels kill one of the Kings Embaſſadors: another of them eſcaped being wounded.

Ceſtius draweth forth his whole Army againſt the Jews.

The year of the World, 4030. after the Nativity of Christ, 68.

Jews. In the mean time many of the chiefeſt among the Jews, and *Ananus* the Son of *Jonathas*, called *Ceſtius*, as though they would have opened him the Gates: but he was angry and ſcarce truſted them, till at laſt they delaied the time ſo long, that the Rebels perceived this Treaſon, and caſt *Ananus* down the Wall, and with ſtones drave his complices into their houſes. Which done, they retired themſelves into the Towers, from whence they beat back thoſe that ſcaled the Walls. The Romans for five dayes ſpace aſſaulted the Walls on every ſide, but all in vain; and the ſixth day, *Ceſtius* with many choſen Souldiers and Bowmen aſſaulted the Temple on the North ſide. The Jews valiantly made reſiſtance out of the porches, and often repulſed the Romans approaching the Walls: yet at laſt they, with the multitude of their adverſaries darts, were forced to give back. Then the Romans that went before, having their ſhields upon their heads, leaned againſt the Wall, and they in the ſecond place held their ſhields againſt theirs in the firſt, and ſo in order until the laſt, thereby making as it were a covering as the Romans call it, or defence, that all their ſhot and darts could do them no harm; ſo that the Souldiers did ſafely undermine the Walls, and attempted to fire the Gates of the Temple.

Divers Jews call for *Ceſtius* as if they intended to open their Gates unto him.

The Romans cover themſelves with their Shields, and undermine the Walls, and burn the Temple-Gates.

Now the ſeditious people were hereat greatly amazed, and many fled out of the City, as though it would preſently be taken. And the good were hereby encouraged, as much as the Rebels were diſmaied, and came unto the Gates to open unto *Ceſtius*, who had well deſerved at their hands. And truly if he had but a little longer continued the ſiege, he had taken the City. But I think that God being angry with the wicked, would not ſuffer the Wars to be ended at that time: for *Ceſtius* neither regarding the good will of the people, nor the deſperation of the Rebels, removed his Army from thence; and having received no loſs, very unadviſedly departed from the City: at whoſe unlooked for flight, the Rebels took heart; and making after him, they killed the Horſmen and Footmen that came laſt. And then *Ceſtius* went to the Tents which he had fortified in *Scopion*. The next day he went further into the Countrey; whereby he more encouraged the Rebels, who following him, killed many of his Rereward. Afterward, either end of the Army being well ſtrengthned, the Jews aſſaulted them that were behind, and the laſt durſt not caſt any darts againſt them, who wounded them on their backs, thinking that an infinite multitude had followed them: and they were not able to reſiſt them that aſſaulted them on each ſide, being as it were heavy, and not daring to break their order; on the contrary ſeeing the Jews ſo active, and apt to ſkip to and fro: ſo that the Romans endured much harm at the hands of their Enemies, and did them none; and thus were they beaten all the way along, and many of them killed, amongſt whom was *Priſcus* Captain of the ſixth Legion, and *Longinus* the Tribune, and *Aemelius Jucundus* Captain of a Troop of Horſmen. And ſo with much ado, they came unto *Gabio*; where they firſt pitcht their Tents, caſting away much of their baggage, which might any way hinder them. *Ceſtius* ſtaied there two days, doubtful what to do: the third day he perceived his Enemies to be encreaſed, and all places about to be filled with Jews: whereby he ſaw that his ſlow haſt was to his diſadvantage, and the number of his Enemies would ſtill increaſe, if he made any longer abode there. Wherefore that he might flie ſpeedily, he cauſed the Souldiers to caſt away all thoſe things that might any ways be a hindrance unto them, and killed their Mules and Aſſes, and Cattel, ſaving only thoſe that bare munition: fearing that if he ſhould not deſtroy them, the Jews might make uſe of them againſt him, and ſo he led the Army toward *Bethoron*. The Jews in large paſſages little moleſted his Army: but when they were to paſs a ſtreight, then they killed them of the Rereward, and thruſt otherſome down into the Valley, and all the army of the Jews were ſpred upon the eminent places, whereby the army was to paſs, expecting to welcom them with their Arrows. Where the Footmen amazed, and bethinking how to help themſelves, the Horſmen were brought into great danger: for they could not keep their ranks for darts and arrows, neither could they go to hurt their enemies, the aſcent unto the top of the Mountains was ſo ſteep: and they were compaſſed on each ſide with Rocks and deep Vallies, ſo that if any went out of the way, he fell down and was killed, inſomuch as there was no way to flie nor to reſiſt. Now not knowing what to do, they began to weep, and cry out as men in deſperation: and the Jews anſwered them with an encouraging one another to play the men, being glad of their enemies adverſity, and cruelly bent againſt them: and all the Army of *Ceſtius* had there periſhed, had not the night come on and helped them, which by her darkneſs gave leaſure to the Romans to flie into *Bethoron*. In the mean-while, the Jews kept all the places thereabouts beſieged, and guarded the paſſages. *Ceſtius* ſeeing it not poſſible to march openly, thought it beſt to flie, and choſe almoſt 400 of his ſtrongeſt Souldiers, and ſet them in very eminent places, commanding them that when they were aloft, they ſhould cry as they did before, that the Jews might think that the

Ceſtius ſudden departure maketh the Thieves more confident.

The Jews purſue their Enemies, and bring them into a deſperate Eſtate.

The mourning and lamentation of the Romans, and the Jews Exhortation.

Ceſtius ſtratagem.

A the whole Army was there, and ſo he with the reſt of his Army marched quietly 30 Furlongs. In the morning the Jews perceiving the Romans to be fled, aſſaulted the 400. whereby they were deceived, and preſently killing them with Darts, forthwith they followed *Ceſtius*: who having fled a great way in the night, made more haſt the next day, ſo that the Souldiers for fear, left their Arms and Inſtruments to beat down the Walls, and Slings, and much other munition; which the Jews taking, after uſed againſt them. And thus they followed the Romans unto *Antipatris*: and ſeeing they could not overtake them, they returned, bringing with them the Warlike Inſtruments, and rifling thoſe that were ſlain, and taking whatſoever the Romans had left behind; and ſo ſinging Songs of Victory, they returned unto
B *Jeruſalem*, having loſt very few of their Company, and ſlain 5000 and 300 and 80 of the Footmen of the Romans, and their helpers; and 900 and 80 Horſemen. And this was done upon the eighth day of *October*, and in the twelfth year of the Reign of *Nero*.

The year of the World, 4030. *after the Nativity of Chriſt*, 68.

CHAP. XXV.

Of the Cruelty of thoſe of Damaſcus *againſt the Jews, and of* Joſephs *affairs in* Galilee.

C INcontinently after *Ceſtius* adverſe Fortune, many of the chiefeſt amongſt the Jews daily fled and forſook the City, as a ſhip preſently ready to ſink. *Coſtobarus* and *Saul* two Brethren, and *Philip* the Son of *Joachim* General of *Agrippas* Army, fled out of the City and yielded themſelves unto *Ceſtius*. As for *Antipas*, who was alſo beſieged with them in the Kings Palace, he would not flie with the reſt, and ſo was killed by the Rebels. But *Ceſtius* ſent *Saul*, and the reſt of his Company into *Achaia* unto *Nero*, to let him underſtand the cauſe of their flight, and to ſhew how *Florus* had cauſed all theſe Wars: for ſo he hoped that *Nero* would bend his wrath againſt *Florus*, and quit him from danger. Then the people of *Damaſcus* underſtanding the death of the Romans, deviſed how to deſtroy the Jews which inhabited amongſt them: and they thought it was eaſie to be accompliſhed, for that the Jews were already aſſembled in the Common Baths, for fear of ſome ſuch matD ter: yet they miſtruſted their Women, who all, except a few, were Jews in Religion. Wherefore they took great heed to conceal their intent from them: and ſo aſſaulting the Jews altogether in a narrow place, and having nothing to defend them, they put them all to the Sword, who were in number ten thouſand. The Rebels that ſo purſued *Ceſtius*, returned into *Jeruſalem*, and ceaſed not to joyn all unto them that favoured the Romans, either by force or by flattery; and aſſembling themſelves in the Temple, they determined to chooſe a greater number of Captains. Wherefore *Joſeph* the Son of *Gorion*, and *Ananus* the high Prieſt, were appointed Rulers of the City, and eſpecially to ſee the Walls thereof repaired: *Eleazar* the Son of *Simon* was put in no Authority, notwithſtanding that he had in his Cuſtody all preys and ſpoils taken from the Romans, and *Ceſtius* his money, and a great
E part of the publick treaſure, becauſe they perceived him through Authority to wax proud, and his attendants become ſtately. Yet in time *Eleazar* by money and craft perſwaded the people to obey him in all things. And they requeſted other Captains to be ſent into *Idumæa*, who were *Jeſus* the Son of *Sapphas*, and *Eleazar* the Son of the new high Prieſt: and they commanded *Niger* who was Born beyond *Jordan*, to obey theſe Captains, who was therefore called *Peraides*, and was then Governour of *Idumæa*. And they neglected not to do the like by other Regions: for *Joſeph* the Son of *Simon* was ſent to *Jericho* and *Manaſſes* beyond the River, and *John* the *Eſſean* to *Tamna*, every one to Rule the Government of his Countrey as a Toparchy; *Lydda*, *Joppe*, and *Amaus*, were annexed to *John* the *Eſſean*, and *John*
F the Son of *Ananias* was appointed Governour of *Gophnitis* and *Acrabatena*. And *Joſeph* the Son of *Matthias* was made Ruler over both *Galilees*, unto which was joyned *Gamala* the ſtrongeſt City in that Coaſt.

The year of the World, 4031. *after the Nativity of Chriſt*, 69.

Divers of the nobleſt Jews forſake the City, as if they had been in a ſhip ready to ſink.

The *Damaſcenes* kill 10000 Jews in one hour.

Joſeph the Son of *Corion*, and *Ananus* the high Prieſt, appointed to Govern the City.

Joſeph the Hiſtoriographer Governour of both *Galilees*.

As for other Governours, every one diſcharged his place according to his wiſdom and dexterity. When *Joſeph* came to *Galilee*, which was committed to his protection, his firſt care was to get the good will of the Inhabitants, knowing that it might much profit him, although in other matters he had offended. Then conſidering that he ſhould have moſt mighty and aſſured Friends, if he made them partakers of his Authority; and likewiſe get the love of the common people, if he did eſteem of thoſe things which they ſhould think well of; He choſe ſeventy of the moſt ancient wiſe men amongſt them, and made them Rulers over all *Galilee*, and elected ſeven Judges over the leſſer Towns to judge inferiour matters: for he reſerved all great affairs and Criminal Cauſes to his own hearing. Moreover, having or-

Joſeph makes 70 Elders Rulers in *Galilee*, and appointeth ſeven in every City to determine the cauſes of leſs weight.

The year of the World, 4031. after the Nativity of Christ, 69.

dained a form of justice that those seventy should follow, he took counsel how to work their outward security: And being assured that the Romans would come into *Galilee*, he compassed those places with strong Walls that were fit for his purpose, to wit, *Jotapata*, *Bersabea*, *Selamis*, *Pereccho*, *Japha*, and *Sigoph*, with the Mountain *Itaburium*, *Tarichea*, and *Tiberias*: Moreover, he fortified the Caves near the Lake *Genesar*, which is in lower *Galilee*, and in high *Galilee Petra*, which is also called *Acheberon*, and *Seph*, *Jamnith*, and *Mero*; in *Gaulanites*, also *Seleucia*, and *Soganes*, and *Gamala*; he only permitted them of *Sephoris* to build their own Walls, because he perceived them to be rich and prone to War of themselves. Likewise *John* the Son of *Levias*, at *Josephs* command, built the Wall of *Giscala* himself alone; but in all other places that were fortified, *Joseph* put to his helping hand, & told how they should be done. He levied also an Army of an hundred thousand, who were all young men, whom he Armed with old Armour, which he gathered from all parts of the Countrey: and considering that the Roman Army was invincible, for that they were all obedient unto their rulers, and expert in War, he could not instruct them in martial discipline, other occasions forcing him to the contrary: but calling to mind that the multitude of Rulers made obedience, he ordained many Captains, and constituted divers sorts of Souldiers, as the Romans used to do; making some Governours of ten, other some over a hundred, and others over a thousand; and appointed likewise Rulers over them. He taught them also how to give the sign of War, and how to sound the trumpet, both to call them to combate, and to retire: how to march in length, and cast in a ring, and alwayes to succour them that were most in danger: and to be short, he taught them whatsoever might either encourage them, or make them active: but especially he exercised them in feats of Arms, imitating in particular the order of the Romanes, often telling them that they were to fight with men, who for strength of body and courage passed all nations of the World. Also he told them that hereby he should perceive whether they would be obedient in War, if now they abstained from such things as were usual to Souldiers, to wit, robbing and spoiling their Country-men, and crafty and deceitful dealing; nor think the spoil of those with whom they conversed, to be their own gain: for those Wars had alwaies best success, where the Souldiers carried good Consciences; and they that were bad, should not only have men, but God also for their Enemy. And after this manner he daily exhorted them, and now he had appointed how many were to fight. For 60000 Footmen, and 200 and 50 Horsmen, and beside these 4000 and 500 whom he hired, were alwayes in readiness, and 600 chosen men to guard his own person. And the hirelings only excepted, the rest of the Souldiers were provided for, by the Cities: for every City before mentioned, sent one half of their men for Souldiers; and the other half they kept to provide Victuals for them, that one part being employed in War, the other might do such business as the City required.

Joseph fortifieth the convenient Cities with Walls.

Joseph instructeth the *Galileans* in War.

Joseph teacheth the *Galileans* how they should obey in the Wars.

Every one of the Cities of *Galilee* send the half of their multitude to warfare, the rest they keep to provide them Victuals.

CHAP. XXVI.

Of Josephs *danger and escape, and of the malice of* John *of* Giscala.

John a notable dissembler, and a thirsty murtherer under hope of gain.

WHilest *Joseph* thus ordered the Estate of *Galilee*, there arose a Traitor Born in *Giscala*, the Son of *Levias*, whose name was *John*, a most subtle and deceitful Treacher, who by vile means was now become the richest man in that Countrey, being before very poor; whereby for a while he was hindred from putting his Villanies in practice: who could lye at his pleasure, and easily give credit unto lies; who thought deceit to be a vertue, which he used even towards his dearest Friends; and a great Counterfeiter of humanity: yet for the hope of gain became a cruel Murtherer. He alwayes aimed at high matters, with an aspiring mind, and at first nourished his hope with small Villanies. For first he was a Thief after his own manner, and lived in woods and solitary places; at last he got him a Company of audacious people like to himself, at first small, but afterward he greatly increased it. He also had a great care to choose no idle persons, but such as were strong of body, valiant of mind, and skillful in martial affairs: of these he gathered four hundred, the most of them out of *Tyre*, and the Villages thereabout: and with them he wasted all *Galilee*, and put many in mind of the miserable Wars to come. This man a long time before desired to be Governour of the Army, and aspired to greater matters, only the want of money hindred him; and perceiving that *Joseph* took delight in his industry, he perswaded him to suffer him to build the Walls of that place where he was Born, which was now desolate; and to accomplish this, he gathered great sums of money of the richer sort. Then he devised another shift; for having perswaded the Jews that were dispersed over all *Syria*, that

A that they ſhould uſe no Oyl, ſave only that which was made by their own nation, he cauſed divers Veſſels of Oyl to be brought unto the confines of *Galilee*, and buying four Barrels for a piece of *Tyrian* money (which amounted unto four Attique groats) he ſold them again unto the *Syrian* Jews, the half of one Barrel, for as much as all four coſt him. And for that *Galilee* abounded with Oyls, and eſpecially at that time, he conveighed it to ſuch places where there was great want, and none was brought but by himſelf. By this means he gathered an infinite maſs of money, which preſently he turned to his prejudice, who had given him licence ſo to get it. And thinking that if he could depoſe *Joſeph*, that then he might come to be Ruler over *Galilee*, he commanded his followers to rob and ſpoil more then B they did before, and ſo to trouble the Countrey, that he might either kill the Governour, if he ſought to redreſs it at unawares; or if he let all alone, to accuſe him of cowardize to the people for ſo doing. Moreover, he had already given out ſpeeches, that *Joſeph* went about to betray *Galilee* to the Romans, and deviſed many things to this effect to work *Joſephs* overthrow. It hapned that at that time, ſome of the village of *Dabarita*, who watched in the field, ſet upon *Ptolomæus*, who was factor for *Agrippa*, and his ſiſter *Bernice*, and ſpoiled them of all Carriage, wherein was much coſtly Apparel, and many ſilver Cups, and ſix hundred pieces of Gold. And for that they could not do this ſecretly, they brought all the whole booty to *Joſeph* at *Tarichea*: who reproving them for offering violence unto the Kings Servants, commanded the things to be kept at the houſe of *Æneas*, who was one of the richeſt C men in the town, who ſhould reſtore them to the owner when time ſerved: wherein thinking to do himſelf great good, he wrought himſelf much danger. For the thieves being offended that they received no part thereof, and ſeeing that *Joſeph* would reſtore to *Agrippa* and his ſiſter *Bernice* that which they had laboured to get, they went round about the Villages in the night, and ſpred this falſe report in every place, that *Joſeph* was a Traitor to his Countrey, and with the ſame rumour filled the Cities thereabout. So that early in the next Morning, 10000 Armed men came againſt *Joſeph*. Finally, the multitude aſſembling themſelves together in the Theater at *Tarichea*, the greateſt part cried out in their choler and fury, that the Traitor might be deſpoſed, otherſome that he might be burned, and *John* himſelf incited many, and with him one *Jeſus* the Son of *Sapphias*, who at that time was GoD vernour of *Tiberias*. All the Friends of *Joſeph* and his guard being terrified with ſuch a multitude, fled, four only excepted. But *Joſeph* in the mean while was aſleep: and had he ſlept a little longer, they had ſet his houſe on fire. Whereupon he aroſe, and the four that remained with him, counſelled him to flie: but he not diſmaied in that he was left alone, nor for that ſo great a multitude came againſt him, went boldly towards them with his Garment all torn, and aſhes upon his head, holding his hands behind him, and his Sword upon his neck. Whereat they that bare him good will, eſpecially the people of *Tarichea*, were moved to compaſſion: but the Countrey people and they whom he overlaid with taxes and tributes, curſed him; and bad him bring forth the publick treaſure, and confeſs his Treaſon: for becauſe of the attire and habit he came in, they thought he would not have denied any thing E whereof he was accuſed, and that he came ſo to move them to compaſſion, and ſo to obtain pardon for his offence. This his humility ſtood him in good ſtead, for hereby thoſe that before were inraged againſt him, now began one to fall out with another in his behalf, when he promiſed to confeſs the whole matter: and then obtaining licence to ſpeak, he ſaid: "I was never minded to ſend back that money to *Agrippa*, nor to keep it unto my "private uſe. For (God forbid) that I ſhould ever hold him for my friend, who is your "open Enemy, or that I ſhould ſo ſeek mine own profit, that I ſhould thereby damnifie "you all. But (O ye men of *Tarichea*) for as much as I perceived that your City eſpeci- "ally had greateſt need to be fortified, and that you were not able to build the Walls, and "for that I feared the people of *Tiberias*, and others adjoyning, who ſtill gaped after this "prey, and wealth that was taken from *Agrippa*; I determined to get thoſe ſpoils for you "to re-edifie your Walls. If ye miſlike this, I will bring out the treaſure, and give it to be "divided amongſt you: but if you like thereof, then it appeareth how you moleſt him "who is your Benefactor.

This ſpeech of his well pleaſed the people of *Tarichea*, and diſpleaſed them of *Tiberias*; ſo that they breathed out threatnings againſt him. Thus they both left *Joſeph*, and fought one againſt another. He now having many partakers (for the people of *Tarichea* were almoſt fourty thouſand) ſpake more boldly unto the multitude, and rebuked their temerity; affirming that it was neceſſary to ſtrengthen *Tarichea* with that preſent money, and that he would alſo provide to ſtrengthen other Cities, and that they ſhould not want money, if they would agree and conſpire together againſt them, from whom they ſhould take it; and not to offer

The year of the World, 4031. *after the Nativity of Chriſt*, 69.

John imployeth the money he got, againſt him by whoſe means he gained it.

Agrippa's Preſident robbed.

An hundred thouſand Armed men come out againſt *Joſeph*.

All *Joſephs* Friends and Guard ſave four fly from him.

Joſephs Oration to the Seditious.

violence

The year of the World, 4031. after the Nativity of Christ, 69.

violence unto him, who would endeavour to get it. So the reſt of the multitude being deceived, though they were angry, yet departed; and 2000 armed men offered to ſet upon him: but he being already retired into his houſe, they ſtood without, threatning him. Wherefore *Joſeph* uſed another device likewiſe to repreſs theſe: and getting up into the top of the houſe, he beckned unto them with his hand to keep ſilence; and then ſaid, that he was ignorant what they requeſted at his hands: for he could not hear one for another, becauſe their voices were confounded through the multitude; but if they would ſend ſome into the houſe to talk friendly with him, he would do whatſoever they requeſted. The nobles and magiſtrates hearing this, preſently went into the houſe: whom, when he had led into the innermoſt part of the houſe, having ſhut the doors, he cauſed to be beaten, ſo long till that all their bowels appeared: the doors in the mean time being made faſt, the people ſtaied before the houſe, thinking that the cauſe of their long tarrying was, to alledge reaſons to and fro; and preſently *Joſeph* opening the doors, put them forth amongſt the people all bloudy as they were: whereat they were ſo terrified, that leaving their weapons behind them they ran away. Hereat *John* took occaſion to encreaſe his envy; and having ill ſucceſs in this policy, he ſtill attempted other plots to bring *Joſeph* in danger: and counterfeiting himſelf ſick, he requeſted *Joſeph* to permit him to go to *Tiberias*, and uſe the hot baths for to recover his health. But *Joſeph* not having yet perceived his treaſon, wrote letters in his behalf to the governour of the town, willing him to be *Johns* Hoſt, and to let him want nothing that he needed: which he had in good ſort. And two daies after his arrival there, he went about the buſineſs which he came to effect, and enticed ſome with money, others with flatteries, to revolt from *Joſeph*. *Silas* whom *Joſeph* had made governour of the City underſtanding this, he preſently by letters gave notice thereof to *Joſeph*: who receiving them in the night, went to *Tiberias*, and was there early in the morning, and the reſt of the multitude came out to meet him: but *John* notwithſtanding he judged that he came againſt him, yet ſtill he counterfeited himſelf ſick in bed, and ſent a man of his acquaintance to excuſe his abſence for not coming to meet *Joſeph*. Then *Joſeph* aſſembled the *Tiberians* together in a place to ſpeak unto them, concerning that which was written unto him: and *John* ſent armed men thither with commandment to kill *Joſeph*. The people perceiving them to draw their ſwords, cried out: and *Joſeph* at their cry looking about him, and perceiving their ſwords even almoſt at his throat, he leapt down a little hill upon the ſhore, which was ſix cubits high, upon which he ſtood to ſpeak unto the people: and going into a boat with two of his guard which he found there, he went into the midſt of the lake, and preſently his guard taking their weapons aſſaulted the traitors. *Joſeph* fearing that a great conflict would enſue, and ſo the whole City for a few mens fault be deſtroyed, ſent to his Souldiers, charging them only to work their own ſafety and no more, and to kill none, nor reprove any for that wicked fact: who forthwith obeying his command, ceaſed from fight.

But they that inhabited about the City, and heard of the treaſon, and by whom it was attempted, armed themſelves and came againſt *John*: but he before they came, fled to *Giſcala* where he was born. In the mean while, all *Galilee* came and joined with *Joſeph*, and there were many thouſands of armed men gathered together, affirming that they came againſt *John*, and to fire that City which had received him. *Joſeph* thanked them for their good will, ſaying that he had rather conquer his enemies by policy, then by fire and ſword; and therefore requeſted them to be content. He alſo publiſhed an edict, wherein he declared that all thoſe that had rebelled with *John*, and did not forſake him within 5 daies next following, ſhould loſe all their livings, and their manſions ſhould be ſacked, and their houſes and family ſet on fire. Hereupon three thouſand preſently forſook *John*, and came and caſt down their weapons before *Joſephs* feet, proſtrating themſelves before him: ſo that there only remained with *John* but one thouſand of fugitive *Syrians*. By whom *John* being aſſiſted, again went ſecretly to work, having ſo ill ſucceſs by plain dealing: and ſo privily ſent meſſengers to *Jeruſalem*, who told that *Joſeph* had gathered a great army, and that except he were quickly prevented, he would come and uſurp the dominion over that mother City. But the people underſtanding before of *Johns* hatred, did not regard it: yet divers rich men and magiſtrates who envied *Joſeph*, ſecretly ſent money unto *John*, to hire Souldiers that were ſtrangers, that he might war againſt *Joſeph*; and determined amongſt them, to diſplace him: and thinking that their decree was not ſufficient to effect it, they ſent moreover five hundred and four thouſand armed men, and four of their principal nobility amongſt them, to wit *Joazar* the Lawyer, and *Ananias* the *Sadducee*, and *Simon* and *Judas* the Sons of *Jonathas*, all very eloquent and learned men, to withdraw the peoples minds from *Joſeph*; giving them charge, that if he of his own accord came unto them, that then they ſhould permit him to ſpeak

John ſendeth certain armed men to kill *Joſeph*.

Joſeph flees in a little Boat by the Lake.

Another ſtratagem of *Joſephus* againſt the Jews.

John's Envy and Treaſon againſt *Joſeph*.

John perſwadeth the *Tiberians* to revolt from *Joſeph*.

John fleeth into his Countrey *Giſcala*.

The *Galileans* flock to *Joſeph* againſt *John*.

John's Treaſon againſt *Joſeph*.

A speak for himſelf: but if he refuſed ſo to do, that then they ſhould hold him as an enemy. *Joſephs* Friends at *Jeruſalem* gave him intelligence, that an Army came againſt him, but for what cauſe they knew not, for that it was kept ſecret. And hereupon before he could prevent it, four Cities did revolt from him, to wit, *Sephoris*, *Gamala*, *Giſcala* and *Tiberias*, the which he ſoon after eaſily recovered, without any force of Arms: and having taken the four Captains and Counſellors of his enemies, he ſent them unto *Jeruſalem*: againſt whom the people being incenſed, would have killed them, and thoſe that brought them, had they not fled betime.

The year of the World, 4031. *after the Nativity of Chriſt*, 69.

Four Cities of *Galilee* ſubmit themſelves to *Joſephs* Enemies.

CHAP. XXVII.

B

Tiberias *and* Sephoris *were recovered by* Joſeph.

NOw *John*, for fear of *Joſeph*, kept himſelf within the Walls of *Giſcala*: and a few dayes after *Tiberias* revolted again, the inhabitants calling in *Agrippa*, who came not at the day appointed, and yet a few Roman Souldiers ſhewing themſelves, they revolted from *Joſeph*. *Joſeph* underſtanding this at *Tarichea*, having ſent his Souldiers to fetch Corn, thought it not good to go alone againſt the Rebels, neither did he think it beſt to delay the time any longer, fearing that whileſt he delayed, King *Agrippa* would come and poſſeſs the town; for the next day, becauſe it was the Sabbath, he could do nothing.

Tiberias is recovered by *Joſeph*, and ſaved by a Stratagem.

C Wherefore he thought to overcome the Rebels by policy, and ſo he commanded the Gates of *Tarichea* to be kept ſhut, that his intent might not be revealed unto them of *Tiberias*. Then taking all the Boats that were in the Lake, in number two hundred and thirty, and in every one of them four Saylers, he haſtily ſailed to *Tiberias*: and when he came near the City, yet ſo far off, that the Inhabitants thereof could not eaſily deſcry him, he left all the Boats upon the water empty, and taking only ſeven of his guard with him, unarmed, he went near unto the City, that they might ſee him. When the Rebels perceived him, and thought that the Boats had been full of Armed men, they caſt down their Weapons, and held up their hands to him, beſeeching him to ſpare the City. *Joſeph*, after many threatning and bitter ſpeeches, firſt, for that having undertaken wars againſt the Romans, they

Joſeph with ſeven Souldiers cometh to *Tiberias*, and terrifieth his Enemies.

D with Civil Wars conſumed their own Forces: Secondly, for that they had ſought his life, who had wrought their ſafety, and that they were not aſhamed to ſhut the Gates againſt him, who had builded the City Walls; yet (ſaid he) if any would come and talk with him, and confirm a league of their fidelity unto him, he would not refuſe them. So ten of the chiefeſt among them came unto him, whom he carried away in a Fiſher-Boat far from the City, and ſent for fifty Senators, as though he requeſted their promiſe alſo. And deviſing new cauſes, he ſtill under pretence of agreement ſent firſt for one, and then for another, as he thought good, till he had loaded all the Boats: which done, he commanded all the Boatmen with all ſpeed poſſible to go to *Tarichea*, and put them in Priſon, ſo that he carried away all the councel, which were in number ſix hundred and two thouſand people, all whom he brought

Joſeph by a ſubtle policy touleth out the chiefeſt of *Tiberias*, and carrieth them away in Boats to *Tarichea*.

E to *Tarichea* in Boats. But they which remained in the City, cryed with one voice, that one *Clitus* was cauſe of that revolt, and therefore beſought *Joſeph* to puniſh him for all. *Joſeph* told them that he would put none of them to death, but commanded one of his guard called *Levia*, to come and cut off *Clitus* his hands: but he fearing to truſt himſelf amongſt all his enemies, refuſed to do execution. *Clitus* perceiving that *Joſeph* was angry, and ready to come out of his own Boat to do it himſelf, beſought him to grant him one of his hands: which *Joſeph* did upon condition, that he ſhould cut off the other himſelf. So *Clitus* drawing out his Sword with his right hand, cut off his left, being afraid of *Joſeph*; and after this, he returned to *Tiberias* to bring it again under his ſubjection: and within a few dayes after, he took *Giſcala*, and *Sephoris*, which were revolted, having given the ſpoils thereof to

Clitus the Author of the ſedition, drawing his Sword with his right hand, cut off his left.

F his Souldiers, but yet afterward he reſtored all that was taken away, unto the people, and ſo he did to the inhabitants of *Tiberias* and *Sephoris*: and by this means got the good will of them all.

CHAP. XXVIII.

How the people of Jeruſalem *prepared themſelves to War, and of the Tyranny of* Simon Giora.

UNtil this time, there were broils in *Galilee*: and now ceaſing from civil diſſention, they prepared themſelves againſt the Romans. And the Potentates of *Jeruſalem*, and *Ananus* the high Prieſt, with all ſpeed renewed and repaired the Walls, and made

The troubled Eſtate of *Jeruſalem*.

all

The year of the World, 4031. after the Nativity of Christ, 69.

Simon the Son of *Giora* committeth great rapines, and murthers in *Acrabatena* and *Idumæa.*

all sorts of Instruments for War, Arrows and other weapons; so that all the City was busied herein, and trained their men in warlike discipline. All places were filled with tumults; but the graver sort were very pensive, and many as it were foreseeing the calamity that after ensued, burst out into tears: they that desired peace, received no comfort in any thing: all things were done at their beck, who were cause of all this War. And the Estate of the City even then before the Romans came, was like a City to be destroyed. Now *Ananus* omitted that which was necessary for War, and laboured to reconcile the seditious faction of them that were called Zelous: but how he was overcome, and what his end was, we will declare hereafter. Now one *Simon* the Son of *Giora* in the Toparchie of *Acrabatena*, having gathered together a multitude of seditious people, robbed and spoiled all; and not only brake into rich mens houses, but also did beat them grievously, openly exercising his Tyranny. But when *Ananus* and the rest sent an army against him, he fled unto his fellow-thieves of *Massada*, and there he stayed till *Ananus*, and the rest of his Enemies were slain: and then he wasted *Idumæa* with the rest, so that the Governours of that place were fain to put a Garrison in every Village: so great was the number of them that were slain by these Thieves. And thus stood the affairs of the Jews.

The *THIRD BOOK* of the *WARS* of the *JEWS*,

Written by *Flavius Josephus.*

The Contents of the Chapters of the Third Book.

1 *Of the coming of* Vespasian *General of the Romans into* Judæa, *and of the two Massacres of the Jews, and how the* Sephorites *yielded themselves to* Vespasian.
2 *The Description of* Galilee, Samaria, *and* Judæa.
3 *Of the help sent unto them of* Sephoris, *and of the military discipline amongst the Romans.*
4 *How* Placidus *assaulted* Jotapata.
5 *How* Vespasian *invaded* Galilee, *and at his only presence how the* Galileans *fled.*
6 *How* Gabara *was taken.*
7 *How* Jotapata *was besieged, and of the situation and batterie thereof.*
8 *Of the Siege of* Jotapata *by* Vespasian, *and of* Josephs *diligence, and of the excursions of the Jews against the Romans.*
9 *How* Vespasian *did beat the Walls of* Jotapata, *with a Ram and other warlike Engines.*
10 *How* Jotapata *was again assaulted.*
11 *How* Trajan *and* Titus *took* Japha.
12 *How* Cerealis *overcame the* Samaritanes.
13 *How* Jotapata *was taken.*
14 *How* Joseph *being taken saved his own life.*
15 *How* Joppe *was taken again.*
16 *How* Tiberias *was yielded.*
17 *How* Tarichea *was besieg'd.*
18 *Of the Lake called* Genesar, *and the Fountains of* Jordan.
19 *How* Tarichea *was delivered.*

CHAP.

CHAP. I.

Of Veſpaſians *coming into* Judæa, *and of the Maſſacre of the Jews.*

The year of the World, 4031. *after the Nativity of Chriſt*, 69.

AFter that *Nero* underſtood of his evil ſucceſs againſt the Jews, he was ſeized with fear and aſtoniſhment; yet he diſſembled it as much as neceſſity would permit him. In the mean-while he ſet a good face on the matter, and made as though he were of more courage, ſaying, that that which hapned, was rather by the fault of his General, then by the valour of their adverſaries: thinking that it behoved him, who was Emperour, not to ſhew himſelf moved with a little bad news: and the greatneſs of his Empire ſhewed he had a mind which yielded to no misfortune. Yet it appeared by the vexation of his ſpirit that he was much moved, and in great care unto whom he ſhould commit the charge of the Eaſt, which rebelled, who both would conquer the Jews, and chaſtiſe the inhabitants about them, that bare the ſame mind as they did. At laſt, he found *Veſpaſian*, whom he thought only meet for that purpoſe; a man who from his infancy had been trained up in Wars, even until he was gray-headed, who had appeaſed the people of the Weſt, and helped them being troubled by the Germans, and recovered it for the Romans: as alſo he did *Britany*, which was unknown before; and for that cauſe made his Father *Claudius* triumph, without taking any pains for it. *Nero* conſidered all theſe, and his prudence grounded in old Age with his Experience, who alſo had Sons in the flower of their Age, to be pledges for his fidelity, and that repreſented their Fathers Wiſdom; God, as it ſhould ſeem, even then diſpoſing ſomething of the whole Common-wealth, *Nero* ſent him to govern the Armies in *Syria*, greatly encouraging him with fair ſpeeches and promiſes, as at that time need required.

Nero is amazed and afraid at the valiant acts of the Jews.

Nero ſendeth *Veſpaſian* to govern in *Syria* and direct his War.

Thus he departed out of *Achaia*, where he was with *Nero*: and he commanded *Titus* his Son to lead the fifth and tenth Legions from *Alexandria*, and he himſelf croſſing over to *Helleſpont*, went after by land into *Syria*, where he aſſembled all the Roman Forces, and all the help of the Kings adjoyning that were confederates. But the Jews after *Ceſtius* unfortunate ſucceſs, became proud of their Victory, and could not contain themſelves; but like men toſſed at Fortunes pleaſure, they ſtill gave more occaſion of War: and gathering all their Warlike Forces together, they went to *Aſcalon*, which is an old City ſeven hundred and twenty furlongs diſtant from *Jeruſalem*, which the Jews alwayes hated, for which cauſe alſo they firſt aſſaulted it. The Governours in this expedition, were three men excellent above the reſt for ſtrength and wiſdom, to wit, *Niger* of *Pærea*, *Silas* the *Babylonian*, and *John* the *Eſſean*. Now the City of *Aſcalon* had very ſtrong Walls, but few men to defend it; for it had only one Company of Footmen, and one band of Horſmen, whom *Antonius* governed. The Jews made ſuch haſt, as though they had dwelt hard by. *Antonius* perſwading himſelf that they would aſſault him, cauſed his Horſmen to iſſue forth of the City: and neither fearing the multitude, nor the malice of his adverſaries, he valiantly abode the firſt aſſault of the Enemies, and beat them back that attempted to aſſault the Wall. So the Jews who were unſkilful, having to do with them that were expert; and they being on foot fighting againſt Horſmen; without order, againſt thoſe that were in good order; being lightly armed, againſt their adverſaries who were well provided, were eaſily repulſed.

Veſpaſian and *Titus* gather great Forces againſt the Jews.

The Jews beſiege *Aſcalon*.

Anthony fighteth with the Jews.

Finally, they were more led by rage and wrath, then by good Counſel; and they againſt whom they fought were obedient, and would do nothing without the commandment of their Leader. For their firſt ranks being broken, they were forced by the Horſmen to turn their backs; and turning themſelves to their own Company, who turned toward the Wall, became as it were Enemies to themſelves. So that every one ſeeking to avoid the Horſmen, they were all diſperſed about the field, which was in every place for the advantage of the Horſmen. This greatly helped the Romans to kill ſo many Jews: for they that fled were eaſily overtaken by the Romans, and killed; and others compaſſing divers of the Jews about, ſlew them with Darts; ſo that the Jews were in a great deſperation for all their huge multitude, as if they had been alone. The Jews endeavouring to overcome their misfortunes, were aſhamed to flie, and ſo fled not haſtily, hoping that fortune would change. But the Romans not wearied in that which they did with great dexterity, continued the fight the moſt part of the day; ſo that there were ſlain of the Jews ten thouſand, and two of their Leaders, *John* and *Silas*. The reſt, many being wounded, followed their General *Niger*, who fled into a little Town of *Idumæa*, named *Salis*: many of the Romans alſo were wounded in that fight.

The Romans overcome the Jews, and make a great ſlaughter of them.

Ten thouſand Jews ſlain.

But

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But the Jews were not daunted with this misfortune, but the grief thereof much increaſed their Courage: neither were they diſmayed with the former loſs of ſo many men within ſo ſhort time; but rather calling to mind their great Victory they had before, were drawn to undergo yet another miſhap. Shortly after, before the mens wounds were healed, they gathered together all their Forces, and went again to *Aſcalon* in greater number and fury, but with the ſame ſucceſs and ſkill in warlike affairs which they had before. For *Antonius* having warning which way they meant to come, placed an ambuſh in the way, and the Horſmen ſetting upon them at unawares, they killed above eight thouſand of them, before they could prepare themſelves to fight: and all the reſt fled, and *Niger* with them, ſhewing as he fled many arguments of a valiant mind: and for that the Enemies purſued them, they fled into the ſaſeſt Tower of a Town called *Bezedel*. *Antonius* knowing it to be in vain to ſtay about the Tower that was invincible, yet loth to let the General of their adverſaries to eſcape, ſet fire on the Walls; and ſo departing, triumphed, thinking that *Niger* had been burned. But he leapt into a deep Vault in the Caſtle, and ſo eſcaped, and three days after he ſhewed himſelf unto his Souldiers, who ſought for him weeping, that they might have his body, for they thought him dead: whom againſt all expectation, ſeeing alive, they were very glad, as though by Gods providence he eſcaped to be ſtill their Leader.

Eight thouſand Jews ſlain at *Aſcalon*.

Veſpaſian with his whole Army cometh to *Ptolemais*.

Veſpaſian came to *Antiochia*, which is the mother City of *Syria*, and brought his Army with him, which for greatneſs, and happy ſucceſs, doubtleſs was the third in the whole world; and finding that King *Agrippa* did expect his coming, he haſted with all his Forces from thence to *Ptolemais*. At this place there came unto him the Citizens of *Sephoris* a City of *Galilee*, who had no thought at all of Rebellion: theſe both provident for their own ſafety, and well knowing the Forces of the Romans, before *Veſpaſian* came, ſubmitted themſelves unto *Ceſtius Gallus*, and received from him a Garriſon of Souldiers; and now alſo courteouſly entertaining *Veſpaſian*, offered their help againſt their Countrey-men. To whom *Veſpaſian* at their requeſt gave a guard of Horſe and Foot, ſo great as he thought was able to reſiſt the force of their Enemies, if the Jews ſhould attempt any thing againſt them. For he thought it would be a great help unto him in his War to come, to have *Sephoris* the greateſt City of *Galilee*. ſcituate in a ſtrong place, on his ſide, which otherwiſe might be a ſafeguard to the whole Nation.

The *Sephorites* do courteouſly entertain the Romans.

CHAP. II.

The Deſcription of Galilæa, *and* Samaria, *and* Judæa.

The Deſcription and Scituation of the higher *Galilee*.

THere are two places named *Galilæa*, and one is called high *Galilæa*, and the other, low *Galilee*: and they are both compaſſed with *Phœnicia* and *Syria*. On the Weſt *Ptolemais*, with the limits of his Territory doth part his Borders, and the Mount *Carmel*, which in time paſt belonged unto *Galilee*, but now unto the Tyrians. Unto which adjoyneth *Gabaa*, which ſignifieth the Horſmens City: ſo called for, becauſe King *Herods* Horſmen were ſent thither to inhabit. On the South part it joineth to the *Samaritanes*, and *Scythopolitanes* unto *Jordan*. On the Eaſt part it bordereth upon *Hippene*, and *Gadaris*, *Gaulanitis*, which are the Borders of King *Agrippa* his Countrey. On the North it bordereth upon *Tyria*. The length of lower *Galilee* reacheth from *Tiberias* unto *Zabulon*; near which is *Ptolemais* by the Sea Coaſt. In breadth it reacheth from the Village *Xaloth*, ſcituate in a great field, unto *Berſabe*, where alſo begins the breadth of high *Galilee*, and reacheth unto the Village called *Baca*, bordering upon the *Tyrians*; and the length thereof is from a Village near *Jordan* named *Thella*, unto *Meroth*. And being of ſuch bigneſs, and environed with ſo many Nations, yet did they alwaies reſiſt Forreign Forces. For the *Galileans* are from their Childhood Warlike, and never are daunted by fear or penury; for their Countrey is moſt fruitful, ſet with all manner of Trees, and very fertile, notwithſtanding the Inhabitants take ſmall pains in tilling the ground. All parts thereof are tilled by the Inhabitants, and there is no waſt part.

The length and breadth of the lower *Galilee*.

The fertility of *Galilee*.

There are many Cities, and in every place there are Villages populous and rich: ſo that the leaſt Village there, hath in it above fifteen thouſand Inhabitants. And although *Galilee* be leſs in compaſs then the Region beyond the River, yet it is more populous, fertiler and richer then the ſame: for it is all tilled, and all beareth fruit. But that beyond the water, though it be bigger, yet it is not all inhabited, for there are many deſarts, and barren places, and one beareth wild fruits. *Peræa* hath a good ſoil and large field, beſet with divers trees, eſpecially Olives, Vines, and Palm-trees: and it is abundantly watered with Brooks running from the

The Deſcription of the Countrey beyond the Flood.

A the Mountains, and Springs that continually come down, when in the Dog-dayes they are almoſt drie. The length of this place is from *Macherunt* to *Pella*; the breadth from *Philadelphia* to *Jordan*. This town *Pella* before-mentioned, lieth on the North part, and *Jordan* on the Weſt, and the Country of the *Moabites* bordereth on the South, and on the Eaſt *Arabia*, *Silbonitis*, *Philadelphia*, and *Geraſis*. *Samaria* is ſeated between *Judæa* and *Galilee*, beginning at a Town ſituate in a place called *Ginæa*, and endeth in the Toparchy of *Acrabatena*, nothing differing in nature from *Judæa*. For both of them are full of Mountains and fields, and good for tillage; full of trees abounding both with wild Apples and others: for they are of their nature dry, but have rain enough, and have paſſing ſweet waters, and abun-
B dance of good graſs, and great ſtore of milch Beaſts, and, which is a great argument of wealth, both places are very populous. The confines of theſe Countries is *Anauth*, a Village otherwiſe called *Borceos*, which lieth on the North part of *Judæa*. The South part of *Judæa*, if you meaſure the length, is extended unto the Village of the *Arabians*, called *Jordan*: the breadth reacheth from *Jordan* unto *Joppe*: in the midſt thereof is ſituate *Jeruſalem*; ſo that ſome call that City the navel of the Countrey. *Judæa* alſo bordereth on the Sea-coaſt, even unto *Ptolemais*. It is divided into eleven portions: the firſt is *Jeruſalem*, head and chief of all, being above all the reſt, as the head is above the body: and the reſt are *Toparchies*. *Gophna* is the ſecond, after that *Acrabatena*, then *Thamna*, afterward *Lydda*, alſo *Ammaus*, *Pella*, and *Idumæa*, and *Engadda*, and *Herodium*, and *Jericho*; beſides theſe
C *Jamnia*, and *Joppe* command the places adjoining. Moreover, there is *Gamala*, and *Gaulanitis*, and *Batanea*, and *Trachonitis*, which are portions belonging to King *Agrippa* his Kingdome. This Countrey beginneth at Mount *Libanus*, and the Fountains of *Jordan*, and reacheth in breadth unto the Lake near *Tiberias*. And in length it reacheth from *Julias*, to *Arphas*, and the Inhabitants are partly Jews, and partly *Syrians*.

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The Deſcription of the Region of *Samaria*.

The Deſcription of *Jury*, whoſe middle part is *Jeruſalem*.

The diviſion of *Judæa*.

CHAP. III.

How aid was ſent unto the people of Sephoris, *and of the military Diſcipline of the Romans.*

D I Have already ſpoken of *Judæa* as briefly as might be, and with what Countrey it is environed. Now *Veſpaſian* ſent help unto the Inhabitants of *Sephoris*, to wit, one thouſand Horſmen, and ſix thouſand foot, *Placidus* the Tribune being their Governour: the Horſmen divided themſelves into two Companies, lodged in a great Plain, and the Footmen were in Garriſon in the City for to defend it, but the Horſmen ſtayed without. Theſe Horſemen made excurſions on every ſide, and greatly moleſted *Joſeph*, who was quietly bent, and alſo ſpoiled all that was without the Cities, and always repulſed the Inhabitants, if at any time they took courage to revenge themſelves. Notwithſtanding, *Joſeph* aſſaulted the City *Sephoris*, hoping to take it: which he, before ſuch time as it revolted unto the Romans, had compaſſed with ſo ſtrong Walls, that the Romans themſelves could not have
E taken it; ſo his hope was fruſtrate: for neither by force nor fair means would the *Sephorites* yield unto him. Hereat the Romans being angry, troubled the Countrey more then before: who now neither night nor day ceaſed from deſtroying it, but robbed and ſpoiled all they found, and all men able to bear Arms they ſlew, and made the reſt their ſlaves; Thus all *Galilee* was filled with fire and ſword, and no man eſcaped that calamity; only they ſaved themſelves, that fled into the Cities that *Joſeph* had walled.

Veſpaſian ſendeth help to the *Sephorites*, but filleth *Galilee* with ſword and fire.

Titus came to *Alexandria* being Winter, ſooner then he was expected; and ſo received there the Souldiers that he was ſent for: and having a proſperous journey, he quickly came to *Ptolemais*; and finding his father there with two of the chiefeſt Legions; to wit, the fifth and
F tenth, he alſo adjoyned that fifteenth Legion that he brought with him. And there followed them eighteen Companies; five out of *Cæſarea*, one Troop of Horſmen, and five Companies of Horſmen out of *Syria*: ten of theſe Companies of Foot had in every one of them a thouſand Men, the reſt only ſix hundred and thirteen, and in every Troop of Horſmen, were an hundred and twenty. The Kings alſo brought great aid: for *Antiochus*, *Agrippa*, and *Sohemus*, brought each of them two thouſand Bowmen, and a thouſand Horſmen: and *Malchus* King of *Arabia*, brought five thouſand Foot, and one thouſand Horſe, and the moſt of his Footmen were Archers; ſo that the whole Army, together with the Kings aid, amounted unto the number of threeſcore thouſand Horſe and Foot together; beſides them that followed the camp, who were a great multitude, and not inferiour unto the Souldiers in warlike diſcipline: ſo that one may admire the Romans, who ſo train up their ſervants in time of peace, that they are very fit for Wars. So that whoſoever well beholdeth their Military Diſcipline, he ſhall

Titus bringeth a mighty Army into *Judæa*.

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ſhall perceive that they gained not this their goodly Empire by chance and fortune, but by G vertue: for they do not only then begin to uſe weapons when they come to fight, but they practiſe military diſcipline before they need: and they are not idle in time of peace, but alwayes practiſe themſelves therein without ceaſing. Their exerciſes are like War it ſelf, and every Souldier is every day exerciſed in every ſort of Weapons, even as though they were fighting againſt the enemy; ſo that hereby they eaſily indure the burthen and travel of Wars. For their diſorder doth not make them forget what to do, neither doth fear diſmay them, nor continuance of fight and War weary and tire them. So that whoſoever they fight againſt, who are not ſo well provided in theſe affairs, as they are, they always overcome them: and one may well call their practices amongſt themſelves, conflicts without blood-ſhed: and H their wars indeed, conflicts with blood-ſhed. They are not eaſily overcome at unawares: for in what Enemy-countrey ſoever they come, they fight not before they have fortified their Camp about, which they do not raſhly, neither do they pitch their Tents in mariſh or high places, after a diſordered manner, for if the place be unequal, they make it plain. And they proportion their Camp four-ſquare: for they have many Smiths, and all kind of Workmen needful, which do ſtill follow the Army, to accompliſh ſuch buſineſs. And in the innermoſt part of the Camp they make Tabernacles, whoſe outſide reſembleth a Wall, with Towers equally diſtant one from another, and between them Engines of War to caſt Stones, and ſuch like, that all kind of ſhot may be in readineſs. They alſo build four Gates large and wide, both for their Cattel eaſily to come in at, and alſo for themſelves if need require, to enter I in or iſſue out ſpeedily.

The diligence and labour of the Romans in providing things neceſſary for the Wars.

The induſtry of the Romans.

The order of the Romans in their Camp.

Within the camp, there are ſtreets divided into certain ſpaces: in the midſt their rulers, and amongſt them all, the Generals tent like a Temple; ſo that it ſeemeth a city, and a market full of ſhops made in an inſtant. There are alſo ſeats builded for the Governours to judge of controverſies, if any ariſe between the Souldiers and others. All this place and all things belonging thereto are made in an inſtant, partly by reaſon of the multitude, partly by the induſtry of ſuch as work: and if need require, they compaſs it with a trench four Cubits deep, and as many broad. Thus the Souldiers encloſed with Arms, do live quietly in their tents, without diſorder, and all things are done with good advice and order, whether they need water, or corn, or wood, for they muſt all go to dinner at the time appointed, and all ſleep at once, K and a trumpet giveth notice when to watch and guard, and nothing is done that is not commanded. In the morning, all the Souldiers come unto their Captains to ſalute them, the Captains to the Tribunes, and they all to the General, and he giveth them a watch-word, and telleth them what he thinketh good, and how they ſhall behave themſelves towards thoſe that are under them, whereby in fight they may demean themſelves, and well know when to aſſault, and when to retire. When they go forth of the camp, a trumpet ſoundeth, and no man is idle, but at the firſt beck taketh away his tabernacle, & maketh all ready for their departure. Then the trumpet ſoundeth again, warning them to be ready: and having loden their beaſts, with their baggage, they expect the ſound again, as though they were to run a race, and at their departure they burn their Camp, becauſe it is eaſie to build the like again, and alſo leſt L afterwards it may advantage their Enemies. When the trumpet hath ſounded the third time, which is a ſign to ſet forward, then they haſten thoſe that are ſlow, leſt they forſake their order. And a Crier ſtandeth on the right hand of their General, aſking thrice if they be prepared to fight, and they as often anſwer that they are, holding up their right hands with a lofty courage: and ſo they march on eaſily, every man keeping his rank, as though they were ready to give Battel. The Footmen have a head-piece, a breſt-plate, and a ſword on the left ſide, and on the right ſide a dagger. The Footmen guarding the General, have a Javelin and a Shield: the reſt armed every one with Bucklers and Pikes. Moreover, they carry a ſaw, a baſket, a fardle, a hatchet, alſo a cord, a ſythe, a chain, and victuals for three days; ſo that the Footmen are as much loaden as the Cattel. The Horſmen carry at their M right ſide a long ſword, in the left hand a dart, & a long ſhield hanging againſt the horſe ſide, and a quiver with three darts, with broad edges, which are as big as a ſpear: they have alſo helmets and breſt-plates like the footmen. And the Generals horſmen that guard his body, do nothing differ from the reſt. That company always leadeth, that the lot falleth unto. And theſe are the faſhions of the Romans concerning their warlike diſcipline. They never do any thing unadviſedly in Battel, but manage all things according to counſel; ſo that they either do not erre, or if they do, their fault is eaſily amended. For they think that bad ſucceſs after deliberation, is better then good fortune without it; and they think that therein fortune did but flatter them, to work them ſome great deſpight, by reaſon they have not deliberated: but that which is premeditated, although it have evil ſucceſs, yet it maketh them

The reverence and obedience of the Roman Souldiers to their Captains.

How the Romans forſake their Camp.

The Armour of the Roman Footmen.

The furniture of the Roman Horſmen.

The Romans attempt nothing unadviſedly or raſhly.

them wary againſt another time. And none of them accounts that good ſucceſs, which cometh by chance, and yet every one is comforted in their misfortune, for that they take good advice. By the military exerciſes they do not only make the bodies of their ſouldiers ſtrong, but their minds alſo more hardy: and their diligence is the greater by their fear. For their laws are capital, not only for them that forſake their order, but alſo for them that commit the leaſt enormity or negligence; and their Generals are more ſevere then their laws: who only by rewarding the good, purchaſe favour, leſt they ſeem cruel in puniſhing the wicked. Moreover, they are ſo obedient to the Rulers, that in peace they honour them, and in war the whole Army ſeemeth one body united together: they ſo keep order, and are ſo ready to turn here or there, and ſo attentive to any command, and alſo diligent to note ſigns made unto them, and ſo quick to labour with their hands, that they are always apt to do any thing, but ſlow to endure. Inſomuch that they know no place, where they have been overcome, either by number, or courage, or councel, or by the difficulty of the place, nor by fortune it ſelf: For they think victory more certain then fortune. Therefore ſeeing that their deeds are ruled by advice and councel, and their commandments ſo well fulfilled by the Army, what marvel is it if their Empire in the Eaſt reach unto *Euphrates*, in the Weſt unto the *Ocean*, in the South unto *Africk*, in the North unto *Rhene* and *Danubius*? ſeeing that one may juſtly affirm the poſſeſſion leſs then the poſſeſſors. This I have ſpoken, not to praiſe the *Romans*, but to comfort the conquered, and to terrifie thoſe that deſire alteration: and perhaps it may teach them who want good diſcipline, and are ignorant of the manners and cuſtoms of the *Romans* in their military affairs.

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The *Romans* grow more diligent by fear. The obedience of the *Roman* ſouldier is no ſmall occaſion of his victory.

How far the *Roman* government extendeth.

CHAP. IV.

How Placidus *aſſaulted* Jotapata.

IN the mean time *Veſpaſian* living at *Ptolemais* with his ſon *Titus*, prepared his Army. But *Placidus* was already entred into *Galilee* and run throw it, where he ſlew almoſt all he found who were of the weaker ſort of people and cowards: and ſeeing that thoſe of courage always fled into the Cities that *Joſeph* had fortified, he turned his forces againſt *Jotapata*, which was the ſtrongeſt of them, thinking it might eaſily be taken by a ſudden aſſault, and that he thereby ſhould get great glory, and that by taking it great profit might enſue, in that the people ſeeing the ſtrongeſt City ſurprized, they would not flie to any again. But it fell not out as he expected; for the people of *Jotapata* underſtanding of his coming, met him near the town, and ſuddenly encountring the *Romans*, being a great multitude and well diſpoſed to fight, as thoſe that bare arms for the general ſafety of the Country, and the lives of their wives and children, they put the *Romans* to flight, wounding many, only ſeven being ſlain: for the *Romans* in flying, kept their ranks: and being armed round about, they were not dangerouſly wounded; but the *Jews* being unarmed, rather truſted to their Darts and Arrows then to handy blows. There were three *Jews* ſlain, and a few wounded: and ſo *Placidus* when he ſaw himſelf repulſed from the town, he fled.

Placidus draweth his forces againſt *Jotapata*, and being repulſed flies.

CHAP. V.

How Veſpaſian *invaded* Galilee, *and how at the very ſight of him the ſeditious fled.*

VEſpaſian deſirous to take *Galilee* himſelf, departed from *Ptolemais*, making ſuch journies as ſouldiers ought to keep, which the *Romans* are wont to follow. And he commanded thoſe that came to help him, and the bowmen, becauſe they were lighter armed, to go before and repreſs the enemies incurſions, and ſearch the Wood and Forreſt fit for ambuſhes, whereby they were to paſs: after them followed part of the *Roman* footmen and horſemen: and after them there marched ten by ten out of every hundreth; bearing with them their Armour, and the meaſures of their Camp. After them, followed men, whoſe office it was to mend the ways, where they were bad, and to cut down the Woods that were in the way, leſt with bad way the Army ſhould tire. After them he ſent his baggage, and the baggage of the Rulers under him, and withal horſemen to guard it. And after them he himſelf followed, leading an Army of choſen footmen and horſemen, accompanied with his own guard of horſemen, and he had out of every legion ſix ſcore men for his own guard. After followed they that carried the Engines to batter the Walls of the Cities, and other inſtruments, and with the Prefects and Tribunes, guarded with their choſen ſouldiers. After them other Enſigns, and the Eagle, the which

Veſpaſian directeth the *Romans* march

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the Romans hold for chief of all, because it is the King of all Birds, and is most valiant and strong; wherefore they think it a sign of dominion and victory, over all them against whom they bear it. After these sacred Ensigns followed the Trumpets sounding in warlike manner; and after them the Army marching six in a rank; and as the custom is, a Centurion went by them to keep order: the servants were all with the footmen and baggage. After the last company who were hired, followed armed footmen and horsmen in great number. And thus *Vespasian* with his whole Army came unto the borders of *Galilee*: and there pitching his tents, he stayed the souldiers who were very eager to fight; as it were boasting and shewing his Army to terrifie his adversaries, and giving them time to repent, if any one would alter his mind before the war began, yet did he prepare to besiege the walls and fortresses. The only sight of him made many rebels flye, and daunted the most of them. For *Josephs* souldiers who had pitched his tents a little from *Sephoris*, when they knew that war grew on, and that they were presently to fight with the Romans, they did not only flye before they fought; but also before they saw their enemies. *Joseph* being left with a very few, knowing he was not able to abide his enemies; and that the Jews were discomfited, and that if he put any trust in them, they would for the most part revolt unto the enemies; for that time abstained from all war, and thought to get himself out of Danger: and so accompanied with them that remained with him, he went to *Tiberias*.

The Eagle by the Romans is held the Ensign of the Empire, and a sign of Victory.

Joseph forsaken by his Friends, flies to *Tiberias*.

CHAP. VI.

How Gadara *was besieged and taken.*

Vespasian went unto *Gadara*, and took it at the first assault; for all able men fit for war were fled out of the City; and entring the City, he put all to death. For the *Romans* had no mercy, partly for the hatred they conceived against the *Jews*, and partly in revenge of that which had befaln *Cestius*. And they burned the City, and all Towns and Villages adjoining: some of them being already desolate, and the inhabitants of the rest were made slaves. *Joseph* fled into the City which he made choice of for his safeguard, and filled it with fear. For the people of *Tiberias* thought he would never have fled, if there had been any hope of withstanding the *Romans*: wherein they judged not amiss: for he did foresee what event those wars would have, and that their only safety consisted in changing their rebellious mind. He himself, though he hoped to obtain pardon of the *Romans*, yet had he far more rather have died, then to have lived pleasantly with them, against whom he was sent, and so become a traytor unto his Country committed to his charge. Wherefore, he determined faithfully to write all his estate, and the state of the Country unto the Nobility at *Jerusalem*, and not to extol the enemies forces too much, lest they should say he was a Coward; nor yet putting them in any comfort, lest perhaps they now penitent for that they had done, again by his letters should be incited to go forward in their rebellious course: willing them presently to write an answer, whether they thought it good to enter the league with the *Romans*; or if they would make war, then they should send a sufficient Army against the *Romans*: and having written to this effect, he presently sent men away to *Jerusalem*, to bear these letters.

Joseph is afraid of the Romans and writeth to *Jerusalem*.

CHAP. VII.

Of the Seige of Jotapata.

Vespasian was very desirous to take *Jotapata*, for that he knew many of his enemies were fled thither, and for that this was the strongest refuge they had. So he sent before, footmen and horsemen, to plain the ways which were full of ragged stones, so that it was hard for footmen to pass, and altogether unpossible for horsemen: who within four days effected that which they were commanded, and made a large way for the Army to pass: And the fifth day, which was the one and twentieth of *March*, *Joseph* before they came, entred into the City, coming thither from *Tiberias* to encourage the *Jews* who were dismayed. A certain run-away told *Vespasian* that *Joseph* was come thither, willing him to hasten thither, for if he could take *Joseph*, he might easily take all *Judea*. Hereat *Vespasian* was very glad, and took it as good fortune, that the most prudent and potent of his enemies, should (God at that time so working) put himself as it were in hold; and so presently he sent *Placidus* before with a thousand horsemen, and with him Captain *Ebutius*, a man both strong, valiant and prudent, and commanded them to compass the City with a siege, lest

Joseph comes to *Jotapata* from *Tiberias*.

Jotapata besieged.

A leſt *Joſeph* ſhould privily eſcape from thence. The day after he himſelf followed with the whole Army, and about noon came to *Jotapata*, and leading his Army unto the North ſide of the Town, he pitched his Tents upon a hill ſeven ſtounds diſtant from the City: Upon purpoſe placing himſelf within the view of his Enemies, that the very ſight of his Army might terrifie them: which he alſo did; for preſently every one was in ſuch a fear, that none durſt go out of the City. The Romans being wearied all that day, would not aſſault the City: wherefore they invironed the Town with two Squadrons, and the third, that conſiſted in Horſmen, was placed without to intercept all paſſage, that none of the Jews could paſs any whither. Hereby the Jews now in deſperation took heart; for in War nothing is more forcible then neceſſity. The next day began the battery, and every Jew kept his quarter, and kept themſelves in order, and reſiſted the Romans before their Walls. But when *Veſpaſian* ſent all the Bowmen, and thoſe who caſt Darts and other things to beat them off from the Walls, and he himſelf with Footmen aſſaulted the Walls in another place where they might eaſily be entred: then *Joſeph* fearing the City, accompanied with all the people iſſued out of the Town, and aſſaulted the Romans fiercely, and did drive them from the Walls, ſhewing courage and ſtrength: and they themſelves ſuffered as much harm as they did unto their Enemies. For as they were encouraged with deſperation, ſo were the Romans with ſhame, who were Armed with Military knowledge and ſtrength, and the Jews only with anger. And the fight continued all day even until night; wherein many Romans were wounded, and only thirteen ſlain: and of the Jews there were ſix hundred wounded, and ſeventeen ſlain. The next day alſo they met the Romans, and reſiſted them more ſtoutly then before, taking courage for that they the day before had reſiſted them contrary to their expectation: and all the Romans fought more valiantly, aſhamed as it were of themſelves, in ſuffering the Jews to reſiſt them; thinking withal that they themſelves were overcome, if they did not quickly ſuppreſs their Enemies. Wherefore the Romans for five days together ceaſed not to aſſault the Town, and the Jews ſtrongly repelled them: and now neither the Jews feared their Enemies, nor the Romans were diſmayed with the difficulty of taking the Town. *Jotapata* is almoſt all ſituate upon a Rock, and compaſſed about with deep Valleys, which deſcend ſtraight down like a Wall, ſo that one can ſcarcely ſee the bottom. There is only acceſs unto it on the North part, where it is ſeated upon a Mountain going overthwart; which *Joſeph* incloſed with a Wall, to the end it might be no paſſage for the Enemies: all the reſt of the City is environed with high Mountains, ſo that it cannot be diſcerned by any before they be hard by it. And *Jotapata* was thus ſtrengthened.

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Nothing is more effectual in War or more deſperate then neceſſity.

A fight between the Romans and the Jews continued a whole day, and broken off by night.

The ſituation of *Jotapata*.

Veſpaſian determined both to ſtrive againſt the nature of the place, and hardineſs of the Jews; and therefore called all his Captains together, and conſulted with them to begin a hot ſiege: at laſt they reſolved to rear a Mount in that place where the City was eaſieſt to be entred. He ſent his whole Army to provide wood to do it, who cut down the Mountains neer unto the Town: and great ſtore of wood and ſtone being brought, ſetting hurdles before them to bear off the Darts and Arrows, he began to raiſe a Mount; ſo that they received little or no harm by darts caſt from off the walls: others brought earth from places thereabout, and no man was idle. The Jews caſt continually great ſtones and all kind of darts upon that which defended them; which though they pierced not thorow, yet they made a great noiſe and terrified the Workmen. Which *Veſpaſian* ſeeing, cauſed all Engines that did caſt ſtones, and darts, which were in number an hundred and threeſcore, to be placed againſt the walls, to beat the Jews from thence. And ſo they caſt ſtones, and darts, and fire, and arrows in great abundance: ſo that they did not only beat the Jews from off the walls, but alſo out of the reach of their ſhot; for both the Arabian Archers, and thoſe that uſed ſlings and darts, and all the Engines continually played upon them. For all this the Jews reſted not, but running out in companies as thieves, they took away that which defended the workmen, and then aſſaulted them having no defence: and when they had beaten them away, deſtroyed and fired all that the Romans had wrought for their own defence and ſafeguard. At laſt *Veſpaſian* perceived that theſe damages hapned, for that there was ſpace left between all theſe works, whereby the Enemies had acceſs to do them ſuch harms: wherefore he united them together, and ſo hindred the privy excurſions of the Jews. When the Mount was almoſt made, and the towers upon it finiſhed, *Joſeph* afraid to do nothing for the ſafeguard of the town, called all workmen neceſſary together, and commanded them to make the wall there higher; but they ſaid, it was impoſſible for them to work, for the number of ſhot in that place. Then *Joſeph* made this device to defend them: he fixed ſtakes in the ground, and faſtned unto them hides of Kine and Oxen new ſlain, by which they were defended from ſhot, and fire; ſo that they labouring night and day raiſed the wall twenty cubits high, erecting alſo upon it many towers:

Veſpaſian intends to begin a ſharp Siege.

The Jews break out and beat down the Bulwark.

Joſeph fixeth ſtakes in the ground and faſtneth unto them raw Oxe Hides to raiſe the Wall, and beat off the Shot.

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and by this means made it a ſtrong defence. Whereat the Romans, who before thought themſelves ſure of the Town, were now greatly diſmayed both by this device of *Joſephs*, and alſo by the hardineſs of the Jews.

CHAP. VIII.

Of the Siege of Jotapata *by* Veſpaſian, *and the diligence that* Joſeph *uſed, and how the Jews made excurſions againſt the Romans.*

THis Stratagem and the Carriage of the Jews greatly moved *Veſpaſian:* for now they receiving courage in that defence, made aſſaults upon the Romans of their own accord, and every day skirmiſhed, running out in Companies, and like Thieves, taking away whatſoever they lighted upon; and what they could not carry away, they ſet on fire. At laſt, *Veſpaſian* would not permit his Souldiers to fight any longer, but determined now to beſiege it, and take it by want of Victuals, purpoſing either to make them come and yield themſelves for lack of Food, or if they held out, to famiſh them: and that it would be more eaſie to take it by force, if ceaſing a while from aſſaulting it, he afterward ſet upon it, they being in anguiſh for the danger they were in. Wherefore he commanded all paſſages to be kept, that none could go out of the City; but they had great ſtore of Corn, and of all other things elſe, except Salt and Water, whereof they ſtood in great want: for there is never a Fountain in the City, and they have little rain in Summer-time, ſo that the Inhabitants were in great diſtreſs; for now there was hardly any water left in the City. *Joſeph* perceiving there was abundance of all things elſe, and that the Citizens were valiant, as alſo the Siege like to continue long, he gave to every one water in meaſure: with which they were not contented, thinking it as good to want altogether, as to have it in that manner; and now they began to faint, as though they had ſuffered extream drought. The Romans perceiving this, being upon a high hill, over againſt the place whither all the Jews came together to receive water, they with their ſhot killed many that came thither, inſomuch that *Veſpaſian* hoped that within ſhort time their water would be ſpent, and they conſtrained to yield. But *Joſeph* to fruſtrate this hope, commanded a great many Garments to be laid in water and hanged upon the Walls, ſo that the water might run down on every ſide. When the Romans ſaw this, they were much grieved and afraid, for that they waſted ſo much water in mockery, and before had thought that they had wanted water to drink. And now *Veſpaſian* ſcorning to win the City by Siege, purpoſed to aſſault it again by force. The Jews were very glad of this: and the City being in danger, rather wiſhed to be ſlain then periſh through hunger or thirſt. *Joſeph* deviſed alſo another way to get ſuch neceſſaries as he wanted, out of the Countrey: for there was a Valley out of the way, and therefore not regarded by the Romans: wherefore *Joſeph* ſent men into the Countrey to his Friends, for ſuch things as the City wanted, by this way, commanding them when they came neer the watchmen to hide and cover themſelves with hairy Skins, that the Watchmen might think them to be Dogs: and this he uſed a good ſpace, till at laſt the Watchmen perceived it, and ſo ſet a guard there to ſtop the paſſage. When *Joſeph* perceived the City could not hold out long, and fearing his own life, if ſtill he continued there, he treated with the chief of the City that he might flie. But the people perceiving his intent, flocked about him, and beſought him to take pity upon them, and not forſake them, who had no hope but in him, affirming, that for his ſake they were all couragious and bold to fight; and if they were taken, yet he would be a comfort unto them, telling him that it did not become him to flie from his Enemies, nor to forſake his Friends, neither as it were, to leap out of a Ship ſhaken with a Tempeſt, into the which he came when the Seas were calm, for ſo by this means he would ſoon overthrow the City; and once gone, no man afterward could or durſt reſiſt their Enmies, for in him was all their hope.

Veſpaſian reſtraineth his Souldiers from fight, and beſiegeth the City.

Joſeph delivereth his Souldiers water by meaſure.

Joſeph's Stratagem.

Another Policy of *Joſephs*.

The people beſeech *Joſeph* that he would not forſake them.

Joſeph's Prudence.

Joſeph kept it to himſelf, that his purpoſe was to work his own ſafety: for he told them, the thing which he intended was for their good, affirming, that though he ſtayed ſtill in the City, yet he could do them little good: and if the City ſhould chance to be taken, then he and they were like to periſh; but if he were abroad and not beſieged, he could do them great good; for he would preſently aſſemble all the people of *Galilee*, and come againſt the Romans, and ſo raiſe their Siege; whereas now in ſtaying with them, he ſaw not wherein he did them any good, but rather incited the Romans againſt them, making them more earneſt to take the Town then they would be, only becauſe he was there, that they might take him; but if they knew once that he were fled, they would not then be ſo earneſt in the Siege.

Joſeph

Joseph herewith could not perſwade the people, but they flocked faſter about him, and both young and old of all ſorts came and proſtrated themſelves at his feet, weeping, and beſeeching him to take ſuch hap as ſhould befall them, whether it were good or bad; not for that they envied his eſcape, but for that they hoped they ſhould receive no harm if he remained with them. *The year of the World*, 4031. *after the Nativity of Chriſt*, 69.

He then bethought himſelf that if he ſtayed with them, he fulfilled their requeſt; and if he denied, he feared they would force him. Wherefore being partly moved by compaſſion, he determined to ſtay; and being now, as all the City was, deſperate, he told them that now it was time to fight, ſeeing there was no hope of ſafety: and that it was a goodly matter to ſpend their lives renownedly, and do ſome noble act to leave a remembrance unto their poſterity of their valour: and went about it. And ſo iſſuing out of the City with the moſt valiant among them, when he had killed the Watchmen, at the firſt encounter he came even unto the Romans Tents, and tore the ſkins that their Tents were made of, and fired others, and their Engines: and ſo he did the ſecond and third day, and for certain daies and nights afterward never ceaſed. When *Veſpaſian* perceived the Romans greatly endamaged by ſuch incurſions, and very loth to flie for ſhame, and not able to follow them being ſo loaden with their Armour, and that the Jews always did ſome exploit before they retired themſelves into the City, he gave commandment unto his Souldiers to leave their aſſault, and not to fight againſt men who deſired to dy, affirming, that no men were ſtronger then thoſe in deſperation, and that if they found none to aſſail, their courage would ſoon be laid; like unto a flame of fire, when the matter that nouriſheth it is conſumed. Moreover, the Romans muſt ſeek victory more warily, for that they fought not for neceſſity, but only to increaſe their Dominions: and after that, oftentimes they beat the Jews by the Arabian Archers, and with ſlings and darts, and other ſhot which never ceaſed, and ſo the Jews by this means were repreſſed. But ſo ſoon as they were without the danger of the ſhot, they more furiouſly aſſailed the Romans, ſparing neither body nor mind, but continually fought by turns, and every one of the City aſſiſted them that ſo laboured.

Joſeph ſtays in *Jotapata*. Whereas there is no hope of help, their War is the laſt remedy.

The audacious courage of the Jews in their extream deſperation.

The Jews with their ſlings are repulſed by the Arabian Archers.

CHAP. IX.

How Veſpaſian *did beat the Walls of* Jotapata *with a Ram, and other Warlike Engines.*

Veſpaſian thinking himſelf as it were beſieged, both for the long time which he had continued the Siege, and alſo for the divers aſſaults and privy excurſions of the Jews; having now almoſt raiſed the Rampiers as high as the Walls of the City, determined to batter them with a Ram. A Ram is a huge beam like the Maſt of a Ship, whoſe end is armed with a ſtrong maſſie Iron, and made in the form of a Rams-head: whereupon it takes his name, becauſe he butteth with his head. It hangeth on another beam with Ropes, like the beam of a pair of Ballances: the beam it hangeth on lying acroſs, is held up with two props, which being drawn back by force of many men, and then jointly with all their Forces ſhooved forward, it ſtriketh the wall with the head of Iron: And there is no wall nor tower ſo ſtrong, but though it abide the firſt ſtroke of the Engine, yet can it not hold out long. The General of the Romans thought good to uſe this means to take the City by force, for that the ſiege was dangerous, by reaſon that the Jews never reſted; ſo the Romans with all kind of ſhot, endeavoured to beat the Jews from off the Walls that made any reſiſtance: and the Archers and they who uſed ſlings, were hard by: and when they ſaw that none of the Jews durſt come upon the Walls, they applied the Ram unto them; and covered it aloft with Hurdles and Skins, both for to defend themſelves and the Engine, and at the firſt aſſault the Walls were ſhaken, ſo that the Citizens cried, as though the Town had been already taken. *Joſeph* ſeeing them ſtill beat one place, and that preſently the Wall would fall, deviſed a way to reſiſt the force of the Ram, and ſo he filled ſacks with chaff, and let them down off the Wall juſt againſt that place, where the Ram ſtrook ordinarily, and ſo brake the force of the blows, the looſeneſs of the chaff making no reſiſtance; and ſo drowning or abating the violence of the ſtroke. By this means the Romans were hindred: for whitherſoever they brought the Ram, thither did they upon the walls alſo remove the ſacks of chaff, & brake the force thereof: till at laſt the Romans alſo deviſed a way to cut the ſacks, taking long Poles, and binding Sithes unto the end of them, and ſo cut theſe ſacks of chaff. And the Ram ſhook the Wall, and the wall newly built was not ſtrong enough to reſiſt. Then *Joſeph* and his Souldiers ſought to help themſelves by fire-works, and ſo they fired all that was made of dry wood in three ſe-

A Ram.

Joſeph's device how to break the Force of the Ram.

The year of the World, 4031. after the Nativity of Christ, 69.

veral places, and withal the Engines, and Forts, and Mounts of the Romans, who now had much ado to defend themselves: first, because that they were terrified with the valour of the Jews: and secondly, because every one had work enough to defend himself against the fire, which seizing upon dry matter with Brimstone and Pitch wonderfully increased, so that in one hours space, it consumed all the works that the Romans had made with so great labour. There was a Jew the Son of *Samæus* called *Eleazar*, who deserved eternal memory: this man was born at *Saab* in *Galilee*. This *Eleazar* took up a great stone, and cast it down with such force upon the Ram, that he brake off the head thereof; and nothing fearing, leapt down amongst the midst of his Enemies, and brought it away into the City: at the last being unarmed, and as it were a mark for his enemies to shoot at, he received in his body five arrows; and as though he had not felt them, so soon as he had gotten up the wall where all might see him, he boldly stood still, and so through grief of his wounds having the head of the Ram in his arms fell down. Next unto him two brethren of *Ramath* in *Galilee* shewed themselves valiant, named *Netiras* and *Philip*, who assaulted the tenth legion of the Romans with such violence, that they brake their ranks, and put all to flight that sought to withstand them: which *Joseph* and those that were with him perceiving, took fire and burnt the Engines, works and defences of the fifth and tenth legions that were fled, and those that followed destroyed all Engines, and other matter that was left. In the evening the Romans erected the Ram against that part of the City which before they had beaten: and one of the Jews shot an arrow from the Wall, and wounded *Vespasian* in the sole of the foot, yet the wound was not great, for that the force of the arrow was spent before it came to him, having come a great way off.

Joseph burns the Engines, and turneth off the Romans.

Eleazar's strength and courage.

Netiras and *Philips* valour against the Romans.

Vespasian wounded in the sole of the Foot by an Arrow.

This fact greatly troubled the Romans, who seeing *Vespasian* bleed, presently spread this news through the whole Army, and almost all of them came running to see their General, and especially *Titus*, who feared his fathers death: so that the whole Army, partly for the love of their General, and partly for the fear of *Titus* his Son, were greatly troubled: but *Vespasian* presently freed the Army from all perturbation, and his Son *Titus* from fear. For the grief of the wound being past, he shewed himself to all that were sorrowful for him, and incited them to fight against the Jews more earnestly then before; and now every one as it were to revenge their General, despised all danger, and assaulted the walls, one exhorting another. *Joseph* and his associates, notwithstanding that many of them were killed with shot, darts and arrows; yet they forsook not the walls, but with fire and sword, and stones fiercely assaulted them, that being defended with hurdles, battered the walls with the Ram, but to little purpose: for they were continually killed, being in sight of their Enemies, and for that they could not see them, presently were stricken down, for their fire did make such a light, as though it had been day, so that the Romans easily perceived whither to direct their shot: And for that their Engines were not perceived afar off, the Jews could not defend themselves from the Arrows and Stones that were shot against them, by which means many of them were slain, and the tops and corners of the Towers beaten down. And there was no man so well guarded, but he was slain by force of those stones; so that any man may know of what force that Engine is, by that which hapned that night. For one that stood neer *Joseph* upon the Wall, was stricken with a Stone, and his head carried from his body by violence of that blow three furlongs, as though it had been cast out of a sling: and the next day a Woman great with Child was stricken on the belly with one of those stones, and the Child carried forth of her from the place where she was stricken three furlongs; so great was the force of this Engine: Therefore the violence of the Engines was more terrible, and likewise the noise of Darts, Arrows and other shot. And many were slain on every side, and the bodies of those that were killed, stricken against the Wall made a noise; and within the City was heard a pitiful lamentation, and weeping amongst the Women; and without, a heavy mourning and cry of them, that were wounded to death; and all that part of the Wall where the fight was, flowed with blood: so that now the multitude of dead bodies had so filled the ditch before the Wall, that the Romans might easily pass over into the City, and the Mountains about did Eccho with the cries of the Citizens: and all that night long nothing wanted, that either might by the Eye or Ear move terrour. And many stoutly fighting for *Jotapata* died most valiantly, many also were sore wounded: and notwithstanding the Wall was continually battered, yet it was almost Morning before it fell, being all night long beaten with the Ram. And then they of *Jotapata* repaired the breach with their Bodies and Armour, before the Romans could set Bridges to enter it.

The War renewed against the Jews.

The force of the Roman Darts.

CHAP.

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CHAP. X.

How Jotapata *was again assaulted.*

The year of the World, 4031. after the Nativity of Christ, 69.

IN the Morning *Vespasian* brought his Army to enter the breach, having given them but little rest after their whole nights labour: and desirous to make the Jews that defended the breach, to forsake their place, before such time as he entred, he took the most valiant of his Horsmen, and unhorsed them, being armed from the head to the foot, and placed B them in three ranks; that they being so armed, might besiege round that part of the Wall that was battered, and so take long pikes in their hands, so that as soon as the bridges were set, they should first enter the breach. After them he placed the strongest of his footmen: the rest of his Horsmen he set round about the City upon the Mountain, to the end that none might escape thereabout: after the Footmen, he commanded Archers to follow with their arrows ready in their hands, and them that used slings also, and other Engines for shot. And he caused other to scale the Walls, where they were not battered, to the intent that the Townsmen, busied in resisting them, might leave the breach unmanned; and the rest being wearied and oppresst with the thickness of the shot, should of force forsake their standing. But *Joseph*, perceiving his intent, placed old men and children, and those that were already wearied, upon C those parts of the Walls that were not battered: and himself with the stoutest of the City went to defend the breach, and placed six men before them, whom he chose out, himself being one of them to sustain the first brunt of their enemies assault: commanding them likewise to stop their Ears, to the end that they might not be terrified with the cries of the Army. He willed them also to defend themselves with shields against the darts & arrows, and gave back a little, till such time as the Archers quivers were emptied: and if so be that the Romans should offer to make bridges, that then they with their instruments should resist; and that every one should now fight, not to defend his countrey, but as it were to recover it, being in a manner already lost; and imagine, that they now did see their aged men slain with their Children and their Wives almost taken with their Enemies, and now to revenge themselves D upon those that hereafter would massacre their whole City: and thus he appointed men in both places. The weaker multitude, Women and Children, seeing the City compassed about with three ranks of Horsmen, and that the Romans with their swords drawn pressed against the breach, that all the Mountains about did shine and glitter with their weapons that were placed there, and certain *Arabians* to serve the Archers with Arrows: they cried out as though the City were now taken, so that a man would have judged them already amidst their Enemies swords, and not only in danger to fall into their hands. Wherefore *Joseph* commanded the women to their houses, lest their cries should effeminate his souldiers minds; willing them likewise to keep silence, and threatned them if they did not: and so he marched to the breach, which place fell to his lot, and gave no need to them that sought to scale E the Walls, but only beheld afar off the force of the Arrows.

Vespasian leadeth on his Army to enter the City.

Joseph's subtil Policie.

The cries of Women and Children in the Battel.

When all the Trumpets began to sound, and the Air to be obscured with the multitude of Arrows; *Josephs* Companions remembring the charge given them, stopped their Ears, and armed their bodies against the shot of arrows: And so soon as the bridges were set against the wall, presently they ran; and before the Romans could enter upon them, they got them into their hands, and resisted them that sought to come upon them, shewing great prowess and strength, and themselves no way inferiour unto the Romans, though they were in extream danger, and the Romans in none: and did not give one foot back, till either they did kill, or were killed. But the Jews had not any fresh men to second them that were tired; and the Romans, still as they were wearied, sent fresh supply, and joyning together their long F shields, exhorting one another, they became as it were a wall or defence invincible; and the whole Army like one body, did beat back the Jews, and so set foot on the Walls. Then *Joseph*, in this desperate case, devised some way to repel this present calamity: wherefore he commanded the Jews to fetch scalding Oyl, which they had ready, and pour it upon the Romans yet seething, who also cast the Pans upon them. This device brake the ranks of the Romans, so that with great pain and grief they fell from the wall, and tumbled down: for the Scalding Oyl easily got between their flesh and Armour, and scorched them like fire, being easily heated, and long continuing hot by reason of the fatness; and the Romans being loaden with Helmets and Brest-plates, could not flee: so that some leapt down off the bridge, and others for grief died; others would fain have retired themselves, but could not, because their Enemies followed them so hard. But neither the Romans wanted vertue and

The War of the Romans with the Jews upon the Bridge.

The Jews pour scalding Oyl upon the Romans.

valour

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valour in adverſe fortune, nor the Jews prudence and good advice. For the Romans, notwithſtanding they were in intolerable pain, being ſcalded with hot oyl, yet did they freſhly aſſault them that hurt them, and every one did thruſt him forward that was before him, as it were deſirous to ſhew their courage. Then the Jews uſed another device to make them retire: for they poured boyled Fenigreek upon the bridge, ſo that they ſlid down: and neither they that would have fled, nor they who did ſtrive to aſſault the Jews, could ſtand upon their feet, it was ſo ſlippery; and many falling down upon the bridge, were by their own company trodden to death; others did ſlide down upon the Rampier; and always as they fell, the Jews ſtruck them: and ſeeing that the Romans were retired from the place, ſo that now they were not forced to handy blows, they had leiſure to ſhoot arrows and darts againſt them. When *Veſpaſian* ſaw that his men in that fight endured much miſery, towards evening he cauſed them to retire, many being ſlain, and more wounded, and 6 men of *Jotapata* were ſlain, and above 300 wounded: this fight was upon the 20. day of *June*. But after that *Veſpaſian* had comforted his Souldiers for that which had hapned, and perceiving that they were angry, and deſired to fight to revenge themſelvs, ſo that they needed no exhortation; he raiſed the Rampier higher, and erected three Towers 50 foot high, covering them aloft with Iron, that ſo by reaſon of their weight they might ſtand ſtedfaſt, and not be conſumed by fire; and theſe he placed upon the Rampier, and in them Archers, and men that caſt darts and ſuch like: who not being perceived of them that were upon the Walls, by reaſon of the highneſs of the Towers, and the covering thereof, eaſily wounded them who were placed thereon. So the Jews when they could not avoid the arrows, nor be revenged upon them whom they could not ſee, nor yet fire the Towers being covered with plates of Iron, forſook the walls; yet always encountred with them who ſought to enter. And the people of *Jotapata* thus reſiſted, notwithſtanding, that many every day were ſlain, and that they did their Enemies no harm without great danger to themſelves.

The Romans retire without obtaining their purpoſe.

Veſpaſian ereɛteth higher Platforms and Towers.

The Citizens of *Jotapata* valiantly ſuſtain the ſiege.

CHAP. XI.

How Japha *was taken by* Trajanus *and* Titus.

AT this time *Veſpaſian* underſtood that *Japha*, a City neer *Jotapata*, minded to rebel, encouraged ſo to do; for that they underſtood how they of *Jotapata* had held out contrary to all expectation: wherefore he ſent thither *Trajanus*, Governour of the tenth Legion, and with him 2000 Footmen, and a thouſand Horſe: who perceiving the Town able to reſiſt, and the Inhabitants prepared for to fight, and come out to meet him, (for the Town being for the ſituation ſtrong enough, it was alſo compaſſed with a double wall) ſeeing this, he fought with them, and after a while put them to flight, and the Romans following them, brake in with them at the firſt Gate: which the Citizens perceiving, ſhut the ſecond Gate, not ſuffering their own Citizens to enter in, for fear that the Enemies alſo ſhould ruſh in with them, as they had done into the firſt Gate. Truly, God gave that Victory unto the Romans, whoſe will it was, that all the Warlike men of the City ſhould have their own Gates ſhut upon them, and ſo fall into their Enemies hands, who were moſt greedy to deſtroy them. For many came to the Gates, and called thoſe that kept them by their names, pitifully intreating that they might come in: which whileſt they did, they were butchered like Sheep, being incloſed between two Walls: their own Citizens having ſhut one Gate upon them, and the Romans the other: and many thus encloſed periſhed by their fellows ſwords, and an infinite number by the rage of the Romans, having no courage to reſiſt and revenge themſelves. For the Treaſon of their own Citizens, and the terrour of their Enemies together, utterly diſcouraged them, and ſo they died all in number 12000, not curſing the Romans, but the Jews their own Countrey-men. *Trajane*, thinking that the City was now deſtitute of fighting men, or if any were within, that they durſt not reſiſt being thus terrified, reſerved the taking of the City for the General, and ſent Meſſengers unto him, requeſting him to ſend his Son *Titus* to make an end of the Victory. *Veſpaſian* fearing that yet there would be ſome reſiſtance, ſent *Titus* with 500 Horſmen and 1000 Foot, who haſtening thither, placed *Trajanus* on the left ſide of the Town, and himſelf on the right: ſo the Romans on every ſide ſcaled the Walls, and the *Galileans* having a while reſiſted, preſently left them. Then *Titus* and his followers leaping down, preſently got into the City, and began a vehement fight with them that were aſſembled therein, ſome valiantly iſſuing out of the Narrow ſtreets, and aſſaulting them, and the Women caſting ſuch things as they could get, upon the Romans, from the tops of their houſes, and thus they held battel ſix hours. When their fighting men were all ſlain, then the Old Men and Children, and all the other company

The taking in of *Japha* by *Trajane*.

The Jews ſhut up by the Romans, between two Walls are ſlain.

12000 Jews ſlain.

Titus with his Forces comes to *Japha*.

A ſharp Skirmiſh within the Town, between the Galileans and the Romans.

A Company both in the ſtreets and in their houſes were ſoon diſpatcht, ſo that none of them were left alive, ſave only Infants, who with the Women were led Captives. The number of them that were ſlain, both in the City and in the firſt conflict, amounted to 15000, and the number of thoſe that were led into Captivity, were 1000 100 and 30. And this Maſſacre of the Galileans hapned the 25. day of *June*.

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CHAP. XII.

How Cærealis *conquered the Samaritans.*

B THe Samaritans alſo were partakers of his Calamity, who aſſembled themſelves together in Mount *Garizin*, which they accounted a ſacred place. But both their aſſembly and their courage did portend their Wars: and not warned by their neighbours harms, nor with any advice or judgment, conſidering their own infirmity, and the Romans power, began to be tumultuous. *Veſpaſian* foreſeeing this, thought it good to prevent them: and although all the Region of *Samaria* had Garriſons in it, yet for all the great multitude aſſembled, it was thought that the Garriſons were able to keep them under. Wherefore, he ſent thither *Cærealis*, the Tribune of the fifth Legion, with ſix hundred Horſemen, and three thouſand Footmen. *Cærealis* thought it not the beſt way to go unto the Mountain, C and fight with the whole multitude, becauſe a great many of their Enemies were upon it: wherefore he commanded his Souldiers to beleaguer the Mountain about, at the Foot thereof, and to keep them there all the whole day. There hapned at that time a vehement heat, and the Samaritanes wanted water: for it was then Summer, and the people had not provided themſelves of Victuals, ſo that many in one day only for want of drink died of thirſt, the reſt preferred death before the miſery they endured, and ſo fled to the Romans: of whom *Cærealis* learned that thoſe that yet remained on the Mount, were even diſmayed by the miſery they endured. Wherefore he aſcended the Mountain, and compaſſing about the Enemies with his Army, he firſt exhorted them to yield, willing them to ſave themſelves, promiſing them all their lives, if they would caſt down their weapons: D but nothing prevailing with them, he ſet upon them, and kill'd them all, in number 11000. and 600. and this was done the 27. day of *June*. And theſe were the miſeries that befel the Samaritans.

The Aſſembly of the Samaritans on the Mountain *Garizin*.

Want of water in the Mountain *Garizin*.

11000 and 600. Samaritans ſlain.

CHAP. XIII.

How Jotapata *was taken.*

THe Citizens of *Jotapata* endured this hard ſiege contrary to all expectation, and in the ſeven and fourtieth day, the Romans Mounts were raiſed higher then their Walls: E on the ſame day one of the City fled unto *Veſpaſian*, and told him in what caſe the City ſtood, and how few Citizens were left, and that with daily watchings and fighting they were far ſpent, whereby they were not able to reſiſt any more, and that they might be taken by policy if they were followed: for in the laſt part of the night, being weary, they ceaſed from their labour, and ſlept until the Morning: wherefore he perſwaded *Veſpaſian* to aſſault them at that time. But *Veſpaſian* knowing how faithful the Jews were one unto another, and how they contemned all puniſhment, gave little credit to this Run-away: for a little before, one of *Jotapata* being taken, could not by any torments be compelled to confeſs, or diſcloſe the Eſtate of the City, whom the fire nothing moved, and ſo at laſt he was crucified, laughing and ſcorning death: yet a probable conjecture which he had, per- F ſwaded him to give credit ſomewhat to this Traitors words: and for that he knew no great harm could befal him, if he ſo aſſaulted the City as the Traitor willed, he commanded the man to be kept, and made all his Army in readineſs to aſſault the Town. So at the hour appointed, he made towards the Wall with ſilence; *Titus* being the firſt, accompanied with one *Domitius Sabinus*, a Tribune, and a few of the 15. Legion: who killing the watchmen, entred into the City, and after them *Sextus Cærealis* and *Placidus*, with their companies; ſo the Caſtle was taken, and the Enemies were in the midſt of the Town, and it was fair day-light, and yet the Townſmen knew nothing, being now faſt aſleep after their great labours and watchings: and they that did watch could ſee nothing, there was ſo thick a miſt by chance that Morning, and the reſt never wakned till death was at their door, and that they perceived their Calamity and Deſtruction. The Romans mindful of all that had befaln them in the time

A fugitive certifieth the weak eſtate of the Citizens of *Jotapata*, and how few they were.

The Romans enter the City whileſt the Jews are aſleep.

of

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of the ſiege, did neither ſpare nor pity any one: but driving the people out of the higher G part of the City into the lower part thereof, they maſſacred them all, where they that would, could not fight for the narrowneſs of the place: ſo being cumbred for want of room, and ſliding down the banks for haſte, their Enemies ſtill purſuing them, they were eaſily ſlain. Many of *Joſephs* Guard ſeeing this, that they could not fight, gathered themſelves together in a corner of the City, and ſlew themſelves, that the Romans might not kill them. But ſome of the Watchmen, who firſt perceived the City to be taken, fled into a Tower, and reſiſted a while (this Tower was ſituate in the North ſide of the City) and at laſt, being invironed with their Enemies, towards Evening yielded, and offered themſelves to be ſlain. And the Romans might have boaſted that that Victory had been without blood-ſhed on their part, H had not *Antonius* a Centurion been ſlain treacherouſly. For one of them who fled into the Caves (as many did) requeſted *Antonius* to give him his hand, in token that he might come out ſafe and without danger: which he doing unadviſedly, ſtraightway the Jew with a ſpear ſmote him in the flank, whereof he preſently died. The Romans that day ſlew all the people that they found, and the days following they ſearcht all the ſecret places, and drew thoſe out of the Caves and Dens that had fled thither, and ſlew all but Women and Infants: ſo that they took away 1000 and 200 Captives; and the number of them who were ſlain during the ſiege, and at ſuch time as the City was taken, amounted to 40000. And *Veſpaſian* commanded the City to be deſtroyed, and the Caſtles to be burnt, and ſo *Jotapata* was taken the 13. yeer of *Nero*'s Reign, on the firſt of *July*. I

The Romans are touched with no mercy, nor compaſſion.

The fight of the Jews with the Romans in the Tower.

Antonius ſlain by a Jew thorow Treaſon.

40000 Jews periſh during the ſiege, and in the former battel.

CHAP. XIV.

How Joſeph *was taken, and how he redeemed his life with deeds and words.*

BUt eſpecially, above all others, the Romans made diligent ſearch for *Joſeph*, both for the hatred they bare him, and alſo becauſe *Veſpaſian* greatly deſired to get him, for that he being taken, the greateſt part of the Wars were then ended; ſo they ſought him among the dead, and amongſt thoſe that were hid; but he, (Fortune favouring him) when the City was taken, eſcaped from the midſt of his Enemies, and lept into a deep Well, which K had a large Cave on the one ſide, the which they above could not perceive; where he found fourty principal men, who had proviſion for many days. The Enemies being in every place, he in the day-time lay hid, and in the night he went forth to ſee if he could eſcape; and perceiving that all places about were diligently watcht for to take him, he returned again into the Cave, and lay there two days; the third day, a certain woman that had been with them in the Cave was taken, and ſo he was deſcried. Then *Veſpaſian* ſent two Tribunes to him, to promiſe him ſafety, and bring him before him; the Tribunes names were *Paulinus* and *Gallicanus*: But *Joſeph* would not accept their offer, fearing that becauſe he had been the Author of all the Evils that the Romans had endured, that therefore they ſought him out to puniſh him; till *Veſpaſian* ſent unto *Joſeph*, *Nicanor*, the third Tribune, one of L *Joſephs* acquaintance. *Nicanor* recounted unto him how mild the Romans were towards them whom they had conquered, and that the Roman Captains rather admired him for his Virtue, then hated him. Moreover, that his General intended not to puniſh him (which if he pleaſed, he might do, whether he yield himſelf or no) but to ſave him, who was ſo valiant a man: adding alſo, that if *Veſpaſian* meant ill, he would never have imployed his friend in ſuch a meſſage, to uſe friendſhip (ſo noble a vertue) to ſo evil a purpoſe as to work Treaſon; and that he, though *Veſpaſian* had been ſo minded, would never have conſented to have betrayed his friend *Joſeph*. After *Nicanors* words, he began to ſtudy, as doubtful what beſt to do. Whereat the Souldiers being angry, began to caſt fire into the Cave; but *Veſpaſian* hindred them, being deſirous to take *Joſeph* alive. *Nicanor* ceaſed not to intreat him; M and he perceiving how his Enemies began to wax angry, and calling to mind the dreams he had in the night, wherein God foretold him of all the Jews calamities, and what ſhould betide the Roman Princes (for he could interpret dreams, and whatſoever God obſcurely ſhewed, being inſtructed in the Holy Books of the Prophets, and himſelf a Prieſt as his Parents were.) So at that time being as it were filled with the Spirit of God, and recording the dreams and horrible Viſions which he ſaw in his ſleep, he prayed ſecretly to God after this manner; *O Creatour* (quoth he) *Seeing that it pleaſeth Thee to ruinate the Nation of the Jews, and that all good Fortune is gone unto the Romans, and that thou haſt choſen my Soul to foretell future events, I yield unto the Romans to ſave my life, proteſting, that I mean not to go to them to play the Traitor unto my Countrey, but as thy Miniſter:* And having thus ſpoken,

Joſeph leaps into a deep trench, and lieth hidden in a Cave.

Veſpaſian by Tribunes ſendeth *Joſeph* aſſurance.

Nicanor the Tribune known to *Joſeph*.

Joſephs dream of the ſlaughter of the Jews.

Joſeph, filled with the Spirit of God, ſecretly prayeth.

Joſeph conſents to *Nicanor*.

spoken, he yielded himself unto *Nicanor*. But they who fled into the Cave where *Joseph* was, perceiving that *Joseph* yielded unto the Romans, flocked all about him, and cryed out, How are our Countrey Laws violated? Where are those promises of God made to the Jews? Where are those gallant minds that contemn and despise death? *Art thou, O* Joseph, *desirous to live, and see thy self to become a vile bond-slave? How soon hast thou forgotten thy self? How many hast thou perswaded to embrace death for their liberty sake? Truely, thou hast but a shadow of valour and prudence in thee, if thou dost hope that they will save thy life, against whom thou hast so behaved thy self: or if they would save thee to desire life at their hands. But seeing the Romans offer hath made thee forget thy self; yet we, to preserve the honour and credit of our Countrey, will lend thee our arms and swords, and so if thou be willing to die, die like the General of the Jews: which if thou refuse to do, thou shalt whether thou wilt or no, die like a Traitor to thy Country.* When they had thus said, they all threatned to kill him with their swords, if he did yield to the Romans. *Joseph* feared their violence, and perswaded himself, if he died before he had put them in mind of Gods Commandments, that then he should die a Traytor to God: wherefore he began to make a Philosophical discourse unto them concerning this present estate what was to be done.

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The *Jews* violence and expostulation against *Joseph*.

Wherefore (O my Friends quoth he) are we become murderers of our selves? Wherefore do we make War between things so united, as are the soul and the body? Will any man say that my mind is changed? Why the Romans know that it is a thing most honourable to die in Wars, not any way, but according to the law of arms, to wit, by the Conquerors hand. If I intreat the Romans to spare my life, then am I worthy to perish with mine own sword and hand: But if they think good to spare their enemies, should we not think it good likewise to spare our own selves? Truly, it is meer folly to do that to our own selves, for the which we fight against them. I confess, it is a commendable thing to die for ones liberty; but yet to die in fight, and by their hands who took away that liberty: but now, neither do they war against us, nor kill us. He is not only to be judged a Coward, who refuseth to die when need requireth, but also he who will die when no need urgeth. Moreover, what with-holdeth us from offering our selves to the Romans? Truely, fear of death. Shall we therefore make that certain our selves, which we fear at the Romans hands? But some will say, how if not? then we are made Captives: consider what liberty we have now.

Josephs oration to his countreymen.

It is a goodly matter to die for liberty, but yet to die fighting.

You will say, it is the part of him that is valiant to kill himself: Nay truly, it is the part of a very Coward. For I think him to be a very timerous Sea-man, who perceiving a Tempest coming, before it fall, sinketh the Ship wherein he is. Moreover, it is against the Law of Nature, and the nature of all creatures to kill themselves, and thereby we should commit a hainous crime against God. There is no living creature that of his own seeking would willingly die: for every one feeleth in himself the strong and forcible law of Nature, whereby they desire to live: and for this cause we judge them for our enemies, that seek to take it from us; and punish them that do take it indeed: And do you think it is not a greater contempt for a man to despise his gift? For we of him receive our first being, and from him let us expect our ending. The body is mortal, framed of corruptible matter; but our souls are immortal, and there is a little part of God, placed in our bodies. If any one abuse that which another man putteth him in trust with, presently we think him a perfidious and wicked man: and shall we think that if we cast away out of our bodies that which God hath put us in trust withal, and placed in the same, that he shall not know of it, whom we have so abused? We hold those slaves worthy to be punished that run away from bad masters: and shall not we then be held for impious, who flee from so good a Master as God is? Do ye not know that they, who according to the law of Nature depart out of this life, and render that to God which they received of him, when he who gave it requires it, shall leave behind them a perpetual name to their Posterity and Family? And that unto those souls who are obedient unto their Creator when he calls them, he gives a holy and sacred mansion in heaven, and from thence after a revolution of the heavens, departing, are again commanded to dwell in chaste bodies? And that they who have wrought their own death, go unto dark hell? and that God punisheth this their offence upon all their posterity? Hence it is that God is displeased therewith, and it is forbidden by our most wise Law-maker: For if any amongst us kill themselves, it is decreed that till the Sun go down they shall be unburied, yet we hold it lawful to bury our Enemies.

The similitude of a Sayler. It is against the common course of Nature for a man to kill himself; yea, and a hainous sin against God.

The soul is immortal, and a portion of God placed in our bodies.

God revengeth him on the author of injuries.

Other Nations cause their right hands to be cut off, who have killed themselves: judging, that as the soul thereby was made a stranger to the body, even so by that fact was the hand made a stranger unto it. Wherefore, O companions, think on that which is decent, and not adde to our humane misery, impiety against God who created us. If we desire to be saved, let us save our selves:

The custom of the antient Jews, and how they dealt with those that slew themselves.

Josephs peroration.

for

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for it is no disgrace to receive our lives at their hands, who are witnesses of so many valiant deeds of ours. If we desire to die, let us die by their hands who have overcome us. I will not go into my enemies Camp, to be a Traytor against my self. For I bear not their mind who forsake their own company to flee to their enemies: for they flee unto them to save their lives, but I go unto them to work mine own death, even the death of my self. And I would to God that the Romans would break promise with me; for if they kill me after they have promised to save my life, I shall willingly die, and with great courage, having their breach of promise and perjury for a comfort of the last victory.

Joseph is in great danger to be slain.

Joseph spake much to this effect, to disswade his companions from killing themselves: But they stopping their ears with desperation, wherewith they had armed themselves to die, came furiously towards him with their swords drawn, upbraiding him that he was a coward, and every one was ready to strike him. Then *Joseph* calling one by his name, and looking upon another with a countenance like a Governour, holding anothers hand, and intreating the rest distracted in such danger, at last escaped from being killed at that instant: for still as one came near unto him to strike him, he turned his face upon him like some cruel beast, and some of them who remembred he had been their Captain in their extremity, with reverence of his personage trembled, so that their swords fell out of their hands: and many lifting up their arms to strike him, of their own accord let their weapons fall. *Joseph*, notwithstanding his desperate estate, yet was he not void of counsel, but assisted by Gods providence, he hazarded his life, and spake unto them as followeth: *Seeing (quoth he) that ye are all determined to die, let us cast lots who shall kill one another; and he, to whom the lot falleth, shall be kill'd by him who next ensueth, and so the lot shall be cast upon every one of us, so that none of us shall be forced to kill our selves. For it were injustice, that when some of us be slain: the rest should repent themselves, and so escape.* They all liked well of this, and always he upon whom the lot fell, was slain by him that followed, as though they were now to die with their Captain: for, death was more acceptable, because they thought *Joseph* should die with them. Now it hapned by the providence of God, that *Joseph* remained alive only with one other, and then perswaded him who was left alive, to live, and not to seek death, for fear the lot should fall upon himself: and for that if he survived, he should be polluted with the murder and slaughter of his own Nation. Thus *Joseph*, delivered both from the Wars of the *Romans*, and also of his own Nation, went with *Nicanor* unto *Vespasian*.

Another policy of *Joseph*.

Josephs fellows dye by lots, and *Joseph* and another are reserved.

Joseph resorteth to *Vespasian* with *Nicanor*.

All the *Romans* came about him to see him, and pressing about their General, they made a great noise, some rejoycing that he was taken, others crying out to punish him, others striving to come near to behold him better: & they who were afar off, cried out to kill their enemy: but those who were near him and beheld him, remembring his prowess, were astonished to see that change. And there was no Captain or Ruler, but although before they were all moved against them, yet now beholding him, they all begin to pity him: and especially *Titus*, who being of a gentle disposition, admired *Josephs* valour, his constancy in adversity, and his age, and thereby was moved to take compassion upon him, remembring what a manner of man he had been during the wars, and what he now was, being fallen into his enemies hands: calling also to mind the power and force of Fortune, and how small a stay the chance of war had, and that no humane affairs had any stay or hold in them; wherefore he drew many mens minds to pity him, so that *Titus* was the chief author of *Josephs* life: yet *Vespasian* caused him to be carefully kept, as though he meant to send him to *Cæsar*. Which *Joseph* hearing, requested that he might speak a word or two with him alone. Then all but his son *Titus* departing, and two of his friends.

An example of *Titus* grace and mercy towards *Joseph*.

Joseph hath private conference with *Vespasian*.

Joseph foretelleth *Vespasian* of his future honours.

Thou O Vespasian (*quoth he*) *thinkest only that thou hast* Joseph *for thy captive, but I am a messenger unto thee of great matters from God, otherwise, I knew my country laws, and how it behoved the Generals of our nation to die, and not to be taken alive by their enemies. Wilt thou send me to* Nero? *Wherefore? As though* Nero *should live still, and thou not succeed him? Thou O* Vespasian *art* Cæsar, *and the Emperor of* Rome, *and* Titus *also thy son; and keep me in bonds with thee, for thou art not only my Lord, but Lord of all the world, and sea, and land, and all mankind. And if I now fain these things in this state that I am, of mine own mind against God, let me be reserved unto a greater punishment.* After he had thus spoken, *Vespasian* gave small credit to his words, and only thought that *Joseph* fained these things of himself to save his life: yet by little and little he began to give credit unto him, because God put it in his mind to hope for the Empire: and fore-telling his reign by many signs and tokens, he also found *Joseph* to tell the truth in other matters. For one of *Vespasians* friends answered, that it was a marvel that he knowing that, could not propheſie of the event of the wars against *Jotapata*, and what was like

Josephs truth in all thing.

to

A to befal himſelf, that he might have avoided thoſe evils. *Joſeph* anſwered, that he foretold the Citizens of *Jotapata*, that after ſeven and fourty days they ſhould be deſtroyed; and that the Romans ſhould keep him alive in hold. *Veſpaſian* ſecretly enquired of theſe matters, and finding by the relation of the Captives that it was true, he began to give more credit to that which *Joſeph* had told him concerning himſelf. So he commanded *Joſeph* to be kept Priſoner, yet did he give him apparel and divers other things in moſt kind manner: and *Titus* did greatly honour him. The fourth day of *July*, *Veſpaſian* returned unto *Ptolemais*, and from thence he came into the Sea-coaſt unto *Cæſarea*, which is the greateſt City of *Judæa*, whoſe Inhabitants are for the moſt part Greeks; ſo the Inhabitants received the Army and B the General with all friendſhip poſſible, both for that they loved the Romans, as eſpecially alſo for that they hated them who were deſtroyed; ſo that many intreated *Veſpaſian* to put *Joſeph* to death. But *Veſpaſian*, judging this a raſh Petition, would make no anſwer unto it: and he left two Legions to Winter at *Cæſarea*; becauſe he ſaw it was a fit place, and ſent the tenth and fifth unto *Scythopolis*, becauſe he would not over-charge *Cæſarea* with the whole Army. This place is warm in Winter, and exceeding hot in Summer, by reaſon it is ſituate on a Plain by the Sea-coaſt.

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Joſeph is kept bound, yet rewarded by *Veſpaſian.*

Cæſarea a great City by the Sea-ſide; inhabited for the moſt part by Greeks.

Scythopolis.

CHAP. XV.

C

How Joppe *was taken again.*

IN the mean time, a great multitude being gathered together, who either were ſeditious perſons, or thieves, or ſuch as had eſcaped out of the ruinated Cities, began to re-edifie *Joppe* for their refuge, which *Ceſtius* formerly had deſtroyed: and ſeeing that they could not rob nor ſpoil the Countrey which was already waſted, and left deſolate by Wars, they purpoſed to become Pirates: and ſo building ſhips for that purpoſe, they robbed the Phœnicians, Syrians, and Ægyptians, not ſuffering any to paſs thoſe Seas without danger. *Veſpaſian* underſtanding their intent, ſent Horſmen and Footmen thither: who finding the City not guarded, got into it in the night time: which the Inhabitants perceiving were ſo D afraid, that they durſt not make any reſiſtance to expel the Romans, but they all retired themſelves unto their Ships, and there ſtayed all night, a flight-ſhot from the ſhore. *Joppe* is naturally no road for ſhips (for it is ſituated upon a turbulent ſhore) and on every ſide hath very high and eminent rocks, which trouble the Seas, and make huge waves: in this place (if we may believe the fable) one may ſee the ſigns of *Andromeda's* Chains. When the North wind blows, it ſtriketh the waves againſt the Rocks, and ſo cauſeth a dangerous Sea, that it were far more ſafe to be in the midſt of the Seas, then at that ſhore when the ſame wind bloweth. The Inhabitants of *Joppe* rode there all night, and by break of day the North wind began to blow fiercely, and drave ſome of the ſhips one againſt another, and others againſt the Rocks: and many ſtriving againſt wind and weather, and ſeeking E to get into the midſt of the Sea for fear of the rocky ſhore, and their Enemies there, were drowned; and they that eſcaped, neither had any place of refuge, nor hope of ſafety; for the tempeſt did drive them from the Sea, and the Romans from the City, ſo that the air was filled with cries of the people expecting to be drowned, and with the noiſe and ſound of the ſhips beating one againſt another. So ſome of the Inhabitants of *Joppe* were ſwallowed by the waves, others ſuffered ſhipwrack, ſome killed themſelves rather then to be drowned: many with the waves were ſtricken againſt the rocks, ſo that the Sea was bloody, and all the ſhore was covered with dead bodies: and whoſoever eſcaped the Sea and got to ſhore, the Roman Souldiers there ready ſtanding, killed them. There were four thouſand and two hundred dead bodies caſt upon the ſhore. So the Romans having without any fight F taken the City, they deſtroyed it: and thus was *Joppe* taken, and twice deſtroyed by the Romans in a ſhort time. *Veſpaſian* builded there a Caſtle, and placed in it ſome few Horſemen and Footmen, to the end that none of the Jews ſhould come thither again to play the Pirates, and that the Footmen might keep the Caſtle, and in the mean time the Horſemen might go forth, and ſpoil all the Towns and Villages, and Territories belonging to *Joppe*: which alſo they did. When the news of the deſtruction of *Jotapata* was brought unto *Jeruſalem*, many gave ſmall credit to it, partly for the greatneſs of that calamity, partly for that no one man could ſay, that he had ſeen the deſtruction of the City: for none eſcaped that maſſacre to bring news, but only report thereof was ſpread abroad; but at the laſt it was verified to be true by thoſe that dwelt near unto that place, and then they believed it: Many things alſo which were falſe, were reported as true. It was likewiſe bruited, that *Joſeph* was

Joppe the retreat of the ſeditious and thieves.

Of *Andromeda*, read lib. 4. *Ovid. Metamorph.*

A huge tempeſt drowneth thoſe of *Joppe* in the Sea.

Four thouſand and two hundred bodies caſt out.

Veſpaſian taketh *Joppe* and encampeth in the Caſtle.

Fame it ſelf declareth the deſtruction of *Jotapata.*

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slain in the destruction of the City, for whose death all *Jerusalem* sorrowed, and every one G mourned for their lost Kindred; all bewailed the supposed death of the General, and some of their Sons, others of their brethren and Kinsfolk, and others of their acquaintance. They all mourned for *Joseph* thirty days, and hired many Musicians to sing Funeral Songs for him. At last, truth discovered it self, and the true news of the destruction of *Jotapata* with the accidents there: also how *Joseph* was not slain, but lived with the Romans, and that the Romans honoured him with more then a Captive could expect. Then the Jews began as much to hate him now living, as before they mourned for him when they supposed him dead. And some said he was a Coward, others that he was a Traitour unto his Countrey, and the whole City breathed out reproachful speeches against him. These heavy tydings H encreased their rage, and this their adversity (which unto wise men had been a warning to provide lest the like befel them) made them more outragious; so that always the end of one mischief was the beginning of another. To be short, now they were more incensed against the Romans then before, as it were that they might also be revenged of *Joseph*. And this was the Estate of the Citizens of *Jerusalem*.

Joseph is said to be slain in *Jerusalem*.

The hatred, malice and wrath in *Jerusalem* against *Joseph*.

CHAP. XVI.

How Tiberias *was yielded.*

Vespasian cometh unto **Agrippas** Kingdom, and recreateth himself there, and feasteth twenty days.

Vespasian was desirous to see the Kingdom of *Agrippa* (for the King had intreated him I to go thither, partly to feast him and his whole Army, partly to repress some troubles arising in his Kingdom, in the time of his absence) and so departed from *Cæsarea* upon the Sea-cost and went unto *Cæsarea Philippi*, where he stayed, and refreshed his Souldiers 20 days; and himself also feasted, giving God thanks for his prosperous success in the Wars. This done he had Intelligence that *Tiberias* and *Tarichea* were revolted (both which Cities belonged unto *Agrippa* his Kingdom) and fully determining utterly to destroy the Jews which inhabited thereabouts, he thought it good to lead his Army against these two places, especially that he might reward *Agrippa* for his good entertainment, by surrendring these Cities unto him. Wherefore he sent his Son *Titus* to *Cæsarea* to bring the Souldiers there unto *Scythopolis*, which was the greatest of all the ten Cities, which also is near unto *Tiberias*; whither himself being come, he expected his Sons coming: and departing from thence with three Legions, he pitched his tent in a place called *Enabris*, where the seditious people of *Tiberias* might behold his Army; this place was thirty Furlongs from *Tiberias*: from thence he sent *Valerianus* the *Decadarch* to entreat a peace with them, and sent fifty Horsmen to accompany him: for he understood that the people desired peace, and against their will were forced to War, by some of the seditious amongst them. *Valerianus* coming near the City Walls, lighted from his Horse, commanding all his Company to do the like, that they of *Tiberias* might not think that they came to fight, but in peaceable manner: but before he spake any one word, the boldest and strongest of the seditious persons, came armed against him, having one *Jesus* the Son of *Tobias*, who had been a Captain of Thieves, for their L Governour and Leader. *Valerianus* not presuming to fight without Authority from his General, although he had been certain of the Victory; again considering that it was great danger for so few to fight against a whole multitude, and withal terrified with the boldness of the Jews, contrary to his expectation, he fled on foot, accompanied only with five other, leaving his horse and the rest behind him, whom *Jesus* and his followers took, and brought into the City, rejoycing as though they had taken them in fight, and not by treason. But the Senators and chief of the City, fearing what might ensue of this fact, went unto the Romans, and together with King *Agrippa* came unto *Vespasian*, and prostrated themselves at his feet, beseeching him not to despise them, and not to think that the whole City were partakers with those few wicked persons, that so had merited his displeasure; requesting him M to spare the people who always had honoured the Romans, but rather that he should punish the Authors of that revolt and misdemeanour: who also had with-held the whole City, even until now, to yield it self unto the Romans; *Vespasian* moved by their entreaties, pardoned the City, though he was incited against them all for taking of *Valerianus* his horse; in that he perceived *Agrippa* was sorrowful, for fear that the City should be destroyed, and so by them *Vespasian* promised the Townsmen pardon. Then *Jesus* and his associates thinking it not safe for them to abide there, fled unto *Tarichea*. The next day, *Vespasian* sent before him *Trajanus* with certain Horsmen into the Castle, to see if all the multitude desired peace: and finding the people to bear peaceable minds, he with his whole Army came unto the City. And the Inhabitants opening the Gates of the City, went to meet him

Valerianus peaceably speaks to the Townsmen.

The seditious sally out, and put the Romans to flight.

The Citizens of *Tiberias* prostrate themselves before *Vespasian*, and obtain pardon.

A him with great joy, all crying out that he was the Authour of their welfare, and Benefactor, and wiſhing him all proſperity and felicity. The Gates of the City were narrow, ſo that the Army could not quickly enter in: wherefore *Veſpaſian* commanded a part of the Wall on the Southſide to be pulled down, and ſo entred in: yet did he not ſack the City, nor ruine the Walls, for *Agrippa*'s ſake, who promiſed that from thenceforth the Citizens would be quiet. And ſo he pacified the City greatly troubled with ſedition.

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The *Tiberians* entertain *Veſpaſian* with acclamations.

CHAP. XVII.

How Tarichea *was beſieged.*

B VEſpaſian departed from *Tiberias*, and pitched his Tents betwixt it and *Tarichea*, and encamped himſelf: foreſeeing that there he ſhould have ſome trouble and long abode: for all Rebels that deſired War came thither, truſting both to the ſtrength of the City, and the Lake adjoining unto it called *Geneſar*. For this City was ſituate like *Tiberias*, under the Mountains: and *Joſeph* had incloſed it with a Wall on every ſide, where it was not compaſſed by the Lake. But the Wall though it were ſtrong, yet was it not ſo ſtrong as that of *Tiberias*: for *Joſeph* builded that in the beginning of the Rebellion, having men and money at will; but that of *Tarichea* was built only by the remainder of his liberality. The *Taricheans* had great ſtore of ſhips in the Lake adjoyning, to the end that if they were Covercome by land, they might flie by water: and therefore they had prepared their Ships for Battel by water if need ſhould be. Whileſt the Romans entrenched themſelves, *Jeſus* and his followers not diſmaied either with the multitude or military Diſcipline of his Enemies, iſſued out of the City, and ſlew the workmen, and deſtroyed a part of the work: and perceiving the Romans armed and aſſembled together againſt him, he fled again unto his Company without any loſs or harm received. But the Romans purſued them ſo faſt, that they forced them to take their Ships: and ſo being gone as far from the ſhore, as that yet they might eaſily reach them with the ſhot of an Arrow, they caſt Anchor and diſpoſed their Ships in Warlike manner, and fought againſt the Romans who were on ſhore, *Veſpaſian* underſtood that a great multitude of them were gathered together in a place neer unto D the City: wherefore he ſent his Son *Titus* againſt them with 600 Horſmen, who finding the number of his Enemies to be infinite, certified his Father, that he needed more Forces: and perceiving many of thoſe Horſmen of good courage, before any more aid came, and yet that ſome of them were afraid of the Jews; he ſtood in a high place where all might heat him, and ſaid, 'O ye Romans, I will firſt put you in mind who you are, and of what Na- 'tion, that ſo you conſidering what your ſelves are, may alſo conſider who they are with 'whom we are to fight; never yet was there any Enemy in any part of the World that could 'eſcape our hands. The Jews themſelves though already overcome, yet do they endure and 'manfully bear out their miſery: if therefore they conſtantly endure Wars, and fight va- 'liantly being in adverſity; what ſhould we do who are in proſperity? I rejoyce to ſee E 'you ſhew good Countenance, yet I fear leſt ſo huge a multitude of our Enemies diſcourage 'ſome of you: let every one therefore once again conſider, who himſelf is, and with whom 'he is to fight: and that although the Jews be bold and valiant enough, yet they obſerve no 'warlike order, and are unarmed, and ſo are more fitly termed a multitude then an army. I 'need not ſpeak of your knowledg and ſkill in wars: nay for this only cauſe are we train- 'ed up in warlike diſcipline in the time of peace, to the end that our number ſhould anſwer to 'the number of our enemies when we are to join battel: for what fruit ſhall we ſhew of this 'our perpetual warlike order and diſcipline, if we dare only fight with a rude multitude that 'are no more in number then our ſelves? I think that you being armed are to fight with un- 'armed, and being Horſmen are to fight with Footmen, and being guided by the advice of a F 'Captain, with them who have no Head nor Ruler: and that theſe things conſidered, do ſup- 'ply in us the want of more men, and the contrary in our Enemies doth as it were much di- 'miniſh their number. Victory doth not only conſiſt in the multitude of men, be they ne- 'ver ſo warlike, but alſo in a few, if they be valiant: for as they are few, ſo are they eaſily guid- 'ed, and may eaſily come to help one another, not being peſtered; whereas huge multi- 'tudes do more hinder one another then do good, and do themſelves more harm then their 'Enemies. So the Jews are led with deſperation, rage and fury, which indeed in proſperous 'ſucceſs are of ſome force, but in a deſperate fortune they are quickly daunted: but we are 'led by vertue, and obedience, and fortitude, which both are of force in proſperity, and al- 'ſo are good in adverſity. Moreover we have greater occaſion to fight then the Jews have: 'for they fight only for their Country and Liberty, but we fight for Renown and Empire;

Veſpaſian beſiegeth *Tarichea*.

The Romans drive the Jews to their Ships.

Titus Oration to his terrified Souldiers.

Jews are not to be feared.

Victory conſiſteth not in the multitude, but in the courage of a few that fight valiantly.

The Romans have greater cauſe of War then the Jews,

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'that we have already gained the Empire of the whole World, it might not be thought that our Enemies the Jews were adversaries able to match us. Consider moreover, that ye need not fear any great danger, for we have many to help us, and that hard by: let us therefore atchieve the Victory before any more succour come unto us; so shall our credit be greater, and our Victory more famous. I verily think that now trial is made of me, my Father, and you; to discern if he be my Father, I his Son, and you my Souldiers: for he is wont to be victorious, and shall I return unto him being conquered? and are you not ashamed to be dismaied, seeing that I your Captain will offer my self, and undergo the greatest perils? My self will bear the brunt of the Enemies, and first encounter with them, and let none of you depart from me: perswade your selves that God will assist my force, and boldly presume that we can do much more being in the midst of our Enemies, then if we should only fight without and not be amongst them.

It becometh Souldiers to obey their Captain.

Vespasian sendeth new supplies to *Titus*.

Titus having thus spoken, as it were by Gods providence, all his Souldiers took heart and courage, so that now they were sorry to see *Trajanus* come with 400 Horsmen more before the fight was begun, as though their Victory should be less renowned, because he came to help them. *Vespasian* also sent *Antonius* and *Silo* with 2000 Archers, to take the Mountain that was just opposite unto the Town, and to beat them that defended the City off from the Walls: and they did as they were commanded. Then *Titus* with all force possible, rushed with his horse upon the Enemies: and all followed him with an huge cry, scattering themselves in such order as they occupied as much ground as the Jews, and so appeared more then they were. The Jews, though terrified by their discipline, yet they withstood the first assault: but in the end dismaied, and put out of order with their Lances, and killed with Horsmen, every one fled as fast as he could into the City. And *Titus* killed some as they fled, others as he met them, and those he overtook, and many one for haste tumbling one upon another; and he prevented all that fled unto the Walls, and drave them back again into the field, till at last the multitude prevailed, and so they got into the City. Now at their return into the City, there befel a great dissention: for the Inhabitants considering their own Estate, and the event of all former Wars, and especially of this last fight, misliked of War, and desired peace: but the strangers that had fled from other places thither, and were in great multitudes, would needs contend therein; and so one part began a mutiny against the other, as though they would presently one have taken Arms against the other. *Titus* being not far from the Wall, heard these tumults within the City, and cried out unto the Romans; 'This is the hour (fellow Souldiers) wherein God hath given the Jews into our hands: why do we defer the time any longer? why do we not take the Victory offered? do you not hear the cryes within? they who escaped our hands, are at variance amongst themselves: the City is ours, if we make haste; and making haste, take courage: for nothing worth renown can be atchieved without danger: and let us not only prevent our Enemies concord which necessity will soon effect, but also our own Forces before any fresh aid come unto us; that besides the Victory we have, being so few over so huge a multitude, we may also divide the spoil of the City among us. No sooner had he thus spoken, but presently he mounted upon his Horse, and rode into the Lake, and so passed into the City, and all the Souldiers followed him. They that defended the Walls, were amazed at his boldness, so that none made resistance against him as he came: but *Jesus* with his followers leaving his quarter which was his to defend, fled into the fields, others flying towards the Lake, fell into their Enemies hands, who came that way against him, and so were massacred even as they were getting into their ships: othersome were slain as they did swim to overtake the ships that were new lancht from the shore: and there was a great slaughter of men all over the City. For the strangers that fled not, made resistance, and the Towns-men did not offer to defend themselves; for they abstained from fight, hoping for pardon, in that they were not against those proceedings: till at last *Titus* having slain the wicked, took compassion upon the Towns-men, and saved their lives, and caused the slaughter to cease. They who fled into the Lake, seeing the City even taken, ran away as far as they could from their Enemies. *Titus* sent Horsmen to let his Father understand what he had done. Whereof he having intelligence, being very glad for his Sons valour and magnanimity, and for the atchieving of such a Victory, whereby a great part of those Wars was ended, he commanded the City to be Guarded presently round about, to the intent that none might scape away alive. And the next day he came down unto the Lake, and commanded Ships to be built to pursue those that had escaped by it: and having many workmen and great store of matter to build them withal, his command was presently effected.

Titus Oration to the Roman Souldiers.

Jesus with his followers flyeth into the fields.

Titus certifies his Father of his exploits and Victory.

A bitter dissention and sedition in the City.

The Jews flie into the City.

CHAP.

CHAP. XVIII.

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Of the Lake of Genezar, *and the Fountain of* Jordan.

THe Lake of *Genezar* taketh its name from the Country adjoyning unto it, the breadth thereof is fourty furlongs, the length a hundred. The water of this Lake is ſweet and good to drink, and is more ſubtil then ordinarily pure water of mariſh places is, and it is very clear near the ſhoar, and more temperate to drink, then either that of the River or Fountain, but it is always more cold then one would judge ſuch a Lake to be of that largeneſs: for the water being ſet in the Sun, doth not loſe its coldneſs: which the Inhabitants have uſed to do in Summer Evenings, to allay the natural coldneſs thereof. There are here many ſorts of Fiſhes, nothing like to Fiſhes of other places, either in ſhape or taſt. The River *Jordan* paſſeth thorow the midſt of it. It is thought that *Panium* is the head and Fountain of *Jordan*, but in truth it hath its Original from *Phiala*, and from thence paſſeth under the ground: this place is a hundred and thirty Furlongs from *Cæſarea*, towards that way which leads unto *Trachon* on the right hand. This water is called *Phiala*, by reaſon of its roundneſs: for it is as round as a Wheel, and the water ſtill keepeth within the brink of *Phiala*, never encreaſing nor diminiſhing; and no man knew that this was the head of *Jordan*, till *Philip* the Tetrarch of *Trachon* found it to be ſo; for he caſting ſtraws into *Phiala*, found them afterward carried unto *Panium*, which before that time was thought to be the Fountain of *Jordan*. *Panium*, though it be naturally beautified, yet by *Agrippa* his coſt and charges it was much more adorned. *Jordan* beginneth with a deep River out of this Den, and paſſeth along the Mariſh places, and dirty Lake of *Semechonitis*, and from thence 120. Furlongs unto the City of *Julia*, and in the way divideth the Lake *Genezar*, and paſſing a great way further into the wilderneſs, at laſt it endeth in the Lake called *Aſphalites*. Upon the Lake *Genezar* there bordereth a Countrey of the ſame name, naturally beautiful and admirable; for there is no kind of plant which groweth not there, and the Inhabitants have repleniſhed it with Plants and Trees of all ſorts, and the temperature of the Air well agreeth with ſo diverſe trees; for there are an infinite Company of Nut-trees, which of all Trees eſpecially require a cold ſoil: there are alſo abundance of Palms, which deſire great heat: likewiſe great ſtore of Figs and Olives, which require a temperate Air: ſo that one may juſtly ſay, that through the bounty of Nature, ſo different and oppoſite qualities are here in one united; and at one time, as it were, all difference of ſeaſons of the year conjoyned for good purpoſe. And it doth not only nouriſh theſe Fruits, but alſo conſerveth them for ten whole Months: there grow Figs and Grapes, which two one may well call the Kings of Fruits; all other fruits continue all the year long. For beſides the temperature of the Air, it is alſo watered by a fertile Fountain called *Capernaum*: many think it to be an Arm of *Nilus*, becauſe it hath Fiſhes like a Corbe bred in a Lake near *Alexandria*. The length of this Countrey along the Lake bearing the ſame name, is thirty Furlongs, and the breadth twenty. And this is the name of the Lake *Genezar*, and the Countrey about it.

The Fountain of *Jordan*.

The Deſcription of *Genezar*.

The fertility of *Genezar*.

The length and breadth of *Genezar*.

CHAP. XIX.

How the Taricheans *were deſtroyed.*

Veſpaſian having finiſhed his ſhips, and furniſht them with as many men as he thought ſufficed againſt them whom he was to purſue, he embarqued upon the Lake, and himſelf alſo went againſt them. The *Taricheans* could not poſſibly make any eſcape by Land, although they would, and were not able to fight hand to hand with the Romans, for their ſmall Pyrate Boats were not able to withſtand their Enemies great Veſſels; and beſides that, they were not ſufficiently manned, ſo that they feared to encounter with the Romans who preſſed all together upon them: yet notwithſtanding ſometime they came about the Roman Ships, and caſt Stones at the Romans afar off, and ſometime alſo came neer, and Skirmiſhed with them: yet they themſelves always had more harm then the Romans; for their Stones which they caſt did only rattle againſt the Romans Armour, but hurt them not, and they were killed by the Romans Arrows: and if at any time they were ſo bold as to come near the Romans, they were ſlain before that they could do them any harm, or elſe drowned with their Boats. And as many as attempted to wound the Romans, were ſlain with Javelins, and other with Swords, the Romans leaping

A fight by Sea againſt the *Taricheans*.

The year of the World, 4031. after the Nativity of Christ, 69.

into their Boats; and many were taken with their Boats, the Ships meeting one another. They that were in the water and did lift up their heads to swim, were prevented with Arrows, or overtaken with Roman Boats: and if in desperation they came swimming towards their Enemies, their hands or heads were presently cut off. And thus some perished one way, some another, till at last they fled, and arrived upon the shore, their ships being compassed round about. So the Romans kill'd many upon the Lake, and many upon the Land, and one might then have seen all the Lake stained with blood full of dead bodies, for not one escaped alive. A few days after in that Countrey there was a very odious stink, and a horrible spectacle: for the shores were all full of Boats that had suffered shipwrack, and dead bodies swollen in the water: and those dead bodies taking heat, did putrifie and so corrupt the Air all about, that not only the whole Countrey and Inhabitants thought it a miserable affliction, but also the Romans who were the Authors thereof. And this was the end of that War by water. And the number of them that were slain here in the City, was 6500. The fight being ended, *Vespasian* sat in a Tribunal Seat, and separated the strangers from the Inhabitants, for that they seemed to be the Authors of that War: yet he deliberated with the Captains and Governours, whether he should likewise pardon them: but they told him that their lives might endamage him; for said they, if thou send those men away and let them live, they cannot live peaceably, because they want abiding places, and are able to disturb and disquiet those to whom they shall flie. *Vespasian* for this cause judged them unworthy to live; assuredly knowing that if they were let go, they would fight against them who pardoned their lives, yet he deliberated what death to put them to. But he thought with himself, the Inhabitants would not patiently abide so many to be massacred, who had fled unto them for succour, wherefore he sought to use no violence unto them, because he had promised them security. But at last he was overcome by the perswasion of his friends, who told him that all things against the Jews were lawful, and that profit was to be preferred before honesty, seeing both could not be had: so Licence being granted unto them to depart, they suspecting nothing, were commanded to take only that way that leadeth unto *Tiberias*: and they fearing nothing, willingly obeyed that which was commanded them, not misdoubting the safety of their goods or money: but the Romans had placed themselves on every side the way even unto *Tiberias*, to the intent that none might escape, and so shut them all in the City. Presently after came *Vespasian* and enclosed them all in an Amphitheater, and so killed 1200 of them, who were all old men or young, and unable for service: of the rest that were all strong young men, he sent 6000 unto *Nero* at *Isthmos*, neer *Corinth*. The rest of the multitude he sold, in number 30400, beside others that he gave unto *Agrippa*: for he permitted him to do what he would with those sorts that were of his Kingdome: But *Agrippa* sold also those that were given him. The rest of them were fugitives and seditious persons of *Trachon*, *Gaulanitis*, and *Hippenis*, and many of *Gadara*, whose contempt of peace justly procured these Wars. They were taken the sixth of the Ides of *September*.

Vespasian's Victory in the Lake of *Genezar* against the *Taricheans*.

The end of the Battel by Sea, in which there died 6500 men.

Vespasian consults with his Chieftains about the Jews.

The Destruction and sale of the Jews.

The *FOURTH BOOK* of the *WARS* of the *JEWS*.

Written by *Flavius Josephus*.

The Contents of the Chapters of the Fourth Book.

1 *How* Gamala *was besieged.*
2 *How* Placidus *took* Itaburium.
3 *How* Gamala *was destroyed.*
4 *How* Titus *took* Gischala.
5 *Of the beginning of the Destruction of* Jerusalem.
6 *Of the coming of the* Idumæans *unto* Jerusalem, *and of their deeds.*
7 *Of the Massacre of the Jews by the* Idumæans.

CHAP.

CHAP. I.

How Gamala was beſieged.

The year of the World, 4031. after the Nativity of Chriſt, 69.

The Victory of the Romans againſt the Jews.

AFter that *Tarichea* was Conquered, all thoſe that from the time that *Jotapata* was ſurprized till this Inſtant, had revolted from the Romans, did now again unite themſelves unto them: ſo that the Romans had now gotten into their hands all Caſtles and Towns, *Giſcala* only excepted, and *Itaburium*, a Mountain ſo called. With theſe two rebelled *Gamala*, a Town over againſt *Tarichea*, and ſituate upon the Lake, belonging to the Kingdom of *Agrippa*, and alſo *Sagane*, and *Seleucia*: and theſe two laſt were both belonging to *Gaulanitis*, and *Sagane* appertained to the higher part called *Gaulana*, and *Gamala* unto the lower, *Seleucia* unto the Lake *Semechonitis*, which is thirty furlongs in breadth, and threeſcore large, whoſe Mariſhes reach even unto *Daphne*, which Countrey is very pleaſant of it ſelf, and famous for that it entertaineth the ſtream called little *Jordan*, and at the foot of the Golden Mountain doth drive it into the great *Jordan*. *Agrippa* in the beginning of the Rebellion, united *Sagane* and *Seleucia* unto himſelf: but *Gamala*, by reaſon of the ſituation apt to reſiſt, did not yield unto him, for it is far ſtronger then *Jotapata*. For, from an exceeding high Mountain, there deſcended a Hill very difficult for any to paſs, riſing high in the midſt, and then deſcended lower and lower, both before and behind, ſo that it repreſenteth the figure of a Camel, which the Hebrews call *Gamal*, and ſo thereof it took the name, though the Inhabitants do not keep the exact ſignification. Before it, and on either ſide are deep Vallies, into the which a man can hardly deſcend, only it may be taken and aſſaulted on that ſide where it joyneth unto the Mountain, which alſo the Inhabitants have made inacceſſible, by cutting out there a deep Ditch. In that place the City was very well inhabited on the deſcent of the Hill, and towards the South part it ſtood on ſo ſteep a Hill, that it ſeemed as if it would have faln every hour, and the South Hill ſerved the Inhabitants inſtead of a Caſtle, being unwalled: for it was an exceeding high Rock, and reached down even to the bottom of the Valley in the Town, and at the Walls thereof there was a Fountain. Although this City were of its own nature invincible, yet *Joſeph* compaſſing it with a Wall, and with Ditches and Mynes made it ſtronger. Wherefore the Inhabitants of this place put far more confidence in their Walls, then they of *Jotapata* did, yet were they fewer in number, and not ſo Warlike people as they; but for the ſituation of the City, they eſteemed themſelves more then their Enemies: for the City was full of men that fled thither by reaſon of the ſtrength of the place: ſo that for ſeven Months they reſiſted them that were ſent by *Agrippa* to beſiege them. *Veſpaſian* departed from *Ammaus*, and pitched his Tents before *Tiberias*, and ſo went unto *Gamala*, (*Ammaus* is interpreted hot waters, for there is a Fountain of hot water which cureth many Diſeaſes) and the City was ſo ſituate, that he could not beſiege it round about: wherefore he placed men to keep watch in ſuch places as it was paſſable, and obtained the higheſt Mountain, where his Souldiers pitching their Tents, laſtly entrenched themſelves. On the Eaſt part of the City in the moſt eminent place there was a Caſtle, where the fifteenth, and fifth Legions laboured againſt the Town, and the tenth Legion filled up the Ditches and Vallies. King *Agrippa* went unto the Walls, and ſpake unto them that defended them, willing them to yield to the Romans; but one of them with a ſling ſtruck him on the right Arm, and hurt him, and his familiar Friends came about him to defend him. Then the Romans, for anger that the King was hurt, and for fear of ſuch miſchances to themſelves, now became earneſt to aſſault the Town, perſwading themſelves that they would uſe ſtrangers and their Enemies hardly, if it lay in their lot, ſeeing they had ſo evil intreated one of their own Nation, for perſwading them unto what was profitable for them.

Veſpaſian beſiegeth *Gamala*.

Semechonitis a Lake.

The Fountain of *Jordan*.

The ſituation of *Gamala*.

The City of *Gamala* inexpugnable and ſtrong.

One with a ſling wounded *Agrippa*.

Having quickly entrenched themſelves by reaſon of the multitude that laboured in that buſineſs, and by reaſon that they were accuſtomed to ſuch like work, they began to place the engines againſt the town-walls. *Chares* and *Joſeph* were two of the moſt potent men in the town: they therefore animated and armed their Citizens, and brought them unto the walls, who trembled for fear. And although they well perceived that the City could not long hold out, ſeeing they wanted water, and many other things neceſſary to withſtand a ſiege; yet notwithſtanding, they exhorted the Townſmen to be valiant, and ſo brought them unto the walls, and a while they reſiſted, notwithſtanding the ſhot: but at laſt, they were therewith ſo terrified, that leaving the Walls, they fled into the City. Then the Romans did batter the Walls with Rams in three ſeveral places, and where the Wall fell, there they iſſued in with Trumpets

The Romans beſiege *Gamala*, and aſſault it.

The year of the World, 4031. *after the Nativity of Christ*, 69.

Trumpets and a great noiſe, and cryes, and fought with the Townſmen, who in the firſt conflict ſo valiantly reſiſted them, that they permitted them not to enter any further into the Town. At laſt being overcome both in ſtrength and number, they all fled into the higheſt part of the City, and from thence they turned again upon the Romans, who purſued them, and drave them down into the Vallies, and killed many, and divers in that ſtraight paſſage were trodden to death by their fellows. The Romans, ſeeing that they neither could flee, nor reſiſt their Enemies above their heads, fled into their houſes, which adjoyned unto the Plain, and ſo filled them, that being overcharged, they fell down, and lighted upon other houſes beneath them, which did beat them down alſo, and they likewiſe others ſituated beneath them. Many of the Romans this way periſhed; for being amazed, and not knowing what to do, they fled into their houſes, notwithſtanding they did ſee them ſhake and totter: and many ſeeking to eſcape, were maimed by ſome part of the ruines that fell upon their bodies, and many were choaked in the duſt. The Citizens of *Gamala* rejoyced thereat, thinking that this aid was ſent from God: and not regarding their private commodities, they ceaſed not to compel the Romans into their houſes; and if any were in the narrow ſtreets, them they ſlew with Darts from above out of the high places. Thus the ruines afforded them Stones enough, and their ſlain Enemies Swords and Armour, which they took from them, being now half dead, and uſed them againſt themſelves: many died, who caſt themſelves headlong from off the houſes being ready to fall, and thoſe that ſought to flee could not eaſily eſcape; for being ignorant of the ways, and there being ſuch a duſt that one could not ſee another, one of them killed another: and ſo with much ado finding paſſage, they went out of the City.

The Romans fall down with the ruins of the Jews houſes.

Many Romans ſlain and ſpoiled.

Veſpaſians fortitude and warlike valour.

Veſpaſian, who was always among the midſt of theſe hurly burlies, was greatly moved to ſee the Buildings fall ſo upon his Souldiers; and forgetting his own ſafety, he ſecretly retired himſelf with only a few into the higher part of the City, where he was left in great danger, having very few about him (for *Titus* his Son was not there, being before this time ſent unto *Mutianus* in *Syria*) and now he could not flee ſafely, nor yet had it been for his honour, if he could. Wherefore remembring all that he had done even from his Child-hood, and his own vertue, he encouraged his men, and with them joyned Arms, and covered themſelves with their Shields; and ſo as it were moved with ſome divine motion, defended themſelves from all Darts, Arrows, and ſtones, which were caſt from aloft upon them, and ſo remained there, not terrified either by the number or might of his Enemies, till at laſt, they wondring at his divine virtue and courage, aſſwaged their fury. And now perceiving his Enemies to aſſault him but faintly, he retired back, till at ſuch time as he got without the City Walls.

Veſpaſians fight with the Jews.

Many Romans periſhed in that fight, and amongſt the reſt, *Ebutius* a Decadarch, who not only in that fight ſhewed himſelf valiant, but alſo in many Wars before, and had done the Jews much harm. Alſo in that fight a certain Centurion, named *Gallus*, accompanied with ten Souldiers, hid themſelves in a houſe, and at ſupper-time he heard the people of that houſe talk, what the Citizens of *Gamala* were purpoſed to do againſt the Romans (this *Gallus* and they with him were *Syrians*) and in the night time he ſlew them all, and after he eſcaped ſafe unto the Romans. *Veſpaſian* perceived all his Army ſorrowful for that miſchance, and ſo much the more, for that they never as yet had ſo bad a breakfaſt, and eſpecially, for that they had forſaken their General, and left him in danger and diſtreſs; wherefore he thought it good to comfort them, nothing ſpeaking concerning himſelf, leſt he ſhould ſeem to find fault with ſome in the beginning of his ſpeech. Wherefore he told them, that it behoved them patiently to abide that which was common to all men, affirming that there was no victory without bloodſhed, & that fortune was mutable: and that he had already ſlain many thouſand Jews, and now had payed a ſmall bribe for his happy ſucceſs unto adverſe fortune. And that as it did not become any but vain-glorious people to boaſt in their proſperity, ſo it behoved none but cowards to fear and tremble in adverſity: For, ſaid he, 'Fortune is very 'mutable both to the good and bad, and he is a valiant man that is not moved by adverſity: 'for he, having all his wits about him, can even in the midſt of his troubles ſee where any 'fault is, and amend it. Yet (quoth he) this hath not befaln us through the weakneſs of our 'courage, or the valour and proweſs of the Jews, but the difficulty of the place was the 'cauſe that they ſhould overcome us, and we be overcome. Wherefore one may well re-'prehend the too much raſhneſs of your ſpirits: for when you ſaw your Enemies flee into 'the higher places, you ſhould then have held your hands, and not have purſued them 'with ſo manifeſt danger to your ſelves, as every one might foreſee in this purſuit; ſo you 'having gained the lower part of the City, you might in time have drawn them to a ſure and

Gallus with ten Souldiers lieth hid in a certain houſe.

Veſpaſian comforteth his Souldiers.

The inconſtancy and mutability of fortune.

A and ſafe conflict: but you, being eager of the Victory, did not reſpect your own ſafety. It is not the manner of the Romans raſhly and unadviſedly to fight, who are wont to do all things orderly and adviſedly: for the other is fit for barbarous people, and as you ſee proper to the Jews. Wherefore, let us call our own vertues to mind, and rather be angry for this that hath hapned (and ſo incite our ſelves to revenge) then ſorrowful. And let every valiant Souldier with his own hand comfort himſelf: ſo ſhall we both revenge the death of our friends, and be revenged of them by whom they were ſlain: and I my ſelf (as alſo now I did) will expoſe my ſelf to all dangers with you, and go firſt to fight, and come laſt from fight. With theſe and ſuch like ſpeeches he comforted his Souldiers.

The year of the World, 4031. *after the Nativity of Chriſt*, 69.

The Roman Souldiers do all things with diſcretion.

B The people of *Gamala* were of great courage, and much emboldned with their proſperous ſucceſs, which notwithſtanding did not happen through their valour: but preſently perceiving that now all hope of pardon was taken away, and that there was no way to eſcape, they were very ſorrowful, and their hearts relented (for now Victuals failed them) yet they omitted not to provide for their own ſafety wherein they could; for the moſt valiant among them kept the breach, and the reſt, other ſtrong places about the Walls which were yet unbattered. The Romans again built Mounts, and attempted to aſſault the City, and many of the Citizens fled by the Vallies where no guard was, and by ſecret Vaults underneath the ground; and they who for fear leſt they ſhould be taken, remained in the City, periſhed for hunger: for all the Victuals were reſerved for them that fought, and they C ſtill continued in this calamity.

The Romans once more attempt the aſſault of *Gamala*.

CHAP. II.

How Placidus *took the Mountain* Itaburium.

DUring this ſiege, *Veſpaſian* made another expedition againſt them that kept the Mountain *Itaburium*, ſituate between the great field and *Scythopolis*, which is thirty Furlongs high, and inacceſſible on the North ſide. In the very top of this Mountain there is a Plain twenty Furlongs over, encloſed with a Wall: all which Wall being of ſo huge a compaſs, *Joſeph* had built in fourty dayes, they received all neceſſary proviſion from be- D neath, for they had only rain-water. Unto this place a huge multitude were gathered, and *Veſpaſian* ſent *Placidus* againſt them with ſix hundred Horſmen, who could no ways get upon the Mountain: wherefore he exhorted many of them to peace, putting them in hope of pardon: likewiſe many of the Jews came down unto him, as it were to entrap him, and aſſault him at unawares. *Placidus* purpoſely gave them fair Speeches, hoping to get them down into the Plain: ſo they, as though they would have obeyed him, followed him thither, meaning when they came there, ſuddenly to aſſault him: yet *Placidus* his device took place. For when the Jews aſſaulted him, he fained himſelf to flee, and the Jews having purſued him a great way from the Mountain, he turned again upon them, and wounded many on the backs as they fled, and killed ſome, and hindred the reſt of the E multitude from aſcending the Mountain: ſo the reſt left *Itaburium*, and fled unto *Jeruſalem*, and the Inhabitants (now water failing them) yielded to *Placidus*, and delivered the Mountain unto him.

The height of the Mountain *Itaburium*.

Fraud paid with fraud.

Placidus Victory.

CHAP. III.

How Gamala *was deſtroyed.*

NOw the moſt preſumptuous among the *Gamalians* fled and hid themſelves, and the weaker ſort did periſh through Famine: yet the moſt courageous that were left among them, defended the Wall till the twenty ſeventh day of *October*. Upon which F day, three Souldiers of the fifteenth Legion, towards break of the day, undermined the higheſt Tower in their quarter, and entred into it; thoſe that kept it, neither perceiving them when they came in, nor when they went out, (for it was in the night time.) Theſe Souldiers being wary leſt any noiſe ſhould be made, removed five of the greateſt ſtones, and preſently leapt away, and incontinently the Tower fell with a hideous noiſe, and with the fall killed thoſe that kept it; and many that kept watch in thoſe quarters fled, being ſore afraid; and they who ſought to eſcape the Romans, were killed; amongſt whom one *Joſeph* was ſtroken with a Dart from a part of the Wall that was faln down, and there dyed. They who were within the City were terrified with the noiſe hereof, and ran up and down as though all the Enemies were already entred into it. And *Chares Joſephs* Companion, being ſick, yielded up the Ghoſt, fear increaſing his Diſeaſe, and helping

The Romans undermine a certain Tower, and it falleth with a great noiſe.

to

to ſhorten his life. The Romans remembring the bad ſucceſs at the laſt aſſault, did not enter the City till the three and twentieth day of the foreſaid Month.

The year of the World, 4031. *after the Nativity of Chriſt*, 69.

Then *Titus*, as it were vexed at the misfortune of the Romans in his abſence, accompanied with 200 Horſmen, and certain choſen Footmen, entred the City, no man reſiſting him: and he being paſſed into the ſame, the watchmen then firſt perceiving it, cryed, To Arms. Thoſe within the City fearing that *Titus* was entred, ſome took their Children, ſome their Wives, and fled into the Caſtle with pitiful Cries and weeping: others met *Titus*, and were all put to the Sword: and they that could not get into the Caſtle, not knowing what to do, fell among the Roman watchmen: then the ſkies were filled with the cries of men dying, and the lower places of the City flowed with blood. *Veſpaſian* led his whole Army againſt thoſe that fled into the Caſtle, which was of a huge height, and ſcarcely to be come unto, being all of ſtone, and full of ditches and deep dens, and compaſſed with ſteepy rocks: ſo the Jews did drive down the Romans, that offered to come up unto them, partly with darts, partly with ſtones, which they rowled down upon them; and they were ſo high, that the Romans Arrows could not reach them. But at laſt, as it were by Gods providence, who would have it, a whirlwind aroſe, which carried the Romans Arrows amongſt them in the Caſtle, and the Jews Arrows from the Romans, and the wind was ſo violent, that it was not poſſible for them to ſtand upon thoſe high places: and ſo not being able to ſtand, nor to ſee thoſe that came againſt them, the Romans aſcended and took the Caſtle; ſome reſiſting for their defence, others yielding themſelves. The Romans now call to mind their fellows that periſhed in the firſt aſſault, and ſo become more cruel. Many deſparing of their lives, caſt their Wives, their Children, and themſelves headlong down thoſe high places, into the deep Vallies underneath. So that the cruelty that the Romans ſhewed againſt the people of *Gamala*, was not ſo great as that which they uſed againſt themſelves; for there were only four thouſand that periſht by the Romans Sword; and the number of them who ſo caſt themſelves down, was found to be five thouſand; and not one eſcaped, but two Women that were Siſters, and Daughters to *Philip* who was Son to *Joachimus*, a worthy man, and Governour over all *Agrippa*'s Army under him; and theſe two were ſaved only, becauſe at ſuch time as the City was taken, they hid themſelves: for they ſpared not Infants, but many took them and caſt them down from the Caſtle. And thus was *Gamala* deſtroyed the 23. day of *October*, which began to Rebel the 21. day of *September*.

Titus with a hundred horſe beſides choſen Footmen, entreth *Gamala*.

The top of the Caſtle of *Gamala* ſtony and hard to be climbed.

The Romans Victory by Gods providence.

9000 Jews ſlain in *Gamala*, and only two women eſcape.

CHAP. IV.

How Titus *took* Giſcala.

The year of the World, 4032. *after the Nativity of Chriſt*, 70.

NOw all the Cities and ſtrong places of *Galilee* were taken, *Giſcala* only excepted: the Inhabitants whereof deſired peace, for that they were Husbandmen, and their riches conſiſted in the Fruits of the Earth, but there were many Thieves in the City: to which Vice alſo many of the Citizens were addicted. The people were incited to Rebel by one *John*, a Witch, and a deceitful perſon, Son to one *Levias*; who was of ſtrange manners, and bold to preſume any thing, and wonderfully atchieving all he took in hand, and he was known to all men for one that deſired War, to make himſelf mighty. This man was a Ring-leader of the ſeditious perſons in *Giſcala*: and for fear of them, the people, who perhaps otherwiſe would have ſent Legates to the Romans, to requeſt peace, were hindred and forced to ſtay, till the Romans came to War againſt them. Againſt theſe people *Veſpaſian* ſent *Titus*, and with him a thouſand Horſmen; and the tenth Legion toward *Scythopolis*: and he with the reſt went to *Cæſarea*, to refreſh them after their great labour, at the charge of the Towns adjoyning; judging it neceſſary to comfort their Bodies, and encourage their minds to ſuſtain manfully the Wars that were to enſue: for he foreſaw that he ſhould have much ado to win *Jeruſalem*, both for that it was wont to be the Kings Seat, and alſo becauſe it was the Chief and head City of all the Nation. And his care in this point was ſo much the more encreaſt, for that he perceived many out of all parts fled thither; and that it was naturally ſtrong, and alſo compaſſed with almoſt invincible Walls: and beſides this, the boldneſs and deſperate courage of the Inhabitants, who although that they had had no walls at all, yet had been ſcarcely to be conquered: and therefore he thought it neceſſary to comfort his Souldiers before the fight, like Champions who ought to enter the field and fight couragiouſly.

John a Poyſoner and a deceitful man, inforceth the Citizens of *Giſcala* to Rebel.

Veſpaſian foreſeeth his no ſmall trouble in the ſiege of *Jeruſalem*.

Titus his compaſſion towards thoſe of *Giſcala*.

Titus (coming on Horſeback unto *Giſcala*) perceived that it might eaſily be taken: yet knowing that if it were taken by force, all the people ſhould be deſtroyed by the Romans (and now he was weary of bloodſhed) he compaſſionating the well diſpoſed people, which were

were otherwiſe like to periſh together with the wicked, attempted to take it by condition. Wherefore the Walls being full of people, amongſt whom were many of the ſeditious, he told them that he marvelled what help they had or expected, or by whoſe advice, all other Cities being now taken, they alone would abide the laſt brunt of the Roman Forces, eſpecially when as they had already ſeen many Towns, far ſtronger then theirs, overthrown at the firſt aſſault: and contrariwiſe, thoſe who had yielded themſelves to the Romans, lived in peace, and peaceably enjoyed all that was theirs. Which offer (ſaid he) I now alſo make unto you, and am not yet incenſed againſt you, becauſe that which you do is for your liberty: but if (quoth he) you do ſtill perſevere in this impoſſible courſe, my diſpleaſure ſhall be kindled againſt you. And if ſo be they refuſed this kind offer, they ſhould preſently perceive the Roman ſword to be ſharpned for their deſtruction, and incontinently ſhould find that their Walls were but a mockery, and no ways able to reſiſt the Roman Engines: where contrariwiſe, if they yielded themſelves, and truſted to the fidelity of the Romans, they ſhould be the moſt happy people of all *Galilee*. None of the Townſmen were admitted to make anſwer, nor to come unto the Walls: for the thievs were maſters of them; and a guard was placed at every gate, leſt any one ſhould go forth to ſubmit themſelves, or any Horſmen ſhould be received into the City. Then *John* made anſwer, that he liked well of the conditions offered, and that he would either perſwade or compel the Inhabitants to accept of them, yet he requeſted, that that day might be granted unto the Jews: for it was the ſeventh day, wherein it was not lawful for them to entreat of peace, nor make War. For (as the Romans knew) the Jews every ſeventh day ceaſt from all work: and which if they profaned, they who cauſed it to be abuſed, though it were *Titus* himſelf, were as great offenders as they who were forced to it. Moreover, ſo ſhort time could not prejudice the Romans, to wit, one nights ſpace: for nothing he could effect in that time to endamage them, except only by fleeing out of the City (which *Titus* might prevent by placing a ſtrong guard, and watch in every place thereabout) and that he thought it a great priviledge to be ſuffered to keep the cuſtom of his Countrey; and that it was his part, who offered peace and ſafety to them that expected it, and alſo to keep their Laws whoſe ſafety he granted. With theſe and ſuch like ſpeeches *John* ſought to delude *Titus*, being not ſo religious about the keeping of the Sabbath, as careful for his own ſafety: for he feared that the City would preſently be taken, and he left alone, and ſo he determined in that night to flee, as the only way to ſave his life. Truly God would have it ſo, that *John* ſhould then eſcape, to be the overthrow of *Jeruſalem*, and that *Titus* ſhould not only grant him the time he requeſted to deliberate, but alſo that night ſhould pitch his Tents neer *Cydæſſa*, by the higher part of the Town, which is the ſtrongeſt Village of all that are in the heart of the Tyrian ſoil, which the Galileans always hated. In the night time *John* perceiving no Romans to keep watch about the town, having now opportunity, fled not only with the armed men about him, but alſo with many of the Chief of the City, and whole Families, whom he promiſed to conduct unto *Jeruſalem*. But *John* fearing captivity, and careful for his own ſafety, having carried them twenty Furlongs out of the City, forſook them: who being ſo left deſolate, began grievouſly to lament. For every one thought himſelf as near his enemies, as he was far from the City and his friends: and ſtill every ſtep they thought their enemies at hand, ready to take them, and ever they lookt back, as though their enemies heard the noiſe they made as they went, and ſo came againſt them; inſomuch that many ruſhed forwards on heaps, & many were killed in the way with the preſs of them that followed; ſo that women and infants did periſh miſerably: or if they ſpake any thing, only it was entreating their parents or their kinsfolk to ſtay for them.

But *Johns* Exhortation took effect, wherein he cried unto them to ſave themſelves, and haſten unto ſuch a place, where they might be ſafe, and revenge themſelves of the Romans, for the outrages which they that remained behind were like to endure: and ſo the multitude that fled, every one as he was able, diſperſed themſelves. *Titus* early in the morning came unto the Walls to know whether they accepted of his offer. Then the people ſet open the gates, and with their wives and children came to meet him, all crying that he was their ſafety, and worker of their welfare, and that he had delivered their City out of Captivity: alſo they certified him how *John* was fled, and beſought him to pardon them, and execute juſtice upon thoſe malefactors that remained in the City. And at their requeſt, he ſent certain Horſmen to purſue *John*, but they could not take him, for before they came, he had gotten into *Jeruſalem*; yet they ſlew almoſt two thouſand of them that fled with him, and brought back again 3000 women and children. *Titus* was angry that he ſuffered *Johns* deceit to eſcape unpuniſhed: yet his anger was ſomething appeaſed, for that he perceived *Johns* purpoſe prevented, in that ſo many of his company were ſlain, and ſo many brought back their captives.

Thus

The year of the World, 4032. after the Nativity of Chriſt, 70.

Titus his merciful Oration to thoſe of *Giſcala*.

John's anſwer to *Titus* Exhortation.

John reſerved by Gods providence to be at the ſiege of *Jeruſalem*.

The fear of thoſe Jews that fled with *John*.

The Citizens of *Giſcala* entertain *Titus* with all obedience.

The year of the World, 4032. after the Nativity of Christ, 70.

Thus he peaceably entred the City, commanding the Souldiers to break down a little piece of the Wall, as it were to take poſſeſſion of it, and ſo puniſht the ſeditious rather with threats then torments. For he thought that many were accuſed only for private hatred, and ſo were in danger to ſuffer being innocent: and he thought it better to let the wicked live in fear, then with them to deſtroy the guiltleſs. Thinking moreover, that hereafter they would be more quiet, either for fear of puniſhment, or for ſhame of their former offence, for which they were pardoned: and that if any man ſuffered unworthily, he could not afterward complain. Then he placed there a Garriſon, both to repreſs the ſeditious, and alſo to confirm them that deſired peace. And thus was *Galilee* conquered after it had much toiled the Romans.

Titus mercy to his Enemies.

It is better to leave an Enemy in ſuſpence through fear, then with the guilty to confound the innocent.

CHAP. V.

Of the beginning of the Deſtruction of Jeruſalem.

SO ſoon as *John* was entred into *Jeruſalem*, all the people flocked about him and thoſe that came with him, enquiring what calamity had befaln them without the City. Some of them being yet out of breath, and not able to ſpeak, by ſigns diſcovered their neceſſity: yet amidſt theſe their miſeries, they boaſted that it was not the Roman power that forced them to flee, but that they of their own accord fled thither to War againſt the Romans in a ſafer place, then that from whence they fled, was; for none but unadviſed and raſh-headed men would fight for ſuch a City as *Giſcala* and other places that were not able to reſiſt, ſeeing that it behoved them all to reſerve their vigour and ſtrength to defend their Metropolitan City. They alſo ſignified unto them how *Giſcala* was taken by the Romans, and that they departed in good ſort away, though ſome reported that they fled. The people of *Jeruſalem* hearing what theſe men reported, and how many were Captives unto the Romans, they fell into a great fear, as though that which they told did portend their ruine. But *John* nothing aſhamed in that he had ſo ſhamefully forſaken them of *Giſcala* who fled with him, went firſt to one, and then to another, inciting them all to War under a vain hope, alledging the weakneſs of the Romans, and extolling their own puiſſance, deceiving the ſimple people; and perſwading them, that though the Romans ſought to revenge, yet could they never enter the Walls of *Jeruſalem*, who had ſo much ado, and endured ſuch affliction in entring the little Burges and Villages of *Galilee*, againſt whoſe Walls they had broken all their Engines. Theſe words of his, incited many young men to ſedition: but all the wiſer ſort foreſaw what was like to enſue, and even now mourned their loſt City. And in this caſe were they of *Jeruſalem*: yet before this ſedition in the City, the Countrey people began to be at diſcord among themſelves. For *Titus* departed from *Giſcala* unto *Cæſarea*, and *Veſpaſian* went from *Cæſarea* to *Jamnia* and *Azotus*, and took them both: and leaving there Garriſons, he returned to *Cæſarea*, bringing with him a huge Company of them who had yielded unto him. All Cities were at Civil Wars among themſelves, ſo that when the Romans did not War upon them, one part of the Jews in every City fought againſt the other, and there was a great diſſention between thoſe that deſired peace, and the ſeditious people: and at firſt, this diſcord began only in private houſes; but in the end, every one joining with them that were of their mind, they now began in Companies to Rebel openly. Thus every place was troubled with civil diſcord: and every where raſh young men, who deſired Wars, prevailed againſt grave and wiſe old men, who foreſeeing the calamity like to enſue, deſired peace. At firſt, the Inhabitants one by one robb'd and ſpoiled what they could; but at laſt in whole Troops they joyned together, and robbed openly, and waſted all the Countrey about: and they in their robberies ſhewed ſuch cruelty, that the harm and injury they did unto their own Countrey-men, was altogether equal to the miſeries which befel them by means of the Romans; and they, who by theſe miſcreants were ſpoiled, wiſhed rather to have faln into the Romans hands. But they who kept the City, either becauſe they were loth to weary themſelves, or elſe for that they hated the Citizens or people, did nothing or very little ſuccour them that fell into theſe thieves hands. At laſt the thieves aſſembled themſelves together from all places, and joyning Companies, they brake into *Jeruſalem*. This City had no Governous, and according to the Cuſtom of that Countrey, received all that came thither that were their Countrey-men; and ſo much more willingly at that time, becauſe they thought that they that came thither, came of good will to help them: which only was afterward the cauſe that the City was deſtroyed, ſetting aſide the civil diſſention. For a great multitude of people unapt to fight being there, conſumed the Victuals that would have ſufficed for the fighting men: and beſide the Wars, they brought upon it Famine and civil diſſention. Then other thieves came out of the fields thereabout, and joining themſelves with thoſe that were within the City, omitted no kind of Villany: for not content to rob and ſpoil, they

The courage of *John* and thoſe that fled with him, ſtirs up the Jews to make War againſt the Romans.

Inteſtine diſcord in *Jewry*.

The Jews turn their weapons againſt themſelves.

The thieves trooping together in *Jeruſalem* ſpoil the Countrey.

they alſo attempted to commit murders, not only privily, or in the night upon mean men, but even in the day time they publickly ſet upon the chiefeſt of the Nobility. For firſt of all they took *Antipas*, who was born of the blood Royal, a man ſo eminent amongſt them, that the publick treaſure was committed to his charge and Cuſtody, and put him in Priſon: and after him they took *Sepha* a worthy man, and Son to *Raguel* and *Lævia*, both of them of the Kings Houſhold, and after them all that ſeemed to bear any ſway, or were in Authority amongſt the people. Great fear fell upon the Inhabitants, and every one provided to ſave himſelf, as though the City were even now ſurprized by the Enemies. But theſe people were not content thus to have impriſoned thoſe Potentates, neither did they think it ſafety for themſelves any longer to detain ſuch men alive: for many came daily unto them to viſit them, and unto their houſes, who were able to revenge their injuries: and moreover they feared that the people would make a head againſt them, being moved with their Iniquity. Wherefore they determined to kill them: and to effect their purpoſe, they ſent one *John* a cruel murderer, who was the Son of *Dorcas*: he accompanied with ten more all having ſwords went unto the Priſon, and ſlew as many as they found there. To excuſe this cruel fact of theirs, they alledged this, to wit, that all they who were ſlain in Priſon had conference with the Romans concerning the betraying of the City into their hands, and that for this cauſe they had ſlain them, being Traitors to their Countrey: they alſo boaſted that this fact of theirs had preſerved the City, and that therefore they had well deſerved of it. The people were brought unto ſuch ſlavery and terrour, that the chuſing of the high Prieſt was in their hands, to elect whom they pleaſed: ſo much was their inſolence increaſed. Thus they not reſpecting the Families, out of which it was only lawful to chuſe the high Prieſt, they now elected ſtrangers and baſe perſons to that ſacred dignity, and ſuch as would be partakers of their Villanies and impieties: for they who not deſerving it, attained to ſuch dignity, were as it were bound unto their will in all things by whom they were ſo exalted. They alſo deviſed many lies, to make thoſe that were in Authority one at variance with another, thereby as it were to hold them occupied, who were able to reſiſt their enterprizes, till that being now ſatisfied with the blood of the Citizens, they began to commit impiety againſt God himſelf, and with prophane and unpure feet to enter into the Sanctuary. Then the people were incited againſt them by *Ananus* his means, who was one of the Prieſts, and the moſt ancient and wiſeſt of them all, who perhaps had ſaved the City, had he eſcaped the hands of theſe miſcreants. But they uſed the Temple as a Caſtle and defence for themſelves againſt the people, and made the ſanctuary a place for them to exerciſe Tyranny in. And that which increaſed the ſorrow of the Citizens, was, that amidſt theſe calamities, their Religion was alſo contumeliouſly abuſed: for theſe Thieves, to try of what ſtrength and courage the people were, and their own forces, did elect by lot a high Prieſt contrary to their Law: which as we have already ſaid, requireth that the high Prieſt ſhall be choſen by ſucceſſion. This deed of theirs they coloured with an ancient Cuſtom, alledging that in time paſt the high Prieſt was choſen by lot, but indeed this their fact was an abrogation of the moſt firm Cuſtom that was amongſt the people; and was only a device to get all government into their hands by eſtabliſhing Magiſtrates at their pleaſure.

The year of the World, 4032. *after the Nativity of Chriſt*, 70.

Rapines and ſpoils committed by day time.

The nobility of the City are taken and ſlain by the Thieves.

The Thieves at their pleaſure make a high Prieſt.

A high Prieſt choſen by them contrary to the ancient Cuſtom.

Then calling one of the holy Tribes named *Eniachin*, they caſt lots, & it ſo fell out that the lot fell upon one, whereby their iniquity was diſcovered. This man whoſe lot it was to be high Prieſt was named *Phanes*, who was the Son of *Samuel*, a man not only unworthy of that dignity; but who had been ſo rudely brought up, that he never knew what the high Prieſt meant: this *Phanes* was born in a Village called *Apthaſis*. Him, againſt his will they fetcht out of the field, and as it had been in a Stage-Play they graced him with another mans perſon, and preſently gave him inſtructions how he ſhould behave himſelf, putting upon him the ſacred attire of the high Prieſt, as though that ſo great impiety had been but a ſport. The reſt of the Prieſts, beholding afar off the holy laws to be ſcorned, ſcarcely contained themſelves from tears, and even groaned for ſorrow, that their ſacred dignities were ſo abuſed. The people could no longer indure this their Tyranny, but now every one addreſt himſelf to depoſe theſe Tyrants. And thoſe that were moſt earneſt herein, were *Gorion Joſephs* Son, and *Simeon* the Son of *Gamaliel*, who went about the City to every one in private, and then in a publick aſſembly exhorted the people to be revenged upon thoſe Tyrants, who took from them their liberty; and to addreſs themſelves to purge the holy Temple from ſuch vile and unclean perſons. Likewiſe the beſt diſpoſed amongſt the Prieſts, to wit, *Jeſus* the Son of *Gamala*, and *Ananus*, the Son of *Ananus*, often in publick Sermons reprehended the people, and upbraided them with their ſloth, in that they made no more haſt to deſtroy thoſe Zealous people; for ſo thoſe wretches termed themſelves, as though they had been

Phanes a Countrey Clown made a high Prieſt.

The beſt Citizens exhort the people to revenge.

devout followers of goodneſs, and not impious malefactors. The people being all aſſem- G
The year of the World, 4032. *after the Nativity of Chriſt*, 70. bled together, every man grieved to ſee the holy place ſo kept for a Den of Thieves, and of their robberies and murthers which they committed; yet did they not go about to revenge, thinking themſelves too weak to deal with theſe Zealous, as indeed they were. Then *Ananus* ſtood up amongſt the midſt of them: and having often turned his Eyes to the Temple, and beheld it till the tears ran down his Cheeks; 'Oh, ſaid he, how far better 'were it for me to die, then to live, to ſee the Houſe of God thus filled with impiety, and the 'Sanctuary, wherein none ſhould come but the high Prieſt, prophaned with the wicked feet 'of impious perſons, being clothed in Prieſts apparel, and bear the name of the moſt authority amongſt all names? and do I yet live, and do I ſave my ſelf, and to be gray-headed, abſtain H 'from dying a glorious death? Nay, rather I alone will go againſt theſe murderers, and as 'though I were in a wilderneſs where there were no man beſide my ſelf, I alone will go and 'offer my ſoul for Gods ſake. For what doth it avail me to live amongſt a people, that hath 'no feeling of their own calamity, and which ſeeketh not to redreſs their own preſent miſeries? for you being robbed and ſpoiled bear all patiently, and being beaten you hold your 'peace, and there is none amongſt you that dare openly mourn for them that are moſt cruelly murdered. O tyrannous government! But why ſhould I exclaim againſt the tyrants? 'Did not you your ſelves make them great, and nouriſh their power and authority by your 'patience? Did not you, by deſpiſing thoſe who before were in authority being but a few, 'make all theſe, who are many in number, tyrants over your ſelvs? have not you keeping your 'ſelves quiet, they being armed, turned their ſwords upon your own heads? and as then it behoved you to reſiſt their enterprizes, when firſt they injured your kindred; you by ſuffering, 'have made them thieves, becauſe at firſt you made no account, when they deſtroyed houſes 'and whole families. And this was the cauſe, that at laſt the rulers and potentates themſelves 'were ſet upon, and none would ſuccour them when they were drawn thorow the midſt of 'the City, and theſe murderers butchered them in priſon whom you thus betrayed. I will not 'recount what men they were, and of what birth: but I ſay, they being neither accuſed nor 'condemned, having no man to hear them, they were moſt cruelly murdered, as we have 'ſeen any: for they were before our faces led to be ſlain, as the fatteſt amongſt the whole herd 'of beaſts, all we beholding this: and yet no man opening his mouth, nor lifting up his hand. K 'And will you alſo endure? will you ſuffer the holy Sanctuary to be prophaned before your 'Eyes? and will you, having ſo emboldned theſe miſcreants as ye ſee now, your ſelves 'ſtand in fear of them? aſſure your ſelves, they would, if they could deviſe how, commit greater impiety then this is. They keep againſt you the ſtrongeſt place in the whole 'City, called a Temple, but now indeed it is a fortreſs or Caſtle of defence. What do you 'now think, ſuch a Tyranny being eſtabliſhed over you, and your Enemies being even upon 'you; what do you deliberate to do? Do you expect the Romans to come and help you, 'to ſave the Temple and ſacred myſteries? Our City is now at that ſtay, and we have ſo 'behaved our ſelves, that our very Enemies pity us. O ye wretches! will you not ariſe, 'and as the very brute Beaſts do, will you not revenge your ſelves upon them that have L 'thus wounded you? Will not every one of you call to mind the Maſſacre of his friends, 'and what Calamity he himſelf hath ſuffered, and ſo encourage your ſelves to be revenged? For ought I can ſee, you have all loſt that ſacred, and ſweet, and natural deſire 'of liberty, and now we imbrace bondage, as though we had learned to be bondmen even 'from our Anceſtors. But they endured many and hard Wars to live in liberty, and 'yielded neither to the power of the Egyptians, nor Medes, becauſe they would not be 'at their command. What need is it to recount unto you the Wars of your Predeceſſors? 'to what end do we enterprize this War againſt the Romans (be it commodious for us, or 'to our diſadvantage) if not to obtain our liberty? And we, who cannot indure to be 'ſubject unto the Lords of the whole World, abide our own Nation to Tyrannize over us. M 'Some may account it adverſe Fortune to be once overcome by ſtrangers; but to be 'ſlaves unto the baſeſt of our own Nation, it argueth that we have no ſpark of generoſity 'in us, and that we bear baſe and ſervile minds: And ſeeing I have made mention of the 'Romans, I will not ſtick to declare unto you that which now cometh to my mind, to wit, 'that if we be taken by them (which God forbid) yet ſhall we ſuffer no greater miſery at their 'hands, then now we do under theſe baſe Tyrants. And how can you abſtain from tears, 'beholding this Temple, enriched by the gift of the Romans, robbed and ſpoiled by them 'of our own Nation, this being our mother City? and to ſee thoſe men murthered, whom 'the Romans (although they had conquered us) would not have touched? The Ro- 'mans never durſt preſume to paſs beyond the limits of prophane places, nor ever vio- 'lated

The Zealous the moſt wretched occaſion of theſe violences.

Ananus ſharp invective againſt the Zealous.

Ananus twitteth the Jews with their fear.

The cruelty of the Thieves.

The Temple the ſtrongeſt Fortreſs of that City.

Wars are intended for liberty.

The compariſon of the Romans and Jews and their properties.

'violated they our ſacred laws and cuſtoms, but always reverenced the Sanctuary, be-
'holding it only afar off: yet now ſome born and brought up amongſt us who are called
'Jews, tremble not to walk in the Sanctuary, having their hands bathed in the blood of
'their Countrey-men and brethren. Who will now fear forreign Wars, ſeeing theſe civil
'broils are ſuch? Much better were it for us to fall into our Enemies hand: yea, if you will
'call every thing by ſuch a name as it deſerveth, we ſhall find that the Romans have
'not violated our laws, but have been the confirmers thereof; and they within our Walls
'are our Enemies. True it is, that thoſe that have thus tyrannized over us, deſerve death,
'and that no puniſhment can be deviſed great enough for their offence: and all of you were
'ſo perſwaded before I ſpoke of it, and you were incited againſt him by that which you
'have endured at their hands: but yet you fear the multitude of them and their courage;
'and moreover that they are in a higher place then you: yet as all this came by your neg-
'ligence and ſuffering, ſo by your delaying they will grow ſtronger. For their number is
'daily increaſed, and every wicked perſon flieth unto his like; and they are ſo much the
'more emboldned, for that as yet no man did once offer to reſiſt their enterprizes: and be
'ſure that if they have time, they will make uſe of the higher place, and that to your da-
'mage. But (believe me) if you would but once offer to go againſt them, their very con-
'ſciences would abate their haughty minds, and the remembrance of their miſdeeds would
'put them ſo far out of tune, that they will not make any benefit of the higher place. Per-
'haps God in his vengeance will turn their own darts againſt them for their impiety, and
'conſume them therewith. Let us but only ſhew our ſelves, and we ſhall diſmay them; yet
'it is an honour for us, if need be, to ſacrifice our lives for the defence of the holy Temple.
'My ſelf will aſſiſt you with hand and advice, and you ſhall ſee that you ſhall neither want
'counſel, nor that I will ſpare my own body to defend you from their treacheries.

The year of the World, 4032. after the Nativity of Chriſt, 70.

An anſwer to their contrary opinion, who object the number and boldneſs of the Enemy.

The Epilogue of *Ananus* Oration to the people.

Ananus thus exhorted the people againſt the Zealous, yet he knew well that it was great difficulty to overcome them, being luſty young men, many in number, of great courage, and the more deſperate for the remorſe of conſcience of the horrible crimes, and execrable deeds which they had committed; for they deſpaired of all hope of pardon for their miſdeeds. Yet *Ananus* thought it altogether intolerable that the Common-wealth ſhould be ſo over-ruled. After this exhortation the people cried out, that they were ready to go againſt the Thieves, and to do as they were requeſted. Whilſt that *Ananus* ſelected out the moſt able men for War, and ſet them in order, the Zealous came and iſſued out upon him, and (having intelligence of all his intents and proceedings by certain ſpies which they had appointed upon purpoſe) being enraged ſallied out, and in companies, ſometime all at once, other times in ambuſhes; ſparing none that they met with. *Ananus* quickly gathered together the people, who were more in number then the Thievs: yet were they not ſo well armed as they; but what they wanted in arms, their courage did ſupply. For the citizens were armed with fury, ſtronger then armour; and they which were gone out of the Temple, with a more deſperate boldneſs, then all the multitude how great ſoever it was. For the Citizens thought it no abiding for them in the City, except they could drive away the Zealous: and the Zealous thought that they could not eſcape torments and death it ſelf, except that they were victors. So at laſt they joyned battel, each under their Captains and Leaders, and firſt of all both parties caſt ſtones one againſt another: and if any part fled, then the Conquerours purſued them with drawn ſwords, and many were wounded and ſlain on both parts. Thoſe townſmen that were wounded, were by their friends carried into their houſes; but the Zealous that were hurt, went into the Temple, and polluted the ſacred pavements with their bloud: ſo that their Religion was prophaned by their bloud. Alwayes the thieves in making excurſions got the upper hand. Hereat the Citizens being angry, ſeeing their number every day decreaſed, reproved the cowards: ſo that if any of their company offered to flie from the Zealous, they made him ſtand and reſiſt whether he would or no, nor permitting him to paſs away: and thus they bent all their forces againſt their Enemies. At laſt, the Thieves not able to make any longer reſiſtance, by little and little retired themſelves into the Temple, and *Ananus* with his Company entred the Temple by force with them, and brake the rank of his Enemies. Then they in the outer Temple were in great fear and fled into the Inner Temple; and ſhut the Gates with all ſpeed. *Ananus* would not offer violence to the ſacred Gates, and beſide that the Enemies caſt darts from aloft: for he thought it a great offence againſt God, although he might have got the victory, to introduce the people not being purified. Wherefore he elected ſix thouſand of the chief of all his men well armed, and appointed them to keep the Porches, and others to ſucceed in their places while they took reſt. And many of the better ſort of the Citizens being by the chief of the City placed to keep

Ananus diſpoſeth his Souldiers againſt the Zealous.

The fight of the Citizens and Zealous in the Temple.

watch there, hired other poor folks to watch in their ſteads. But *John*, who as before we have told, fled from *Giſcala*, wrought the ruine of all theſe. This man being full of deceit, and above all meaſure deſirous of rule, long ago intended to overthrow the Common-wealth. This man from that time counterfeited himſelf to be againſt the Thieves, and ſo day and night accompanied *Ananus* and the reſt, both in their conſultations, and when they went to viſit the watch; and he diſcloſed all their ſecrets unto the Zealous: and there was nothing decreed by the people, but he gave the Thieves intelligence thereof before it was put in practice; yet he ſeemed to be very dutiful unto *Ananus*, and the reſt of the Nobility, hereby hoping to conceal his Treachery. But it fell out contrary to his expectation; for this his too much reverence cauſed him to be ſuſpected, becauſe they noted him to play the paraſite: and for that uncalled, he daily intruded himſelf into their conſultations, he was miſdoubted to bewray their ſecrets. For *Ananus* perceived that the Enemies knew all their ſecrets, and *Johns* deeds did carry ſuſpition of treaſon, yet could they not eaſily remove him, his craft was ſuch: beſides this, he was bouſtered out by many noble men who were employed in theſe affairs. Wherefore they thought it good to requeſt of him an oath of friendſhip; which he denied not, but added moreover that he would be true unto the people, and neither diſcloſe any deed or ſecret counſel of theirs unto the Enemies, and that he with heart and hand, would truly endeavour to ſuppreſs the Rebels. So *Ananus* did no more miſtruſt him, becauſe of his oath, and admitted him afterward to all their counſels, nothing ſuſpecting him. Nay, they now truſted him ſo far, that they ſent him for an Ambaſſadour unto the Zealous, to perſwade them to peace: for they were very careful leſt the Temple through their deeds ſhould be defiled and prophaned, or that any of the Jews ſhould there be ſlain. But he, as though he had ſworn unto the Zealous and not unto the Citizens, entred boldly amongſt them: and ſtanding in the midſt of them, he recounted unto them that he had often for their ſakes undergone great danger, in ſuffering none of the Townſmens ſecrets to be concealed from them, but declared unto them all that ever *Ananus* and his confederates determined againſt them; and that even now he was like together with them to fall into extream danger, except it pleaſed God as it were miraculouſly to aſſiſt them. For, ſaid he, now *Ananus* without delay will ſend unto *Veſpaſian*, and he will ſend his Army in all haſte and take the City: and that he had appointed the next day following for purification to purifie the people, that ſo under pretence of piety he might let them into the City, or elſe they might enter in by force: and that he could not ſee how either they were able to endure a long ſiege, or to encounter with ſo huge an Army: adding moreover, that it was Gods providence that he ſhould be ſent unto them to make a peace, when *Ananus* purpoſed ſo ſoon as they were unarmed to ſet upon them. Wherefore if they had any care of themſelves, they ſhould either entreat the watchmen that beſieged them to be good unto them, or elſe get ſome ſuccour from ſome place without the Temple. For (ſaid he) he that amongſt you hopeth for pardon if you be overcome, doth not remember what hath paſt, and what he hath done; but let them perſwade themſelves, they that have been injured, will not forget and forgive ſo ſoon, as he that injured them is ſorry for his fact. Nay, many times the repentance of malefactors maketh them more hated then before, and the wrath of men that are injured, is increaſed by Authority, and licence to do what they pleaſe. And they might be ſure that the friends and kinsfolks of them that were ſlain, would always lay wait to requite the injuries; and that all the people were incenſed againſt them for breaking the laws: ſo that although ſome few would take pity upon them, yet the greater company being moſt in number would prevail. With theſe and ſuch like ſpeeches *John* terrified the Zealous, yet durſt he not openly tell them what he meant by forreign help, notwithſtanding he meant the *Idumæans*. And that he might more enflame the Thieves, he went unto the chiefeſt of them, and ſecretly told them that *Ananus* was cruelly bent againſt them, and breathed out many threatnings againſt them in particular.

The year of the World, 4032. *after the Nativity of Chriſt*, 70.

John full of deceit, and a betrayer of the Citizens.

John ſweareth to be faithful to the people.

John contrary to his oath revealeth their ſecrets to the Zealous.

John ſtirreth up the Zealous againſt the Citizens.

CHAP. VI.

How the Idumæans *came unto* Jeruſalem, *and what they did there.*

AMongſt the Zealous there were two principal, *Eleazar* the Son of *Simon*, who above all the reſt was thought moſt fit to give counſel, and to execute that which was conſulted upon: and *Zacharias* the Son of *Amphicalus*, who both deſcended from the line of the Prieſts. Theſe two, underſtanding, that beſide the general threatnings, their deaths were eſpecially vowed, and that the faction of *Ananus* to get him into Authority, had ſent to call the Romans (for this *John* had fained

Eleazer one of the Zealous cauſeth the *Idumæans* to be ſent for.

A fained) deliberated with themſelves what to do, having ſo ſhort time to provide. For they ſuppoſed that preſently the people would aſſault them, and they bethought themſelves that now it was too late to ſeek foreign help: for they might endure all calamity, before they could give notice hereof unto any that would help them. Yet at laſt they determined to call the *Idumæans* to aid them, and ſo they wrote a brief Epiſtle unto them, letting them underſtand how *Ananus*, having ſeduced the people, meant to betray the Mother-City of their nation unto the *Romans*; and that they fighting for their liberty, were by him beſieged in the Temple: that the time wherein they expected ſafety was very ſhort: and that if they did not preſently ſend ſuccour, they were like to fall into *Ananus* and their enemies hands, and the City to be brought in ſubjection under the *Romans*: and alſo committed B many things to be ſpoken by word of mouth unto the Rulers of *Idumæa*. For which purpoſe were choſen two principal men eloquent, and apt to perſwade; and that, which was in this caſe required, ſwift of foot: it was certain that the *Idumæans* would preſently aid them, it being a clowniſh rude nation, and prone to ſedition and alteration, much rejoycing therein, and by flattery eaſily entreated to wars, making as much haſte to them, as if they went to ſome feſtival ſolemnity: ſo that there only was required two ſpeedy meſſengers. Which two were ready and quick men for ſuch an exploit, and were both called by the name of *Ananias*. Theſe preſently came unto the Governours of *Idumæa*: and they reading the Epiſtle, and hearing that which the meſſengers were to ſay unto them, like mad men aſſembled all the people together in poſt haſte, and proclaiming wars; ſo the people in an inſtant gathered themſelves together, and were all armed to fight for the liberty of C their Mother-City: and twenty thouſand being aſſembled together under the government of four Captains, came with all ſpeed to *Jeruſalem*: the names of them were theſe, *John* and *James*, ſons of *Soſa*, and *Simon* the ſon of *Cathla*, and *Phineas* the ſon of *Cloſoth*. *Ananus* and his watchmen knew not of the going of thoſe two meſſengers, nor of the watches in the City, but they underſtood of the *Idumæans* coming, and ſo ſhut the gates and placed watchmen upon the walls: yet they thought it not good to go out and fight with them, but firſt with peaceable words to perſwade them to concord and peace. Wherefore *Jeſus* the eldeſt of the Prieſts next after *Ananus*, ſtood in a tower oppoſite againſt them, and ſpake in this manner:

The year of the world, 4032, after Chriſts Nativity, 70.

The Zealous require help from the *Idumæans*.

The nature and manners of the *Idumæans*.

Twenty thouſand *Idumæans* come to *Jeruſalem*.

Though many and divers tumults and troubles have moleſted this City, yet did I never D *ſo much admire any of them, as to come with ſuch fury and readineſs to help theſe wicked people, againſt all expectation: for (ſaid he) you are come againſt us to help moſt vile perſons: and that ſo raſhly, as it behoved not you to have done, if your Metropolitan City had requeſted your help againſt barbarous people. If I ſhould perceive your manners like unto theirs that have requeſted your help, I would then think you had ſome reaſon to come, for nothing cauſeth firmer friendſhip then agreement or ſympathy in manners. But they if they were narrowly ſought into, have every one deſerved a thouſand deaths. For they are the baſeſt and very out-caſt of all the countrey people; who having ſpent their patrimonies riotouſly, and played the thieves in all places and Cities about them, now at laſt have got into this holy City, moſt religious of all* E *Cities, and have profaned the holy place by their impiety: they tremble not to be drunk even in the holy Temple, and there they conſume in banqueting the ſpoils they had gotten from them, whom they have maſſacred. And you come to help theſe men with as great an Army and Proviſion, as though that this your Mother-City had by publick conſent requeſted your help againſt forreign enemies: Is not this the injury of fortune, that your whole nation hath conſpired and bent all their forces againſt us to help theſe miſcreants? Till now I knew not what moved you ſo quickly and ſo ſuddenly to arm your ſelves to aſſiſt thieves againſt your native countreymen. What? Have you been informed of the* Romans *coming, and of the betraying of the City? For even now I heard ſome of you mutter, that you came to deliver your Mother-City. Is it not a wonder to ſee this device and invention of theſe malefactors? But they could deviſe no other way to incite other againſt us (who even naturally deſire liberty, and are ready* F *for the ſame to ſpend our deareſt blood in conflict with the enemy) but to fain us to be deſtroyers of liberty: But it behoveth you to conſider who are theſe calumniators, and againſt whom theſe calumniations are deviſed; and then to gather the verity of the matter, not from forged tales, fained at mens pleaſures, but from the thing it ſelf. What ſhould move us now to yield unto the* Romans, *having endured as yet nothing to conſtrain us thereunto? when if we had liked to live under their obedience, neither needed we at firſt to have rebelled; and beſide that, if we had repented our ſelves, we might have again ſubmitted our ſelves, and obtained their favour before this time that all the countrey round about us is deſtroyed. Nay, if we now would*

Jeſus Oration and exhortation to the *Idumæans*.

The diſproof of the Zealous faction, who intended the overthrow of the City, and betraying thereof.

would yield, it is not eaſie for us : for the ſpoil of Galilee *which they having already conquered, hath made them proud, and that we in humbling our ſelves unto them, being near unto us, ſhould incur an infamy worſe then death it ſelf. True it is, I think, peace better then wars; yet being once provoked to wars, and the fight being begun, I had rather die a glorious death then to live in Captivity. Do they inform you that we have ſecretly ſent the chief of our City to the* Romans, *or that by common conſent of all the people we have done it? If they ſay that we did it ſecretly; let them then tell what friends of ours were ſent, or what ſervants of ours were Miniſters to effect this treaſon. Did they take any meſſenger of ours and find letters about him? How can that be hid from all our Citizens, with whom we do every hour converſe? And is it poſſible that a few, ſhut up in the Temple, who could not come out into the City, ſhould know our ſecrets, all the whole City knowing nothing? or do they now firſt know it when they are like to be puniſhed for their impiety? never ſuſpecting any of us to be traytors, ſo long as they were in no fear. If they ſay that it was done by common conſent of all the people, why then all men were there when the ſpeech was made unto the people, to exhort them thereunto, and requeſt their good wills, and ſo the news thereof would quickly have come unto your ear: Or what need had we to ſend Embaſſadours, if we had been now already certain to come to compoſition with the* Romans? *Let them tell you who was appointed for that Embaſſage. Theſe are but devices and excuſes of them, who fear to have a death according to their deſerts, and a ſhift to eſcape puniſhment.*

If fate had ſo decreed that our City ſhould be betrayed unto the enemy, aſſure your ſelves that they, who do thus accuſe us, would have betrayed it themſelves; who have committed already all ſort of impieties, treaſon only excepted. It is your part, ſeeing you are come hither in arms, firſt (as reaſon and juſtice requireth) to aſſiſt your mother-City againſt them who tyrannize over us, and violate our laws: who treading down our laws, make all that juſtice, which they can effect with their ſword. And firſt of all they took noble men and caſt them into priſon, drawing them from amidſt the publick aſſembly; and never being accuſed nor condemned, nothing reſpecting their entreaties, put them to death. If it pleaſe you to come in peaceable and not hoſtile manner into our City, your ſelves ſhall plainly behold evident tokens of this that I ſpeak unto you: to wit, houſes ruinated and made deſolate by their robberies, the wives and families of them that are ſlain, in mourning apparel, and howling and crying in every part of the City: for there is no one amongſt us, that hath not taſted the perſecution of theſe wretched men, who are gone ſo far, that not content to make this City their refuge (which is the chief, and a ſpectacle to all others for ſanctity, after they had robbed and ſpoiled all the Country and Villages, and Cities hereabout, now laſtly they have made the ſacred Temple a refuge and place to carry all their ſpoils unto, which they have impiouſly gotten in this City. This Temple they make their bulwark to iſſue out and to retire unto; and from thence they make incurſions upon the Citizens: and this is the place where they practiſe their villanies againſt us. And this ſacred place, which all the world, even the moſt barbarous and ſavage people thereof do reverence, is now defiled by the horrible robberies which one born amongſt us committed. And now being in deſperation, they rejoyce to ſee nation againſt nation, and City againſt City, and people againſt people, and our own Countreymen to turn themſelves againſt their own bowels: when contrariwiſe, (as I have already ſaid) it had been your parts and duties to joyn with us, and help us to exterminate theſe malefactors; and be revenged of them for this lie, in that they preſumed to call you to help them, whom they had juſt reaſon to fear as revengers of their impieties: yet if you make account of theſe mens prayers, vouchſafe (laying your weapons aſide) to come into our City like Friends, and be your ſelves judges between us and them whom you came to help. And conſider what favour we ſhew them, who permit them to plead their own cauſes before you, they being guilty of ſo hainous crimes, and having put to death perſons of ſuch account, never accuſed nor permitted to ſpeak for themſelves: yet this commodity we will grant them for your ſake. But if you continue in your anger againſt us, and refuſe this offer to be our judges: then let us entreat you that, leaving both parts, you would neither imbrue your hands in our blood, nor lend your aid unto thoſe miſcreants againſt your Mother-city. And if you ſuſpect any of us to be confederates with the Romans, you may keep all paſſages, and then ſeek to defend your Metropolis, when you have proof of any ſuch matter as is alledged againſt us; and puniſh the Authors of that Treaſon, when you have convicted them. The enemies cannot prevent you being already planted ſo near the City. If you like none of theſe, marvel not that we ſhut our gates againſt you, coming in armed and hoſtile manner. Jeſus *ſpake thus unto them. But the* Idumæans *being angry, were not moved hereby, and ſo much the more, for that entrance into the City was denied them, and their Generals were exceeding wroth, thinking it ſlavery to lay down their arms, eſpecially at the command of another.*

The year of the world, 4032. after Chriſts Nativity, 70.

Peace is better then wars.

Jeſus exhorteth the *Idumæans*, that ſince they are come, they ſhould oppoſe themſelves againſt the Zealous.

Jeſus requireth the *Idumæans* to judge the differences between the Zealous and them.

The end of Jeſus Oration to the *Idumæans*.

Then

A Then one of the Captains named *Simon*, the ſon of *Cathla*, having with much ado gotten his ſouldiers to be ſilent, he ſtood in a place where the Prieſts might hear him, and ſaid, 'That he now did not wonder that thoſe who maintained liberty, were encloſed and be-'ſieged in the Temple, ſeeing that they of the City now ſhut their gates againſt his fellows, 'the City being common and free for all men; and that perhaps they were ready to open 'the City gates for to receive the Romans. And he ſpake unto the *Idumæans* from a tower, 'and commanded them to caſt down their arms, which they took only for the liberty of 'the City, when they durſt not truſt their own nation to keep the ſame; yet would have 'them Judges of the diſcord: and that accuſing others for killing ſome not convicted, they 'themſelves would condemn all the whole Nation of ignominy; and that they had now B'ſhut the City gates againſt their own country-men, which was common for all ſtrangers 'to come unto for religion ſake. Did we make haſt towards you, to fight againſt our own 'nation, which came only to preſerve your liberty? But this is as true, as that they whom 'you thus beſiege have wronged you, and as the accuſation you forge againſt them. And 'you keeping in hold thoſe that are the defenders of the Common-wealth, do then ſhut the 'City gates againſt men of your own blood; laſtly, you impoſe upon us contumelious 'commands, and ſay that they do tyrannize over you, over whom indeed you do. Who can 'any longer endure this your mockery, that perceiveth how unpoſſible your allegations 'are? For who can juſtly accuſe thoſe that ye keep ſhut up in the Temple, becauſe that they 'preſumed to puniſh traytors whom you grace with the title of noble and innocent, becauſe 'they were your confederates? Only in this they are blame-worthy, that they did not be-C'gin with you, but left alive ſuch members of that conſpiracy. Except alſo you will ſay, that 'the *Idumæans* ſhut out of your City, you your ſelves not permitting us to come and offer 'ſacrifice. But though they were too merciful, yet we *Idumæans* will conſerve the houſe 'of God, and will fight for the common good of our Country, and will be revenged both 'of the enemies that are without the City, and the traytors within. And here will we 'remain before the City till either the *Romans* come and deliver you, or till you change 'your minds, and bethink your ſelves what a jewel it is to have liberty.

The year of the world, 4032. after Chriſts Nativity, 70.

Simons anſwer to Jeſus oration.

The *Idumæans* are diſpleaſed, becauſe the City gates were lockt againſt them.

The reproches the *Idumæans* object againſt the high Prieſt and Citizens.

CHAP. VII.

D

Of the Maſſacre of the Jews *by the* Idumæans.

ALL the whole multitude agreed with a loud cry unto theſe ſpeeches of *Simon*. And *Jeſus* departed ſorrowful, ſeeing that the *Idumæans* would agree to no reaſon, and that thereby their City ſhould ſuffer double wars. For the *Idumæans* wrath was not yet aſſwaged, who took the matter in great diſdain that they were not permitted to enter into the City, and alſo for that they thought the Zealous very ſtrong, and they themſelves Ewere aſhamed that they could not come to help them, ſo that many repented that they were come thither. Yet would they not for ſhame return, nothing being done by them: and ſo raſhly placing their Tabernacles near unto the City walls, they determined to ſtay there. But that night there fell a moſt huge tempeſt: for there was a great ſtormy wind, and an exceeding great rain mixt with fearful thunder and horrible lightning, and the Earthquake with ſtrange noiſes: whereupon all men thought that this motion of the earth, did ſignifie the death of mankind, and portend ſome great matter. The *Idumæans* and Townſmen were both of one mind: for they thought that God was angry with them for bearing arms againſt their Metropolis, and perſwaded themſelves that they could not eſcape death if they continued in their purpoſe. *Ananus* and his followers perſwaded themſelves that they had now overcome them without war, and that God had fought for them againſt the *Idu-*F*mæans*. But they were falſe prophets, and what they judged to befal their enemies, that fell upon themſelves. In the mean while the *Idumæans* lay as cloſe together as they could, and covered their heads with their ſhields, ſo that by this means the rain did them not ſo much harm. The Zealous were penſive for the *Idumæans* more then for themſelves, and deviſed which way they might ſuccour them. Then the boldeſt amongſt them adviſed the reſt, by force to oppreſs the watchmen, and ſo to go into the City, and open the gates to the *Idumæans* that came to help them, for it was eaſie to ſurprize the watchmen, by reaſon that many of them were unarmed, aud unfit for war, and the Citizens could not eaſily be aſſembled together, for every man becauſe of the tempeſt kept his houſe. And ſuppoſe that there

The *Idumæans* pitch their Tabernacles near the wals.

A huge ſtorm.

The Zealous conſult to break open the gates, to aſſail the watch, and let in the *Idumæans*.

The year of the world, 4032. *after Christs Nativity*, 70.

there were danger, yet were it better to endure all miſchiefs that might enſue, then to permit ſuch an army ſhamefully to periſh, who came at their requeſt to help them. But the wiſer ſort diſſwaded the reſt from this, ſeeing both a ſtronger watch placed to keep them in, and the City walls diligently guarded becauſe of the *Idumæans*: and moreover, perſwading themſelves that *Ananus* ceaſed not, but went up and down, firſt from one watch, and then to another; yet that night he did not ſo, not for ſlothfulneſs, but becauſe that the deſtinies had ſo decreed that thereby both he and the watchmen ſhould periſh. For about mid-night the ſtorm increaſing, the watchmen fell into a ſound ſleep.

The watchmen are oppreſſed with ſleep.

Then the Zealous determined to file the bars and bolts of the gates in ſunder; to effect this, they took the inſtruments which were conſecrated to the Temple, and this attempt was much furthered by the huge wind and thunder, which made ſuch a noiſe that they could not be heard: ſo iſſuing out of the Temple, they went privily to the wals, and opened that gate near unto which the *Idumæans* lay, and ſuſpecting that *Ananus* would make ſome reſiſtance, they firſt of all drew their ſwords, and then together with the *Idumæans* came in: & if at that time they had aſſaulted the city, they had without any lett or hindrance deſtroyed all the people therein; ſo great was their rage at that time. But firſt of all they haſtned to aſſiſt their fellows, whom they left beſieged, and requeſted the *Idumæans* not to leave them in danger, for whoſe ſuccour they were come, nor permit them to incur greater damage: for having firſt ſurprized the watch-men, it would be more eaſie for them to aſſault the City, which if they did not, but firſt ſet upon the Citizens, they would preſently aſſemble together, and oppoſe themſelves againſt them, and not permit them to aſcend up into the Temple. The *Idumæans* conſented unto this, and ſo they paſſed thorow the City into the Temple. And the Zealous remaining in the Temple, carefully expected their coming; at whoſe arrival they took courage, and joyning with the *Idumæans*, came out of the inner Temple, and ſet upon the watch: and ſome being ſlain who were faſt aſleep, the reſt were awaked by the cries of others, and ſo betook themſelves to their arms to defend themſelves, being yet amazed. And at firſt, thinking that they were only the Zealous that gave the aſſault, hoped only by their multitude to ſuppreſs them; but ſeeing others without the Temple alſo aſſailing them, they perceived the *Idumæans* were broken in: ſo the greater part of them being diſmayed laid down their weapons, and cryed: and only a few of them, young men well armed, and of good courage, encountred with the *Idumæans*, and for a good ſpace defended their idle fellows; others went and advertiſed the inhabitants what was done, yet none durſt come to help them, becauſe they now knew that the *Idumæans* were got in, but every one lamented their hard fortune: and the women made great lamentation, when any of the watch-men fell into danger. The Zealous alſo anſwered their cries with the like, and then the tempeſt and thunder made all more dreadful. The *Idumæans* ſpared none, becauſe that they were naturally cruel and fierce to ſhed blood: and angry that they were ſo beaten with the tempeſt, they uſed them moſt cruelly, by whoſe means they were ſhut out of the City, ſparing neither thoſe who requeſted favour, nor them who made reſiſtance, for they ſlew many even as they were entreating them to remember that they were of their own blood, and requeſting them to ſpare them for reverence of their temple. There was no way to flie, nor any hope of eſcape: being driven up in a narrow room, they hurt themſelves more then the Enemies did, by crowding and treading one upon another, for there was no place to flie, nor their Enemies ceaſed not to kill them. Being in this deſperate eſtate, not knowing how to do, they caſt themſelves headlong down into the City, and ſo died a more miſerable death (in my mind) than they that died by the Enemies ſword. The next day there was found ſlain eight thouſand and five hundred, and all the outer Temple flowed with blood. Yet this maſſacre ſufficed not the *Idumæans* rage, but turning themſelves againſt the city, they robbed and ſpoiled all houſes, and killed all they met, making no account of the death of the reſt of the multitude. They made diligent ſearch for the Prieſts, and many laid violent hands upon them, and killed them: and ſtanding upon their dead corps ſometime they upbraided *Ananus* with the peoples favour towards him, ſometime *Jeſus* with the words he ſpake upon the wall unto them, and were ſo impious, as that they caſt away their dead bodies unburied, notwithſtanding the *Jews* in this point are ſo religious, that after ſun-ſet they take down the dead bodies of the malefactors, who by ſentence have been adjudged unto the croſs, and bury them.

The *Idumæans* by the means of the Zealous enter by night.

The *Idumæans* joyn themſelves with the Zealous in the Temple.

The immanity of the *Idumæans* and Zealous againſt the Citizens of *Jeruſalem*.

Ananus and *Jeſus* the high Prieſt executed.

Ananus death the firſt cauſe of the deſtruction of the City.

The praiſe of *Ananus* the high Prieſt.

I think I do not greatly miſs the mark, if I affirm *Ananus* his death to have been the deſtruction of the city, & from that time forth the wals of *Jeruſalem* to have been overthrown, and the Common-wealth of the *Jews* to have periſhed in that day, when they beheld their Prieſt and Governour ſlain, even in the midſt of the city. He was a man that led a laudable

and

and moſt juſt life: and being in great dignity, honour, and reputation; yet would he not exalt himſelf above any one, were he never ſo baſe. He was a man who thirſted after liberty, and bare the rule and government of the Common-wealth. He continually preferred the publick commodity before his own private gain, being always deſirous of peace; for he foreſaw that the Romans could not be withſtood: and that, if the Jews did not quickly accord with them, their ruine was at hand: briefly I ſay, that had *Ananus* lived, they had yielded with him unto the Romans. For he was an eloquent Orator, and could perſwade admirably: whereby he had now gained unto his ſide thoſe that hindred him, and cauſed the Wars: whom if they had had for their Captain againſt the Romans, it had not been ſo eaſie for the Romans to have conquered them. With him was joyned *Jeſus* inferiour to *Ananus*, yet excelling all the reſt. So that I think Almighty God having decreed the total ruine of the City, being now violated and filled with iniquity, and meaning by fire as it were, to purifie the holy Temple which was now defiled and prophaned, he firſt took up the defenders thereof, and thoſe that loved them moſt dearly. So they who a little before were cloathed in ſecret apparel, and reverenced of all thoſe that from the furtheſt parts of the world came to *Jeruſalem*, now lay murthered and naked in the open ſtreets, left as it were a prey to be torn in pieces with dogs or wild beaſts, who erſt were the Authors of piety and Religion. I think that Virtue it ſelf wept to ſee wickedneſs ſo prevail.

The year of the World, 4032. *after the Nativity of Chriſt*, 70.

The *FIFTH BOOK* of the *WARS* of the *JEWS*.

Written by *Flavius Joſephus*.

The Contents of the Chapters of the Fifth Book.

1 *Of another Maſſacre, and of the return of* Idumæans, *and the cruelty of the Zealous.*
2 *Of the civil diſcord amongſt the Jews.*
3 *Of the yielding of* Gadara, *and the Maſſacre there.*
4 *How certain Towns were taken, and the deſcription of* Jericho.
5 *Of the Lake called* Aſphaltites.
6 *How* Geraſa *was deſtroyed, and the death of* Nero, *and of* Galba, *and* Otho.
7 *Of* Simon *of* Geraſa, *Prince of a new conſpiracy.*
8 *Of* Galba, Otho, Vitellius *and* Veſpaſian.
9 *Of* Simons *acts againſt the Zealous.*
10 *How* Veſpaſian *was choſen Emperour.*
11 *The Deſcription of* Ægypt, *and* Pharus.
12 *How* Veſpaſian *redeemed* Joſeph *from Captivity.*
13 *Of* Vitellius *his death and manners.*
14 *How* Titus *was ſent againſt the Jews by his father.*

CHAP.

The year of the World, 4032. after the Nativity of Christ, 70.

CHAP. I.

Of another Massacre, and of the return of the Idumæans, *and the cruelty of the Zelous.*

SUch was the end of *Ananus* and *Jesus*. After whose death the *Idumæans* and the Zelous massacred the people, as though they had been a flock of pernicious beasts, and every one was slain whersoever he was found: and taking the Nobility and younger sort of men, they kept them bound in Prison, hoping that by deferring their deaths, some of them would become partakers with them. Yet none was hereby moved, but every one desired to die, rather then impiously to conspire against their own Countrey: yet were they most cruelly whipped before they were put to death, their whole body being all as it were one sore place by whipping and stripes: and so when they could not endure these torments any longer, then were they killed. And who so was taken on the day time, was in the night carried to Prison, and those that died in Prison, and torments, they then cast their dead bodies out, that they might have place to imprison others in their room. And the people were so terrified, that none durst weep openly for his friend, nor bury the dead body of his Kinsman; yea those that were in Prison durst not openly weep, but secretly; looking about them, lest any of their Enemies should espy them. For whosoever mourned for any that was afflicted, was presently himself used in the same manner as he had been for whom he lamented; and sometime some in the night scraped up a little earth with their hands, and therewithal covered the dead body of their friend; and some bolder then the rest, did the like in the day time. And in this general slaughter were twelve thousand young Noblemen slain by this means; and thus being hated for these Massacres, they mocked and flouted the Magistrates, and made no account of their judgments. So that when they determined to put one *Zacherie* the Son of *Baruch* to death, a Nobleman one of the chief of the City (for they perceived that he was an Enemy to their wickedness, and loved the vertuous, and one that was rich, by whose death they hoped not only to have the spoil of his goods, but also to be rid of such a one who might be able to resist their bad purposes) they called seventy of the best amongst the common people together as it were in judgment, yet they having no authority; and before them they accused *Zacherie* that he had betrayed the Common-weal unto the Romans, and that for that intent he had sent unto *Vespasian*: but neither shewed any evidence nor proof thereof, but only they affirmed it to be so; and therefore would have credit given unto their words. When *Zacherie* perceived that under pretence of being called unto judgment, he was deceitfully brought into Prison; and having no hope of life, yet he spared not to speak liberally his mind: but began to scorn the rage and pretence of his Enemies, and purged himself of the crimes whereof he was accused; and converting his speech against his accusers, he laid open all their iniquities, and much lamented the miseries and troubles of the City.

The cruelty of the *Idumæans* and the Zealous.

12000. of the nobility executed.

Zacharie condemned to death by the Zealous.

In the mean-while the Zealous gnashed their teeth, and could scarcely contain themselves from drawing their swords, and were desirous that their pretended accusation and judgment might be ended. He also requested them, who by these miscreants were appointed his Judges, to remember justice, notwithstanding those dangerous times. The seventy Judges all pronounced that he was to be absolved and freed as unguilty; and rather chose to die, then to cause his death who was innocent. This sentence being pronounced, the Zealous began to shout and cry with a loud voice, and they all were angry at the Judges, who did not understand to what end that counterfeit authority was given them. Then two of the boldest amongst them set upon *Zacharie*, and killed him in the midst of the Temple, and mocked him, saying; Thou hast now our sentence and absolution, far more certain then the other was, and presently they cast him down from the Temple into the Valley underneath: and then contumeliously with the hilts of their Swords they did beat the Judges out of the Temple; yet they did not kill them, to the end that being dispersed thorow the whole City, they might tell the people as messengers from them, of their miserable Captivity. The *Idumæans* were now sorrowful for their coming: for they misliked these proceedings: who being assembled together, one of the Zealous secretly told them all that their faction had done from their beginning; and that the *Idumæans* had taken Arms, because they were enformed, how that the Metropolitan City was by the Priests betrayed unto the Romans: but as they might perceive, there was no proof nor sign of any such matter: and that indeed

Seventy Judges absolve and acquit *Zacharie*.

Zacharie slain in the midst of the Temple.

One of the Zealous discovereth their cruelty and barbarous dealing to the *Idumæans*.

A indeed the Zealous who pretended themſelves conſervers of the City, were meer Enemies; and exerciſed Tyranny over the Citizens even from the beginning. And though they had aſſociated themſelves with ſuch wicked perſons, and made themſelves partakers of ſuch and ſo many murthers, yet thought now to ceaſe from ſuch wickedneſs, and not aſſiſt men ſo impious to deſtroy their Countrey laws and religion. For although they took it in bad part; that the City Gates were ſhut upon them: yet now they were ſufficiently revenged of thoſe that were the cauſe thereof. Now was *Ananus* himſelf ſlain, and almoſt all the people in one night, whereof many of them ere long would repent, and that they might now themſelves perceive the cruelty of them, who requeſted their aid, to be more then barbarous; ſo that B they bluſht not to commit their Villanies, openly in the ſight of them who had ſaved their lives: and their miſdemeanour and impiety would be imputed unto the *Idumæans*, becauſe they neither hindred their miſchievous practiſes, nor forſook their Society. And that therefore it was their parts (ſeeing that it was now evident that the report of treaſon was only calumniation, and that no aſſault by the Romans was to be feared; likewiſe that an invincible force was eſtabliſhed againſt the City) to depart home, and by forſaking the Society of the impious acquit themſelves of their impiety, as being by them deceived, and ſo againſt their wills made partakers thereof. The *Idumæans* were hereby perſwaded, & firſt of all they looſed them that were in priſon, in number 2000. of the vulgar, and preſently leaving the City, they went unto *Simon*; of whom we will ſpeak hereafter, and ſo they departed home.

C Their departure was againſt the expectation of both parts: for the people, not knowing that the *Idumæans* were penitent for that they had done, rejoyced as now delivered from their Enemies: and the zealous grew more inſolent and proud, as though they never had needed help, but now were delivered from them, in reverence of whom they abſtained from Villany. So now they uſed no delay to effect their impiety: for they ſpent not much time in taking advice; but whatſoever ſeemed beſt unto them, preſently without any delay they put it in practice. But chiefly they murthered thoſe men that were ſtrong and valiant: for they envied the nobility for their Virtue: And they thought it a principal point firſt to be effected, not to leave any one man of account alive. Wherefore they ſlew amongſt the reſt *Gorion* a Nobleman of great Birth and Dignity, one who loved the people, and was very D bountiful, and a lover of Liberty: ſo that there was none amongſt the Jews like him, who for deſire of liberty, and his other Vertues was put to Death. But neither could *Niger Peraita* eſcape their hands, a man who in Wars againſt the Romans had ſhewed himſelf valiant: who although he often cried out and ſhewed the ſcars of his wounds received in defence of his Countrey; yet they ceaſed not for all this moſt ſhamefully to drag him thorow the City: and being led out of the City, deſpairing of life, he intreated that he might be buried. But the barbarous people denying his requeſt ſlew him. Who at his death beſought God that the Romans might come and revenge it upon them, and that Plague and Famine, and civil diſcord might light upon their City. Whoſe Prayers God heard, ſending all upon them which he did juſtly require, and firſt of all, they were plagued with Civil Wars among E themſelves. *Niger* being thus ſlain, they were freed from the fear they had of him, how that he would reſiſt their wickedneſs. There was no part of the common people, who were not by ſome forged tale or other put to death. For ſome were ſlain, for that long ſince they had born Arms againſt their own Citizens; and they who were innocent in all points were put to death, for ſome occaſion deviſed in the time of peace: and they who did not converſe with them were murthered, as ſuch as contemned them: and they that freely and friendly converſed with them were ſlain, as men that ſought to betray them; and the greateſt offenders, and the leaſt offenders were all puniſhed alike; to wit, with death: for no man eſcaped, except he was either poor, or of very baſe condition.

The year of the World, 4032. after the Nativity of Chriſt, 70.

The Idumæans depart out of Jeruſalem.

Gorion's Death and Niger Peraita.

Niger's prayers took effect as the end teſtifieth.

CHAP. II.

F

The Civil Diſcord amongſt the Jews.

IN the mean while the Romans addreſſed their courage againſt the City of *Jeruſalem*; and ſeeing them at great variance among themſelves, thought this to be for their great advantage. Upon this they incited *Veſpaſian* their General, affirming that it was Gods providence (who fought for them) that the Jews ſhould be at Civil Wars among themſelves, and that therefore he ſhould not overſlip ſo good an opportunity: for the Jews would quickly be friends again one with another, either by the wearineſs of Civil War, or elſe repenting themſelves of that which they had done. To whom *Veſpaſian*

The Souldiers incite Veſpaſian to reſort to Jeruſalem.

The year of the World, 4032. after the Nativity of Christ, 70.

Vespasian answered, that they were ignorant what was to be done, being rather desirous as it were in a Theater to shew their forces and strength, then with him to consider what was profitable and expedient. 'For (said he) if we presently assault them, our coming will make 'concord amongst our Enemies, and so we shall bring upon our selves their forces yet firm 'and strong; but by expecting a little while, they should have less ado to conquer them, their 'chiefest forces being destroyed by their own Civil Wars: And that God was more their 'friend then they were aware off, who without their labour and pain delivered the Jews into 'their hands, and will give us the Victory without endangering of our Army: And that there- 'fore it was rather their parts to be as it were beholders of that Tragedy, then to fight against 'men desirous of death, and troubled with the greatest evil that possible could be, to wit, 'domestical sedition, and Civil Wars. And if any think that the Victory is not famous being 'gotten without fight, let him know and consider the uncertain events of Wars: and that it is 'better, if it be possible, to get a Victory without bloodshed, then therewith to hazard the 'Victory. For they who by councel and advice do any worthy act, deserve no less praise then 'they, who by force of arms atchieve a Victory. Moreover, in the mean time that the Ene- 'mies one destroyed another, his Souldiers might take rest, and so be stronger and better able 'to fight when need should require. Beside that, it seemed not that there was much haste 'required to get the Victory: for the Jews neither prepared Arms or Engines of War, nor 'levied any Forces, nor sought for aid, and so by delay no damage could ensue: but that 'they would Plague one another more by Civil Wars, then his Army could by taking them 'and their City. And therefore whether they considered it best to abstain from assaulting 'them who fought with one another for security sake, or else for vain glory, though the 'honour of the Victory diminished thereby: yet he held it not meet to fight against them, 'who were at Civil Wars amongst themselves; for so it would be justly said, the Victory 'was not to be imputed to us, but to their discord.

Vespasian expecteth Victory by the civil dissention of his Enemies.

Many Citizens to fly the zealous, resorted to *Vespasian*.

The Captains all consented, and thought this advice of *Vespasians* best: and presently it appeared how profitable his Counsel was. For every day many fled unto him to escape the hands of the zealous: yet it was hard and dangerous to flie, because all the wayes were guarded with Watch-men. And if any man upon any occasion whatsoever were taken upon the way, he was presently killed, as one who intended to have fled unto the Romans: yet he that fee'd the Watch-men with money, escaped away safely; and he that did not, was counted as a Traitor: so that only rich men could escape, and the poor were left to the slaughter. The multitude of the dead bodies that lay on heaps together was innumerable, and many of them who had fled unto the Romans, returned again into the City, chusing rather to die there: for the hope they had to be buried in their native soil, made death there seem more tolerable. But they became so cruel, that they neither permitted them who were slain within, nor them without the City, to be buried. But like men that had now determined together, with their Countrey Laws to abolish the law of Nature, yea and by their impiety to pollute the sacred divinity with injustice, let the dead bodies rot above the ground, and whosoever attempted to bury any one of them that were slain, whether he were friend or Kinsman, were presently put to death, and left unburied, as men forsaking their City, and flying to the Enemy. To be brief, nothing so much increased their calamity as mercy: for the wicked people were herewith, as it were provoked to wrath, whose displeasure and cruelty was extended from the living unto the dead, and from the dead unto the living. And such fear fell upon the whole City, that those that were left alive, deemed them happy, that being dead, were at rest, and free from those miseries: and they that were in Prison, in respect of the torments they endured, thought themselves unhappier then they who lay unburied. All humane justice was by them perverted, and they scorned and mocked at all divine and holy things, and proudly derided the Oracles of the Prophets, esteeming them as fables and jests. But having now contemned all laws established by their forefathers for the punishment of vice, and increasing of virtue, at last they found that true which by them was foretold, concerning the destruction of themselves and their Countrey. For there was an old prophecy, that when sedition reigned amongst them, and their own hands had first violated the Temple of God and holy things; that then their City should be destroyed by War, and their holy places should be burned with fire, according to the use and custom of War. And the zealous giving credit to this prophecy, made themselves the ministers of this action.

The zealous tyrannize both over the living and the dead.

CHAP.

CHAP. III.

How Gadara *was yielded: and of the Maſſacre there.*

The year of the World, 4032. after the Nativity of Chriſt, 70.

Johns Pride and ambition.

BUt *John*, who long ago deſired to be in chief authority, as Tyrant over all the reſt, thought it not ſufficient to be in as great reputation as his fellows; wherefore by little and little joyning unto himſelf the moſt impious of all the Zealous, he divided himſelf from their union and fellowſhip: So that now every one perceived (in that he always neglected what others commanded, and imperiouſly commanded what himſelf thought good) that he affected principality; and many joyned to him for fear, ſome for favour (for he had a ſmooth tongue, able to perſwade them unto what he would:) many alſo followed him, thinking it better that all the impiety before committed were laid to one mans charge in particular, then unto all men in general. Moreover, being a valiant man of his hands, and one able to give politick counſel, he wanted not followers, notwithſtanding, that many of the contrary faction left him, envying that he, who before was their equal, ſhould now be their Lord and commander. Fear alſo terrified them from living under the government of one man; for they thought that if he once prevailed, he could not eaſily be overcome: and again, if he were depoſed, that he would pick quarrels againſt them in the end, becauſe that they reſiſted him in the beginning. So every man determined rather to ſuffer all miſery in War, then to ſubmit himſelf, and periſh like a ſlave. Thus the ſedition was divided, and *John* was chief of the faction againſt the Zealous: ſo between them they appointed garriſons in every place; and if by chance they combated together, they did little or nothing hurt one another, but the chief contention was, who ſhould bear moſt ſway amongſt the people: and they did ſtrive on both parts who ſhould have the greateſt part of the ſpoyl. Thus the City at one time was vexed with three intollerable miſchiefs and evils, to wit, War, Tyranny and ſedition: and yet War ſeemed a leſs evil then the reſt unto the commonalty. In brief, many leaving their native ſoil, fled unto ſtrangers for ſuccour, and found among the Romans ſafety, who with their own nation lived in continual danger. There was alſo then begun the fourth evil, which wrought the ruine of the whole Nation. Not far from the City there was a Caſtle called *Maſſada*, builded by the ancient Kings of *Jeruſalem*, very ſtrong to lay their treaſure in, and their munition for War, and to retire themſelves thereunto in time of need, for the ſafety of their perſons. This Caſtle was taken and kept by that ſort of thieves that were called *Sicarii*, who for fear durſt rob no more. Theſe thieves ſeeing the Roman Army now idle, and the thieves in *Jeruſalem* at civil Wars and ſedition among themſelves, they took courage, and again fell to their Villanies. And ſo on that day, which is the feaſt of unleavened bread (which the Jews do keep holy, in memory of their deliverance out of the *Ægyptian* Captivity) deceiving the watchmen, they ſeized upon a Fort, called *Engaddi*: and before the townſmen could arm and unite themſelves together, they were by theſe perſons driven out of the Town, who alſo killed them that could not flie, to wit, women and children, to the number of more than ſeven hundred; and ſo ſacking the houſes, and taking the fruits that were now ripe, they carried all unto *Maſſada*: and ſo they waſted all the Villages and whole Country round about them, many wicked perſons daily flocking unto them, and joining with them: and by their example, other thieves that a while had been quiet, now robbed again, and ſpoiled in every part of *Judæa*. And as in a body, if the principal member thereof be ſick, all other parts of it are afflicted: ſo *Jeruſalem* being filled with tumults and diſcord, thoſe that were without the City found licence to rob and ſpoil: and all they that had their towns deſtroyed where they were wont to inhabit, went into the wilderneſs. Then they aſſembling and uniting themſelves together, not ſo many as an Army, yet more than a Company of thieves, they brake into the Towns and Temples; and as in War it cometh to paſs, they purpoſed to aſſault them, by whom they had ſuffered ſuch injury: but they were prevented; for the thieves underſtanding of their coming, fled with the ſpoil they had gotten. And there was no part of *Judæa*, that did not periſh together with *Jeruſalem* their Mother City. Thoſe that fled unto the Romans, certified *Veſpaſian* hereof: for although the ſeditious perſons did keep and obſerve all paſſages, and kill them that offered to fly, yet many ſecretly ſtole away from them, and beſought *Veſpaſian*, both to help the oppreſſed City, and to take compaſſion upon the reliques of their nation: affirming, that many had been butchered for wiſhing well to the Romans, and many being yet alive, were yet in great danger. And *Veſpaſian* moved to compaſſionate

The greater part of the contrary faction fall from *John*.

The tempeſt of three miſeries aſſailed *Jeruſalem* at once.

Of thoſe deſperate rebels that kept the Caſtle of *Maſſada*.

Slaughter and deſolation thorow *Juria*.

A ſimilitude.

The Fugitives beſeech *Veſpaſian* to aſſiſt the City, and preſerve the reſt of the people.

The Year of the World 4102. And of the Nativity of Christ, 70.

sionate their calamities, came with his Army neerer *Jerusalem*, as though he would have besieged it (but indeed his intent was to deliver it from the siege,) hoping in the mean time to conquer that part of the Country that was yet untoucht, and so to leave nothing to hinder him when he should begin the siege. Wherefore coming unto *Gadara*, the strongest place and mother City of all the Country beyond the River, he entred into it the fourth day of *March*: for the chiefest of the City, unknown unto the seditious people, had sent Embassadors unto him, partly desiring peace, partly to save their goods and lives, and promised him to yield the Town into his hands: for there were many rich men dwelling in *Gadara*: and their Enemies knew not of their Embassage, till they saw *Vespasian* at the City Gates. And so despairing that they were able to keep the City, by reason they had in the Town many Enemies, more in number and stronger then themselves; and moreover, seeing *Vespasian* even now almost at the City: and thinking it a shame to flie, and not to be revenged of their Enemies; they took *Dolesus* (who was both a Noble man and chief of the City, and also the Author of that Embassage) and killed him, and for anger beating him after he was dead, they fled out of the City. Now the Romans Army approaching neer unto the City, the people of *Gadara* went forth and received *Vespasian* joyfully, who also confirmed a league betwixt them and him, and left them a Company of Horse and Footmen to defend them against the incursions of the fugitives their Enemies: for they themselves before the Romans requested it, destroyed the City Walls, that so they might shew themselves before to desire peace, in that destroying their Walls, if after they desired to rebel, they could not.

The Gadarensians entertain Vespasian with joy and acclamations.

Vespasian then sent *Placidus* with five hundred Horsemen, and three thousand Footmen to pursue those, that were fled out of *Gadara*, and he with the rest of his Army returned to *Cæsarea*. But the fugitives perceiving themselves to be pursued by *Placidus*, before he could overtake them, got into a Town called *Bethenabris*: and finding there many young men, partly for that they were willing, partly by force they compelled them to arm themselves, and so rashly they came against *Placidus*. *Placidus* and his Army seemed a little to give back, to the intent to draw them further from the Wall, and then having compassed them about in a fit place, they wounded them afar off with Darts and Arrows. Then the Jews seeking to flie, were prevented by the Horsemen: and they who offered to fight, were by the Roman Footmen all put to the sword, never shewing any sign of valour. For the Jews assaulting the Romans, being all invironed and quite covered with their shields as with a Wall, and not being able to break into their battel, they were slain by the Romans Darts: but their darts could do the Romans no harm, and so like fierce and savage beasts they wilfully ran upon their Enemies Swords, and so were slain, some having all their face cut with Swords, some killed by the Horsemen. For *Placidus* was careful to intercept their passage unto the Town, and to hinder their recourse unto it, and brought those back again that fled towards it, using his Darts, and killing those that were next him; and those who fled afar off for fear, he caused to return; till at last, the strongest amongst them brake away, and got unto the Town Walls: And those that were within the City knew not what to do, for they would not shut the fugitives of *Gadara* out of the City, because they desired to let their own Citizens in; and again they perceived that if they let them in, they thereby should work the overthrow of the City, as it fell out indeed they did. For the Gates being set open for them to come in, the Roman Horsemen almost brake into the town with them, yet the Gates were shut before they could get in. Then *Placidus* with all his Souldiers assaulted the Town, and fighting a sore fight which continued even until the Evening, at last he got the Walls, and the Town, and slew the weaker sort: for the stronger fled: so the souldiers sacked the houses, and then fired the Town. They who escaped thence, incited the whole Country to flie with them, reporting their calamities with the most, and affirming that all the Roman Army was at hand: and so they put all the inhabitants there in great fear, and having assembled a great multitude, they fled unto *Jericho*, which place they put their confidence in, for that it was strong and populous. *Placidus* having Horsemen, and being incouraged with his former Victory, pursued them unto *Jordan*, and whomsoever he overtook he slew, and at the River he fought with all the multitude there gathered together; and staying, because that the River being waxed deeper by abundance of rain, that had lately faln, they could not pass over it. Wherefore necessity forced them to fight, because they could not flie: and placing themselves along the Banks of the River, they there received the Horsemen, and warded their Darts; yet many for fear fell into the River; so the Romans slew there 13000. and the rest not able to resist, cast themselves into the River; which were an infinite number; also the Romans took 2000 and 200 men alive, and a huge booty of Sheep, Asses, Camels, and

Placidus taketh and burneth *Bethenabris*.

Placidus overthrow the Fugitives.

and Oxen. This Massacre though it was no greater then the former, yet it seemed to the Jews far greater, because that many all over the Country flying were killed, and *Jordan* was so filled with dead Carkasses, that none could pass over it: and also the Lake *Asphaltites* was full of dead bodies, brought thither out of divers Rivers. *Placidus* having so good success, went into the Towns and Villages adjoining, and took *Abila*, *Julias*, *Besemoth*, and all the Towns even unto the Lake *Asphaltites*, and placed in them Garrisons of them that fled unto him: and afterward preparing ships and furnishing them with Souldiers, he pursued them that were fled by water, and overcame them: and so all the Country beyond *Jordan* yielded unto the Romans, and even unto *Machæron*, all places were by them conquered.

The year of the World, 4032. after the Nativity of Christ, 70.

Placidus maketh use of his good fortune against the Jews.

CHAP. IV.

How certain Towns were taken, and the Description of Jericho.

AT this time came news of the troubles in *Gallia*, and how that *Vindex*, together with the Nobility of that Country had revolted from *Nero*, whereof we have made mention in another place. This news caused *Vespasian* to be more earnest to end the Wars of the Jews: for even then he foresaw the Civil Wars that ensued, and the danger of the whole Empire: and he thought that if he could before the beginning of those troubles end the Wars in the East part of the World, that then *Italy* was not in so much danger. But Winter hindring him, he in the mean time placed Garrisons in all Towns and Villages, about the whole Country, and placed Decurions in every City, and repaired many places which he had before destroyed. And first of all, he with his whole Army that was at *Cæsarea*, went to *Antipatris*; and there having setled the Estate of that City, after his abode there two dayes, the third day he departed, spoiling and burning all the Country: as also all the Country about *Thamnia* the Toparchy, and so went into *Lydda* and *Jamnia*. But seeing that those two places submitted themselves unto him, leaving there such Inhabitants as he thought good, he went thence unto *Ammaus*, and placing himself in the way to their Metropolitan City, he there entrenched his Army, and then leaving the fifth Legion there, he with the rest went into the Toparchy of *Bethlepton*, firing it and all places thereabout; as also the Borders of *Idumæa*: but he reserved there certain Castles in fit places, and fortified them. And having taken two Towns in the midst of *Idumæa*, to wit, *Begabri*, and *Caphartopha*, he slew there above ten thousand men, and took almost a thousand, and driving out the rest of the Inhabitants, he left a great part of his Army there, who made Incursions, and wasted all the high places thereabout: and he with the rest returned to *Jamnia*; and from thence by *Samaria* and *Neapolis*, called by the Inhabitants *Nabortha*, the second day of *June*, he came into *Corea*: and pitching his Tents there, the next day he came to *Jericho*, where one of his Captains, named *Trajan*, met him with the Souldiers he brought from beyond *Jordan*, which place he had conquered. But the multitude before the Romans came, fled from *Jericho* into the high Country over against *Jerusalem*, and many that stayed behind, were there slain. So he found the City desolate, being scituate in a Plain, under a great Mountain that is Barren, which is of a huge length: for it reacheth on the North side, unto the Borders of *Scythopolis*, and on the South, unto the Borders of *Sodom*, and the Lake of *Asphaltites*. It is all rocky and not inhabited, because it beareth no fruit. Over against this near *Jordan*, is scituate a huge Mountain, beginning on the North-side, at *Julias*, and reaching unto *Bacra* on the South, which is the Limits of *Petra*, a City of *Arabia*. In this place is that, that is called the Mountain of Iron, reaching unto the Country of the *Moabites*.

Troubles in *France*.

Vespasian visiteth all *Judea*.

Vespasian cometh to *Jericho*.

The Country between these two Mountains is called the great field, reaching from the Village *Gennabara* unto the Lake of *Asphaltites*, being in length two hundred and thirty furlongs, and in breadth a hundred and twenty, and in the midst it is divided by the River *Jordan*. These are also two Lakes of contrary natures, *Asphaltites*, and *Tiberias*; for one of them is salt and barren, but that of *Tiberias* sweet and fertil. This Plain in summer time is burned with the heat of the Sun, and the Air is infected in all places thereabouts, save only about those which adjoin to *Jordan*: and this is the cause that the Palm-trees that grow about the River side do flourish most, and are more fertil then the rest. Neer unto *Jericho*, there is a large great Fountain, which plentifully watereth the fields thereabout, and runneth with a great stream out of the ground near unto the old City: which *Josue* the Son of *Nun*, General of the Hebrews took by War, the first of all that he took in the Land of *Canaan*. It is reported that in the beginning, the waters of this Fountain did destroy all fruits of the earth,

The great Field.

Two Lakes, *Asphaltites* and the *Tiberian* Lake.

A large Fountain neer *Jericho*.

The year of the World, 4032. *after the Nativity of Christ*, 70.

earth, and also made women be delivered before their time, and to infect all places with diseases, and the plague; and afterward by *Helizæus* the successour of *Helias* was made sweet and fertil: Who being once courteously entertained by the Inhabitants of *Jericho*, did so reward them and all the Country for that their kindness: and going unto the Fountain, he cast a Pitcher full of Salt into the water; and hard by lifting up his hands to Heaven, and tempering with this fountain-water certain sweet waters, he prayed God to qualifie the rage thereof, to make it flow with more sweet streams: and besought God to give a better air unto the Fountain, which both might cause plenty of fruits, and also of Children unto the Inhabitants: and that the water might have the vertue to make women fertil, so long as they persist in piety. After these prayers, with his hands he altered the Fountain according to the knowledge he had: and from that time, this fountain which before was the cause of famine and sterility, was now the cause of plenty and fertility. And so it watereth the ground, that where a little of it cometh, it doth more good then all the other waters which lie long upon it: and so they that water their grounds but a little with it, receive much fruit; and they that water their grounds with it much, do not receive them in that measure; yet it watereth a greater compass of ground then other Fountains: and in length it runneth thorow a Plain seventy furlongs long, and twenty broad. There are most pleasant and goodly Orchards, and many sorts of Palm-trees growing by brooks sides, which are divers in the taste of their fruits; the fattest whereof being pressed, do yield a juice like Hony, nothing inferiour to other Hony: yet there is great store of Hony in that Country, and the juice of Balm, which is more precious then all fruits growing. There grow also Cypres-Trees and Myrobolans: so that one may justly call that part of the earth divine, where what fruit soever is most dear and precious, is in most abundance. Also in all other fruits it surpasseth all Countries in the World: for it multiplieth and increaseth all things sooner there. The cause hereof I judge to be the pleasant Waters, and warm nourishing Air, which as it were inviteth all things to spring up, and then encreaseth them: and the moisture causeth all things to take firm root; and also defendeth them from drought in summer time, when the Country is vexed with such intollerable heats, that all things are as it were scorched, so that nothing then will grow; yet if they be watered with water drawn before Sun-rise, by the blowing of a mild and temperate wind, they are refreshed, and it receives a contrary nature: In Winter time it is as it were luke-warm and temperate to them that go into it. The Air of that place is so temperate, that when it snoweth in other parts of *Judæa*, and is extreme cold, the Inhabitants in this place do only wear a linen Garment. This Country is distant from *Jerusalem* a hundred and fifty Furlongs, and threescore from *Jordan*, and all the ground betwixt it and *Jerusalem* is desart and stony, and so likewise between it and *Jordan* and *Asphaltites*, though it be lower ground then the other. Thus we have sufficiently declared the fertility of *Jericho*.

A miracle wrought by *Helizæus*.

Fruitful and pleasant Gardens about *Jericho*.

The cause why the ground about *Jericho* is fruitful.

The Air temperate and Warm.

CHAP. V.

The Description of the Lake Asphaltites.

IT is worth the labour to describe the Lake *Asphaltites*, which is salt and steril; yet whatever is cast into it how weighty soever it be, it swimmeth above the water: so that one, though he would upon purpose, cannot scarcely sink unto the bottom. *Vespasian* coming thither to see it, caused some to be taken, who could not swim, and their hands to be bound behind them, and cast into the midst thereof, and all of them did swim aloft, being as it were born up by the power of some spirit. Moreover, it is admirable, how this Lake thrice in every day changeth colour; and shineth diversly, according as the beams of the Sun do sundry wayes fall upon it. And in many places it casteth up pieces of black Bitumen, in greatness and shape like a Bull without a head, and these float above the water. They that get their living upon this water, finding this Bitumen, that is thus gathered together, draw it to their Boats, and it is so tough and clammy, that having filled their Boats herewith, it is not easie for them to get them away, but their Boat is as it were fastened: so it hangeth upon the rest of that mass of bituminous matter till it be separated from it by the terms or urine of a woman. This bituminous matter is good for to close the rifts of ships, and also to cure many diseases. This Lake is five hundred and eighty Furlongs long, being extended unto *Zoar* which is in *Arabia*, and it is a hundred and fifty Furlongs broad. Neer unto this Lake is the Land of *Sodom* and *Gomorrah*, sometime both fertil and rich: now all burnt, being (as it is reported) for the impiety of the Inhabitants

An admirable property of the *Asphaltite* Lake.

The Land of *Sodom* is near unto the Lake *Asphaltites*.

tants consumed with lightning and thunder. To be short, one may here behold as it were the sign and reliques of that fire, that by Gods appointment destroyed the place: for one may yet see as it were the fashion and tokens of five Cities, and trees and fruits springing up in the ashes: which fruit to the eye seemeth like unto other fruits; but if you handle them, they fall into ashes and smoak. And so the report of the Land of *Sodom* is known to be true to them that behold it.

The year of the World, 4033. after the Nativity of Christ, 71.

Tertul. Apolog. c. 39.

CHAP. VI.

How Gerasa *was destroyed: of* Neroes *death, and of* Galba *and* Otho.

Vespasian desirous to besiege *Jerusalem* on every side, builded Castles at *Jericho* and *Adida*, and left there both the Souldiers that came to assist him, and also Romans with them. And he sent *L. Annius* to *Gerasa*, giving him many Footmen, and part of his Horsemen; who at the first assault took the City, and slew 1000 young men, who thought to have fled, and led whole Families Captive, giving the Souldiers the spoil of their goods: and so firing their houses, he went to other places adjoyning. They who were able fled, and the weaker sort who could not flie were slain; and whatsoever came in their way, they consumed it with fire. Thus all places both Mountains and Plains being wasted and oppressed with Wars, the Inhabitants living at *Jerusalem*, had not whither to go, when they desired to flie from the Zealous by whom they were kept in. And they who were against the Romans, were kept in themselves, the City being on every side inclosed and incompassed with the Army.

L. Annius taketh Gerasa.

After that *Vespasian* was returned unto *Cæsarea*, and with all his Army purposing to go to *Jerusalem*, news was brought him that *Nero* was slain, having reigned thirteen years, and eight dayes. Touching whom I will not recount how he did dishonour the Empire, committing the whole sway of all the Common-wealth unto two most wicked men, to wit, *Nymphidius* and *Tigillinus*, and of least worth amongst all the Libertines: and how he being taken by the treachery of these two men, was forsaken of all his Senators; and so fled only with four trusty Libertines into the Suburbs, and there killed himself: and how that long time after, they that deposed him were punished for that offence: and how the Wars ended in *Gallia*; and that *Galba* being created Emperour, returned to *Rome* out of *Spain*: and how he was accused by the Souldiers, and by them killed in the Market place, as one of base condition: and how *Otho* was declared Emperour, and led his Souldiers against *Vitellius* his Army: also *Vitellius* his broyls and his fight before the Capitol: and how *Antonius Primus*, and *Mutianus* slew *Vitellius*, and so appeased the German Troops and Civil Wars: Of all these I have refused to speak, because I hope that both the Greeks and Romans have written these things at large, yet I have briefly recapitulated all to continue my History.

Vespasian hath tydings of Neroes death.

Galba.

Otho.

Vitellius.

After *Vespasian* heard these news of *Nero*, he deferred the siege of *Jerusalem*, expecting who should be created Emperour after him. And when he was certified that *Galba* reigned, he determined to do nothing; but lie quiet till such time as he should write unto him his mind, whether he would have him proceed in those Wars against the Jews. And he sent unto him his Son *Titus* both to salute him, and also to know his pleasure concerning the Jews. Likewise, King *Agrippa* went with *Titus* for the same cause unto *Galba*. But as they were passing by *Achaia* with longs ships in Winter time, as the Custom is, news was brought that *Galba* was slain, having reigned seven Months and seven days. After whom succeeded *Otho*, who governed the Empire three Months. *Agrippa* not terrified with this alteration, still kept on his journey to Rome. But *Titus* (as God would have it) returned from *Achaia* unto *Syria*, and so to *Cæsarea* unto his Father. They both were as it were in suspence what would ensue, and who should be Emperour, the Empire being so full of trouble: and so they neglected the Wars against the Jews, fearing their own Country, and therefore thinking it an unfit time to assault strangers.

Vespasian deferreth his siege at Jerusalem.

Galba is slain, and Otho governeth.

CHAP.

The year of the World, 4033. *after the Nativity of Christ*, 71.

CHAP. VII.

Of Simon *of* Gerasa, *Authour of a new Conspiracy.*

FOr all this War at *Jerusalem* was increased. For there was one *Simon* the Son of *Giora* born in *Gerasa*, young in years, and inferiour to *John*, who now already had gotten the dominion over the City: yet was he in strength and boldness more excellent then *John*. This *Simon* being for this cause also driven out of the Countrey of *Acrabatena*, where he was Governour by the means of *Ananus* the high Priest, he came to the Thieves that seized upon *Massada*. This *Simon*, at his first coming, was so suspected by the Thieves, that they only permitted him and the women that came with him to dwell in the lower part of the Castle, and they themselves kept the higher part: yet afterwards, his manners and behaviour was such, that they put confidence in him: for he was their Captain always when they went to spoil and rob any part of the Countrey about *Massada*. So he feared not to perswade them to attempt greater matters: for being desirous of rule, after he heard that *Ananus* was dead, he departed into the high places of the Countrey, and with the voice of a Crier, promised and proclaimed, that all bond-slaves that would follow him, should have their liberty, & all other should be richly rewarded; and so he gathered together all the wicked & desperate people in the Countrey. And having now a large Army, he robbed and spoiled all the Towns and villages thereabout; and his number daily encreasing, he also now presumed to come into the plain Countries: so that now Cities stood in awe of him, and many Potentates now feared him for his strength and prosperous success. And his Army did not only consist in Thieves and slaves, but now many people of the Country came unto him, reverencing him as their Prince and King. So they made excursions into the Toparchy of *Acrabatena*, and into the greater *Idumæa*. For he had fortified a town called *Nain* wall'd about, which he used for his defence like a Castle. And in the Valley called *Pharan*, he made many Caves, and found many already made, and in these Caves he kept his treasure, and the booties he got: also all fruits of the earth that he robbed and stole, there he laid up in store; as also munition for divers Companies. And now no man doubted, but that being thus furnished with men and munition, he would go to *Jerusalem*. The Zealous fearing this, and desirous to prevent him whom they every day did see increase his number, and to grow more potent against them; they armed many of their Company, and went out to meet him. *Simon* was not daunted at this, but boldly incountred them, and gave them so sharp a battle, that he slew many of them in fight; and forced the rest to retire themselves into the town: yet having men sufficient, he would not besiege the town; but first of all he purposed to subdue *Idumæa*, and so accompanied with 20000 armed men, he hasted towards the borders thereof.

Simon of *Gerasa* resorteth to the Thievs.

Simon assembleth all robbers in the Mountainous places.

The fight between *Simon* and the Zealous.

The Princes of *Idumæa* understanding this, presently assembled five and twenty thousand armed men; and leaving ot home sufficient Garrisons to defend their Country against the incursion of the *Sicarii*, which held the Fortress of *Massada*, they accompanied with this train, went out and expected *Simons* coming into the borders of their Country, where having met him they joined battel, and fought a whole day, yet neither party got the Victory. Then *Simon* returned to *Nain*, and the *Idumæans* home. Not long after *Simon* with a greater Army than before, assaulted the borders of their Countrey, and pitching his tents in a village called *Thecue*, he sent one of his Companions named *Eleazar*, to them that kept the Castle *Herodium* not far from that place, to sollicite them to yield it unto him. The Garrison there presently received him into the Castle, not knowing the cause of his coming. But so soon as he began to perswade them to Treason, they all pursued him with their drawn swords: and he not having any place to flie unto, cast himself from off the Castle wall into the valley underneath, and so presently he died. The *Idumæans* something fearing *Simons* forces, before they would offer him battel, thought it best to espie what number of men he had; to effect which business, one *Jacob* a ruler amongst them offered himself, meaning indeed to betray his country to *Simon*. So departing from *Olurus* where the *Idumæans* forces were assembled, he went unto *Simon*, and first of all promised him to betray his Country unto him, receiving of him an Oath, that for reward of this deed he should alwayes be next in dignity unto *Simon* himself, and so he presently promised to help to subdue all *Idumæa*. For this cause he was welcome to *Simon* and feasted liberally, and had great promises if he performed that which he offered: and then returned unto the *Idumæans*; and fained that *Simons* Army was far greater then indeed it was. And so at last terrifying the Governours of his Country, and the people, he by little and little perswaded them to receive *Simon*, and without any more fight yield

Eleazar Simons fellow, casteth himself headlong into the trench, and presently dieth.

James of *Idumæa* the betrayer of his Country.

unto

A unto him the whole Sovereignty over them, *Jacob* ſtudying to bring this his purpoſe to paſs, privily ſent meſſengers to *Simon*, willing him to come with his forces, and promiſing him to ſubdue the *Idumæans* for him, which he alſo did. For when *Simons* Army drew neer, he firſt of all got upon his horſe, and together with his Aſſociates that were partakers of his Treaſon, he fled to the Enemy. Then fear fell on the *Idumæans*, and every one without any more ado departed home. Thus *Simon* againſt his own expectation entred *Idumæa* without bloodſhed: and firſt of all aſſaulting a little Village called *Chebron*, upon a ſudden he took it, and in it an exceeding great booty, a great quantity of Corn, and many fruits, all which he carried away. The Inhabitants report, that this *Chebron* is not only more ancient then
B all Cities of that Land, but alſo then *Memphis* in *Ægypt*: for they affirm it to have been built 2000. and 3000. years ſince. They alſo ſay, that this was the place where *Abraham* the Father of the Jews dwelt, after he forſook *Meſopotamia*, and that his Poſterity departed from hence to *Ægypt*. And of this there are yet Monuments in the City, richly wrought in fine Marble. Six Furlongs from the Town there is an exceeding great Turpentine Tree, which they affirm to have endured ever ſince the Creation of the World, until this day.

Simon having obtained this place, from hence he invaded all *Idumæa*, and not only robbed and ſpoiled all Towns and Cities thereof, but alſo he waſted and deſtroyed many Territories: for beſides his Army, there followed him 40000. ſo that he could not find Victuals ſufficient for ſuch a multitude. Moreover, beſides this calamity that he brought upon
C *Idumæa*, he exerciſed great cruelty and outrage upon the Country, and ſo cauſed a great ſpoil therein. And like as after Locuſts, the Trees and Woods where they have been are leaves: ſo whereſoever *Simon* had been, all the Countrey from whence he came, he left deſolate. And either by fire or overthrowing it by ruinating places where he came, or elſe by treading upon it with the feet of his Army, or by devouring ſuch as they found, they left nothing ſtanding nor growing either in field or town: and only by paſſing thorow fertile places, he made the fields harder then barren ground; and left no ſign in places which he had deſtroyed, that ever they had been tilled.

Hereat the Zealous were again moved, yet durſt they not fight with him in open field: but placing ambuſhes in the way he was to paſs, they took *Simons* wife, and many of her ſervants,
D and ſo came again into the City, rejoycing as though they had taken *Simon* himſelf. For they perſwaded themſelves, that *Simon* would preſently, laying Arms apart, come in humble wiſe, and intreat them to reſtore unto him his wife. But *Simon* was not moved with compaſſion for the loſs of his wife, but with fury: and coming to the Walls of *Jeruſalem*, like a cruel beaſt that had been wounded, and could not come to them that hurt him, he killed and ſlew all he met. And taking them that went out of the City to gather herbs and wood, he cauſed them to be whipt to death, whether they were young or old: and this cruelty ſeemed only wanting in him, that he did not eat the fleſh of the dead bodies. Alſo he took many and cut off their hands, and ſo ſent them into the City thereby to terrifie his Enemies, and to recal the people from the Zealous: and bad them tell the Citizens, that except they pre-
E ſently reſtored his wife unto him, he ſwore by God who governed all, that he would break down their Walls, and uſe all that he found in the City after that faſhion, and that he would ſpare no age, nor reſpect the innocent more then the guilty. Theſe his threats did not only terrifie the people, but alſo the Zealous, inſomuch, that they ſent him his wife again; and ſo his anger being ſomewhat aſſwaged, he ceaſed a while from daily ſlaughter.

The year of the World, 4033. after the Nativity of Chriſt, 71.

Simon beyond all expectation enters *Idumæa* without bloodſhed.

Hebron an antient City, where *Abrahams* houſe was.

A Turpentine Tree, that hath continued ſince the Creation of the World.

Simon ſpoiled all *Idumæa*.

The Zealous take *Simons* Wife.

The Zealous ſend back *Simons* Wife.

CHAP. VIII.

Of Galba, Otho, Vitellius *and* Veſpaſian.

F NOt only in *Judæa*, but alſo in *Italy* at this time were Civil Wars: for *Galba* was ſlain in the midſt of the Market, after whom *Otho* was created Emperour, and fought againſt *Vitellius*, who affected the Empire, whom the German Legions had elected: So the battel being fought near unto *Bebriat*, a Town in *Gallia Ciſalpina*, the firſt day, *Otho* got the Victory againſt *Valens* and *Cæcinna*, the Generals of *Vitellius* his Army. But the day following, they overcame *Otho*: and ſo many being ſlain on both parts, and news being brought that *Vitellius* his Army had gotten the Victory, *Otho* being at *Brixels* ſlew himſelf, when he had ruled the Empire three Months and two days. Then *Othoes* Souldiers came unto *Vitellius* his Captains, and joyned with them, and ſo *Vitellius* came to *Rome* with his Army. In the mean time *Veſpaſian* the fifth day of *June* departed from *Cæſarea*, and went unto thoſe parts of *Judea* which were yet unconquered, and firſt

Sedition thorow the whole Roman Empire.

Veſpaſian once more invades *Judea*.

The year of the World, 4033. *after the Nativity of Christ*, 73.

first of all he went into the high Countreys, and subdued the two Toparchies of *Acrabaten* and *Gophnitis*, and after them two Towns called *Bethel* and *Ephrem*, and placed Garrisons in them, and so went to *Jerusalem*, killing many that he found in the way, and he took many Captives. And one of his Captains called *Cerealis*, with a part of horse and footmen, wasted all the higher *Idumæa*, and in the way as he went, he took *Caphetra* a Castle, and burnt it, and besieged another called *Capharis*, enclosed with a strong Wall: for the which cause he deemed that he should have made long abode there: but contrary to his expectation, the Inhabitants opened the gates unto him, & came and yielded themselves, beseeching him to be good unto them. When he had overcome them, *Cerealis* went unto *Hebron* an ancient City, and set it on fire; this *Hebron* as I have already said, was scituated upon the Mountains, so far from *Jerusalem*: and breaking into it by force, he slew all them that he found there, and fired the City. And having subdued all places, save only three Castles, to wit, *Herodium*, *Massada*, and *Macheron*, which were kept by the Thieves, now only *Jerusalem* remained to be conquered.

Capharis submits to *Cerealis*.

Cerealis burneth the ancient City of *Hebron*.

CHAP. IX.

Of Simons *Acts against the Zealous.*

WHen *Simon* had received again his wife from the Zealous, he went into *Idumea*, to rob and spoil that which he had left: and chasing the Inhabitants up and down, at last he forced them to flie unto *Jerusalem*, and he himself followed them thither; and besieging the Walls, he killed all the workmen he took, that returned out of the fields from their labour. Thus *Simon* without the City, was more terrible to the people then the Romans, and the Zealous within the City crueller then them both, being incouraged and incited thereto by the counsel of the *Galileans*. For they had put *John* in Authority: and *John* in reward thereof permitted all things to be done which they requested. There was no end of robbing and spoiling rich mens houses, and of slaughtering both of men and women; and now to injure any person was a pastime. And having with blood-shed obtained their prey in security, and without all fear after they had gotten what they liked, they now began to lust after women: yea, they became themselves effeminate through luxuriousness, dressing their hair, and clothing themselves in womens apparel; and they anointed themselves with sweet Ointments, that their beauty might be pleasing, and alluring, their eyes wanton-like; they now did not only imitate the attire of women, but also their impudency, and became so shameless, that they now thirsted after unnatural pleasures, as though they had kept a stews, and so profaned the whole City with their execrable impurities. Yet though they did effeminate their faces, their hands were prone to blood-shed; and although they lived in ignominious maner, as people given over to pleasure, yet could they quickly become warriors, & under the habits of women drawing their swords, they did kill whomsoever they met. Whosoever escaped *Johns* hands, *Simon* crueller, murthered; and whosoever escaped the tyranny within the City, was slain by the Tyrant without. So now there was no way to flie unto the Romans. Furthermore, the Army of *John* began to be divided, for all the *Idumæans* separated themselves from the other people, and there began a mutiny against the Tyrant, partly envying his puissance, partly hating his cruelty. And so assaulting him, they slew many of the Zealous, and compelled the rest to flie into the Kings house, builded by *Grapta* father of *Izata*, King of *Adiabena*. The *Idumæans* also brake in thither with them, and drave them from thence into the Temple, and so seized upon *Johns* treasure: for *John* lived in that Palace, and thither carried all his spoils. Then those Zealous that were dispersed in the City, came unto them that were in the Temple, and *John* purposed to send them against the townsmen, and the *Idumæans*. But they feared not so much their forces, although they knew them to be the better warriors, as they did fear that now being desperate, they would steal out of the Temple in the night, and so slay them, and fire the City. Wherefore assembling themselves, they deliberated with the Priests how to avoid their assaults: but it pleased God to turn their own counsel to be their destruction, and that they should provide a remedy of safety, far worse than death it self. For to depose *John*, they devised to introduce *Simon*, and as it were to intreat yet another to tyrannize over them. So this counsel was thought best: and *Matthias* the Priest was sent unto *Simon* (whom before they stood in great fear of) now to request him to come into the City. With them also came such as had fled from *Jerusalem*, for fear of the Zealous, intreating him in like manner, because they desired to return to their wives and Families. So he entred into the City proudly, promising them to be their Lord, and all the people cried with loud voices as he came into the City, that he was their preserver,

The zealous fill the whole City with iniquity.

The way of flight was quite cut off.

The discord between the Zealous and the *Idumæans*.

The flight of the zealous with the *Idumæans* into the Temple.

Simon enters the City with a great Army.

A preſerver, and giver of life and liberty. Being now within the City, preſently he deliberated with them about him, to eſtabliſh his dominion, thinking as well them that called him into the City, as thoſe againſt whom he was called, his Enemies. Then *John* and the Zealous with him, finding no way to come out of the Temple, and having loſt all that he had in the City, (for *Simon* and his followers at his entrance took all that belonged unto him) began now to deſpair of his ſafety. And *Simon*, being aſſiſted by the Citizens, aſſaulted the Temple, and the Zealous placing themſelves upon the Porches, and in Towers of defence, made reſiſtance, and hurt many of *Simons* followers. For the Zealous were upon the higher ground on the right hand, and ſo had the advantage againſt *Simon*. And although by reaſon of the B place wherein they were, they prevailed againſt *Simon:* yet they builded four high Towers, that from thence they might ſhoot Darts and Arrows againſt *Simons* Army. One of theſe Towers they built upon the Eaſt-ſide of the Temple; another on the North; the third upon a place oppoſite to the lower part of the Town; and the fourth Tower they built upon the top of the place called *Paſtophorium*, where one of the Prieſts do uſe to ſtand before the Sun-ſet, and at break of day, to ſignifie unto the people with the ſound of the Trumpet the beginning of the Sabbath, declaring thereby unto them, ſometime holy dayes, and afterward that they might go about their buſineſs. In theſe Towers they placed all kind of Engines to caſt ſtones, and men with ſlings. Then *Simon* perceiving many of his Souldiers languiſh, was more remiſs in his buſineſs: yet when his number increaſed, he came C neerer: for afar off many of his men were ſlain with the ſhot of thoſe Engines.

The year of the World, 4033. *after the Nativity of Chriſt*, 71.

Simon aſſaults the Temple, wherein the Zealous kept.

The Office of the Prieſts, to ſignifie the beginning of the ſeventh day by the ſound of a Trumpet.

CHAP. VIII.

How Veſpaſian *was elected Emperour.*

AT this time the Romans were in great danger: for *Vitellius* was now arrived out of *Germany* with his Army, bringing beſide them an infinite multitude with him; ſo that his Army was ſo great, that the place appointed for Souldiers could not contain it: inſomuch that his Army occupied all the whole City, and every houſe was filled with Armed men. And they beholding the Romans wealth greater then ever they ſaw any, and admireing their abundance of gold and ſilver, not able to contain themſelves, they began to rob D and kill every one that fought to withſtand them. And this was the eſtate of the affairs in *Italy*. *Veſpaſian* having waſted all about *Jeruſalem*, returned unto *Cæſarea*, and there he underſtood of the troubles at *Rome*, and how *Vitellius* was Emperour. Hereat, though he knew as well to obey, as to be obeyed, yet was he moved to indignation, and diſdained to call him Lord, who had as it were invaded and uſurped the Empire, being deſtitute of a Ruler. And much grieved hereat, he could not conceal his grief, nor follow Wars againſt ſtrangers, his own Country being ſo endangered. But the diſtance between him and *Rome* did as much repreſs him, as anger incited him to ſeek revenge: for he conſidered that fortune might cauſe many alterations before he could get to *Rome*, eſpecially, it being Winter: and ſo he ſought to bridle his wrath which daily increaſed. But his Captains with the Soul- E diers, did now openly conſult of a change, and with indignation did exclaim againſt the Souldiers at *Rome*, who lived in pleaſure, and never heard ſo much as the report of War; and that notwithſtanding this, it was lawful for them to create whom they pleaſed Emperour; and under hope of gain, they diſpoſed of the Common-wealth at their own pleaſure: where they on the contrary ſide, having overpaſt ſo many labours and dangers, ſtill continuing in Arms till now, waxed old and gray-headed, and did ſuffer authority due unto themſelves, to be executed by others; when notwithſtanding, they had amongſt them one who deſerved the Empire, more then any one; and what recompence could they ever after make him? or what occaſion could they find hereafter to ſhew themſelves grateful to him for the benefits by him received, if they did now omit this occaſion?

Vitellius Encamps his Army in *Rome*.

Veſpaſian knew both how to govern and how to obey.

The Captains conſult with the Souldiers openly of a change.

F And they thought that *Veſpaſian* was ſo much more worthy of the Empire, then *Vitellius*, by how much they, who created *Vitellius* Emperor, were in very many reſpects much inferior unto them. For (ſaid they) we have endured no leſs toyl then thoſe that came out of *Germany:* neither are we leſs valiant than they, who bring a Tyrant with them out of *Germany*. And that no body would reſiſt *Veſpaſian:* for the Senate and the people of *Rome* would not rather endure *Vitellius* his unſatiable luſt, then *Veſpaſians* chaſtity and temperance; nor a cruel Tyrant, rather then a good and courteous Emperour; nor the Son ſhould by them be elected Emperour, before the Father. For true valour in an Emperour is a great defence of peace. Therefore if the Empire were due to aged experience, they had *Veſpaſian*; if to valiant youth, they had amongſt them *Titus:* and that they might reap commodity by both their Ages: And that they would not only aſſiſt him with the Forces of the Empire, having there three

Veſpaſians ſhamefaſtneſs and modeſty.

The year of the World, 4033. after the Nativity of Christ, 71.

three Legions, beſide the help of the Kings; but alſo all the Eaſt part of *Europe* was out of *Vitellius* his danger. Moreover, they had in *Italy* ſome that would aſſiſt *Veſpaſian*, to wit, his brother and his Son, whereof the one (they hoped) would get many young men to follow him, and the other was now made Prefect of the City, which was no ſmall ſtep to attain unto the Empire. Laſtly, it might ſo fall out that the Senate would declare him Emperour, whom now the Souldiers, being as it were their conſervers, had elected.

The cauſes that moved the people to elect *Veſpaſian* Emperour.

This was firſt talked amongſt the Companies of the Souldiers, at laſt, exhorting one another thereto, they came and ſaluted *Veſpaſian* by the name of Emperour, and requeſting him now to preſerve the Empire, being in great danger to be loſt. Albeit, *Veſpaſian* had always been careful for the good of the Common-wealth, yet he refuſed to be Emperour: deeming himſelf indeed to have deſerved it; yet he rather did chooſe to live a private life, wherein was ſecurity, then in the height of fortune and honour with perpetual danger. The Captains were more earneſt becauſe he refuſed it; and the Souldiers flocked about him with drawn Swords, threatning his death, except he would conſent to live as he deſerved: yet long time ſtriving to avert this their determination, being loth to be Emperour; at laſt, ſeeing he could not avoid it, he accepted their offer.

The Souldiers elect *Veſpaſian* Emperour.

CHAP. XI.

The Deſcription of Ægypt.

Mutianus and the reſt of the Captains that had incited him to the Empire, together with the whole Army, cried aloud, willing *Veſpaſian* to lead them againſt their common Enemy. But *Veſpaſian* thought it beſt, firſt to ſettle the Eſtate of *Alexandria*, knowing that *Ægypt* for the ſupply of Corn was the greateſt and beſt part of the Empire: which if he once were ſure of, he hoped that although *Vitellius* were ſtronger then he, yet he could bring him under by force, becauſe the people would not endure that for his ſake the City ſhould be famiſht: which would have come to paſs except they had ſupply of Corn out of *Ægypt*.

Moreover, he deſired to joyn to himſelf thoſe two Legions that were at *Alexandria*. He alſo thought, that that Country might be a defence and refuge for him, if any adverſe fortune ſhould betide him: for the Country is not eaſily to be entred by an Army, and the Sea-coaſts have no havens, nor harbours to receive ſhips. On the Weſt, it bordereth upon the dry and barren part of *Lybia*; on the South, upon the Frontiers which ſeparate *Syene* from *Æthiopia*; and the ſtreams of *Nilus* not navigable; on the Eaſt it bordereth upon the red Sea, which extends it ſelf even unto the City *Copton*; on the North, it is defended with *Syria*, and the Ægyptian Sea, wherein there is no haven. Thus *Ægypt* is ſtrong on every ſide, and reacheth in length 2000 furlongs from *Peluſium* to *Syene*: and from *Plinthine* to *Peluſium*, they ſayl 3000 and 600. furlongs. And *Nilus* is navigable even unto the Town *Elephantine*.

The bounds of *Ægypt*.

The length and breadth of *Ægypt*.

Further, by reaſon of the downfals of *Nilus*, alſo the haven at *Alexandria* is dangerous to come unto in time of peace: for the entrance into it is very ſtraight; and beſide that, the way goes not directly on, but is made crooked by great ſtony rocks, and the left ſide is compaſſed artificially, but on the right ſide is the Iſle *Pharus*, having a Tower upon it exceeding great: ſo that the light in it is ſeen of the Mariners 300 furlongs off, that long before they come neer it, they may provide to bring their ſhips in with ſafety.

A moſt high Tower in the Iſland *Pharus*, giving light to thoſe that ſayl 300. ſtounds off.

This Iſle is incloſed with moſt huge Walls made by Art, againſt which the Sea beating, and ſo returning back again, maketh the entrance into the haven more dangerous. Yet this haven within is very ſafe, and 30 furlongs long: ſo that whatſoever that Country wants, it is brought them into that haven, and whatſoever aboundeth amongſt them which other Nations need, is carried from thence all over the whole World. So that *Veſpaſian* did not unadviſedly ſeek to eſtabliſh the eſtate of *Alexandria*, and diſpoſe thereof for his own profit, being to begin his Empire. Wherefore preſently he ſent Letters to *Tiberius Alexander*, who was Governour of *Alexandria* and *Ægypt*, and told him of the Souldiers reſolution: and how that he, ſeeing he could not avoid it, but that he was forced to take upon him the Empire, now requeſted him to help him in what he could. *Alexander*, receiving *Veſpaſians* letters, agreed willingly thereto, and preſently cauſed his Army, and the people alſo to ſwear unto *Veſpaſian*; which both of them did willingly, underſtanding *Veſpaſians* vertue, by reaſon that he governed ſo neer them. And ſo he having now leave, prepared all things to furniſh himſelf like an Emperour, and to be received like a Prince.

Tiberius Alexander governs *Alexandria* and *Ægypt*.

CHAP.

CHAP. XII.

How Veſpaſian *delivered* Joſeph *out of Captivity.*

The year of the World, 4033. after the Nativity of Chriſt, 71.

IT is incredible how quickly this news was carried into all parts of the World, to wit, that *Veſpaſian* was declared Emperour in the Eaſt; and now all Cities rejoyced and made Triumphs, and offered ſacrifices for his fortunate ſucceſs. Moreover, the Legions in *Mœſia* and *Pannonia*, who not long before were revolted from *Vitellius*, by reaſon of his cruelty, did now willingly ſwear obedience to *Veſpaſian*. *Veſpaſian* returned by *Berytum* to *Cæſarea*: where many Embaſſadours came unto him, bringing him Crowns, and applauding and rejoycing at his good fortune, who came out of *Syria*, and all other places thereabout. There was alſo preſent *Mutianus*, Governour of thoſe parts, who brought tidings how joyfully all the people received him for their Emperour, and how that they had all ſworn obedience unto him. So all things falling out proſperouſly on *Veſpaſians* ſide, and fortune for the moſt part inclining as he deſired, he began to think with himſelf, that it was Gods providence that he was made Emperour, and that a juſt deſtiny had brought him to that eſtate. And ſo he called to mind all tokens and ſigns (as there had hapned many, which did foretel that he ſhould be Emperour) and among the reſt, he remembred that which *Joſeph* had told him; whom, *Nero* being yet alive, preſumed to call him Emperour, and ſo he admired the man, whom as yet he kept in hold. And calling *Mutianus* and the reſt of his friends together, firſt of all he told them how valiant *Joſeph* had been, and what ado he had to win *Jotapata*, only becauſe of him; and then his Prophecies, which at that time he eſteemed only Fables, fained upon fear; yet now time and event had proved them true. Affirming it an undecent thing, that he, who had been the foreteller of his exaltation, and had been a Meſſenger to him from God, ſhould ſtill continue in bonds like a Captive, and be left in adverſity. So calling for *Joſeph*, he commanded him to be let looſe. This fact of his made the Captains under him, hope for great reward at his hands, ſeeing he had been ſo kind to a ſtranger. *Titus* being there preſent, ſaid; *It is meet, O father, that as you acquit* Joſeph *from Captivity, ſo you alſo take away the ſhame of that which he hath already endured. For if we do not only unty his Chains, but alſo break them in ſunder, he ſhall be as though he had never been in bondage: for this is the manner uſed for redreſs, when any one being guiltleſs is committed to bonds.* *Veſpaſian* hereto agreed: and ſo one came with an Axe, and hewed his Chain in pieces. Thus was *Joſeph* rewarded for his Prophecy, and ſo hereafter he was eſteemed worthy to be believed.

Veſpaſian by Common voice is created Emperour and Crowned.

Veſpaſian conſults with his Captains about *Joſephs* liberty.

CHAP. XIII.

Of Vitellius *his death and manners.*

WHen *Veſpaſian* had anſwered the Embaſſadors, and juſtly diſpoſed of all the Rulers of his Army according to every ones merit, he now came to *Antiochia*, and there did deliberate whither to go firſt, and it ſeemed beſt to him to go to *Rome*, rather then to *Alexandria*: for he knew that *Alexandria* was quiet and firm, but *Rome* was troubled by *Vitellius*. Wherefore he ſent *Mutianus* into *Italy*, with many Footmen and Horſemen: who fearing to go by Sea, went thorow *Cappadocia* and *Phrygia*, for it was Winter time. Now *Antonius Primus*, who was governour of *Mœſia*, brought from thence the third Legion remaining there, and came to War againſt *Vitellius*. *Vitellius* ſent *Cæcinna* to meet him with a great Army: who departing from *Rome*, preſently met with *Antonius* at *Cremona*, a Town of *Gallia*, ſituate upon the confines of *Italy*; and there beholding the diſcipline and multitude of the Enemies, durſt not fight with them: and thinking it very dangerous to flie, he plotted treaſon, and ſo calling unto him the Centurions and Tribunes under his government, he perſwaded them to go and joyn with *Antonius*, debaſing *Vitellius* his power, and extolling *Veſpaſians*: affirming the firſt to have only the bare name of the Emperour; and the laſt to have alſo all vertues meet for an Emperour. Moreover, that ſo it would be better for them to do that of their own accord, which otherwiſe they ſhould be compelled to; and ſeeing themſelves already overcome in number, ſo alſo now willing to prevent all danger. For *Veſpaſian* was able without their aſſiſtance to ſubdue all the reſt: but *Vitellius* was not able with their help to keep that he had: ſpeaking much to this effect, he perſwaded them to all that which he would have done. And ſo with his whole Army joyned with *Antonius*.

Veſpaſian bethinks himſelf to return to *Rome*.

Cæcinna perſwades the Souldiers to forſake *Vitellius*, and honour *Veſpaſian*.

The ſame night, the Souldiers repenting themſelves of that they had done, and alſo fearing that

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that *Vitellius* ſhould get the upper hand, who ſent them againſt *Antonius*, drew their Swords, and would have ſlain *Cæcinna*; And had done it, had not the Tribunes come and entreated them to the contrary: wherefore they did not kill him, but kept him bound, meaning to ſend him to *Vitellius* as a Traitor. *Primus Antonius* hearing this, came with his Army and aſſaulted them who were revolted from him, and they a while reſiſted; yet at laſt forced to retire, they fled to *Cremona*, and *Primus*, accompanied with Horſemen, prevented their courſes, and ſo ſlew moſt of them before the City; and afterward ſetting upon the reſt, gave his Souldiers the ſpoil of it, wherein many Merchants of other Countries, and many townſmen were ſlain, and all *Vitellius* Army, 30000 and 200 men; and *Antonius* loſt in that battel 4000 and 500 of thoſe whom he brought with him out of *Mœſia*. And delivering *Cæcinna* from Priſon, he ſent him to bear news hereof to *Veſpaſian*: who coming unto him, was praiſed for his fact, and greatly honoured above his expectation, in reward of his Treaſon.

Cæcinna is apprehended for Treaſon.

Veſpaſian honours *Cæcinna* with unexpected honours, and is acquitted of Treaſon.

Sabinus, who was at *Rome*, hearing that *Antonius* was at hand, greatly rejoyced, and took courage: and gathering together the Companies of the watchmen in the night time, he took the Capitol, and in the morning, many of the Nobles came and joyned with him: and *Domitianus* his Brothers Son, who was a great cauſe and help to obtain the Victory. *Vitellius* little eſteemed *Primus*; but he was angry againſt *Sabinus*, and thoſe that had revolted with him: as it were naturally thirſting after the blood of the Nobility, he ſet all the Army he brought out of *Germany* with him, to aſſault the Capitol, where many valiant deeds were ſhewed on both parts: and at laſt the Germans, being moſt in number, got the Capitol hill. And *Domitian* with many brave Noblemen, as it were by Gods providence, eſcaped ſafe, the reſt of the multitude were there ſlain. And *Sabinus* was carried to *Vitellius*, and there by his commandment put to death: the Souldiers taking away all the gifts and treaſure in the Temple, ſet it on fire. The day after came *Antonius*, and *Vitellius* his Souldiers met him: and fighting in three ſeveral places of the City, they were all ſlain. Then *Vitellius* came drunk out of his Palace, and being full gorged with delicate meat, he was drawn thorow the midſt of the people, and after many contumelies ſlain, having Reigned Eight Months, and five Days: who if he had lived longer, I think verily the Empire had not been ſufficient to have maintained his Gluttony. There were ſlain above 50000 of other people. And this was done the third day of *October*. The day after, *Mutianus* with his Army came and entred *Rome*, and repreſſed the Souldiers of *Antonius*, who ſtill ſought about in every place for *Vitellius* Souldiers, and many other of his favourites, and ſlew whom they thought good, not examining any matter by reaſon of their fury: and bringing out *Domitian*, he declared to the people that he was to govern the City till his father came. The people being delivered from fear, proclaimed *Veſpaſian* Emperour, and made feaſts and triumphs both under one, for his eſtabliſhing in the Empire, and for joy that *Vitellius* was depoſed.

Sabinus takes the Capitol, and leaves *Vitellius*.

Vitellius ſlain.

The people of *Rome* proclaim *Veſpaſian* Emperour.

CHAP. XIV.

How Titus *was ſent by his father againſt the Jews.*

Titus repairs to *Jeruſalem*.

WHen *Veſpaſian* came unto *Alexandria*, news were brought unto him what was done at *Rome*. And Embaſſadours came unto him from all parts of the World to congratulate him. And although next after *Rome* this City was the greateſt in the World, yet was it ſcarcely able to receive the people that came thither unto him. *Veſpaſian* now being eſtabliſhed Emperour of all the World, and the Common-wealth of the Romans, being contrary to his expectation freed from troubles, he now began to think upon the reliques of *Judæa*. And ſo he himſelf, winter being ended, prepared to go to *Rome*, and in the mean time he haſted to diſpoſe of all things at *Alexandria*. Moreover, he ſent his Son *Titus* with certain choſen men to deſtroy *Jeruſalem*. Who departed from *Alexandria* to *Nicopolis* by land, which is diſtant from it 20 furlongs, and there he did ſhip his men, and ſo ſailed along the River *Nilus* by *Medenſia* to *Thumin*, and there landing his men, he came to the City called *Tanis*. And the ſecond place he reſted in was the City *Heraclea*, and the third *Peluſium*: and there reſting, and refreſhing his Souldiers two days ſpace, the third day he paſt the borders of *Peluſium*, and having gone one days journey thorow the wilderneſs, he pitcht his tents at the Temple of *Jupiter Caſſian*, and the next day at *Oſtracine*, where there is no water, but all that the inhabitants do uſe, they bring from other places. After that, he reſted at *Rhinocolura*, and from thence in four days he came to *Raphia*, where begin the borders of *Syria*, and the fifth day he lodged at *Gaza*, and from thence to *Aſcalon*, and ſo to *Jamnia* and *Joppe*, from whence he went to *Cæſarea*, purpoſing to gather the reſt of the Souldiers there.

Titus comes to *Cæſarea*, and gathers his Forces there.

THE

The SIXTH BOOK of the WARS of the JEWS.

Written by *Flavius Josephus*.

The Contents of the Chapters of the Sixth Book.

1 *Of three seditions in* Jerusalem.
2 *How* Titus *went unto* Jerusalem *to see their strength, and how he was in danger.*
3 *How the Jews did issue out upon the Romans pitching their Tents.*
4 *Of the fight within the City upon the feast of unleavened bread.*
5 *Of the deceit of the Jews used against the Romans.*
6 *The Description of* Jerusalem.
7 *The Jews refuse to yield, and assault the Romans.*
8 *Of the fall of the Tower: and how two of the Walls were won.*
9 *How* Castor *the Jew did flout the Romans.*
10 *How the Romans did twice get the second Wall.*
11 *Of the Mounts raised against the third Wall, and a long Oration of* Joseph, *perswading the Jews to yield, and of the famine within the City.*
12 *Of the Jews that were crucified, and how the Towers were burnt.*
13 *How the Romans in three days space built a Wall about* Jerusalem.
14 *Of the famine in* Jerusalem: *and how they built another Tower or Mount.*
15 *Of the Massacre of the Jews both within and without the City.*
16 *Of the Sacriledge about the Temple: and the dead bodies that were cast out of the City: and of the Famine.*

CHAP. I.

Of the three sorts of sedition in Jerusalem.

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A threefold sedition in Jerusalem.

Titus being thus come out of *Ægypt* by the desart into *Syria*, he departed thence unto *Cæsarea:* for there he purposed to set his Army in order. And whilst yet he was with his father *Vespasian* at *Alexandria*, disposing of the Empires that God had given him, it happened that the sedition at *Jerusalem* was divided into three parts, whereof one fought against another: and one may say it was a good turn that they were so equally divided. We have already sufficiently declared who were the Authors and beginners of the faction of the Zealous, whose tyranny over the City was the ruin thereof: and one may well call this a sedition raised out of a sedition; which, like a cruel and savage beast in penury and want of others, turned his cruelty against his own bowels. So *Eleazar* the Son of *Simon*, who was the first that in the Temple divided the Zealous from the people, faining himself to be displeased with that which *John* every day did; yet in truth, for that he envied that a more Tyrant of later time then himself should be his ruler, desirous to obtain the principality, and make himself mighty, he revolted from the rest: and with him *Judas* the Son of *Chelcias*, and *Simon* the Son of *Ezron*, two of the most potent amongst them. Besides them, was also *Ezechias* the Son of *Chobarus* a Nobleman, and all these had many of the Zealous following them: and getting in possession the

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inner part of the Temple, they ſet a guard in the entrance and in the ſacred gates, truſting in their abundance of all neceſſaries: for there was great ſtore of ſacred proviſion, and they thought it no impiety to uſe it; yet fearing their ſmall number, they permitted many of the Company that were killed, to remain in the places where they were ſlain. *John* was ſuperiour in multitude and number, but inferiour by the inequalitie of the place; and having his enemies above his head, he could not without danger make incurſions; and yet for anger he would not ceaſe to proſecute his Enemy: notwithſtanding that thereby his part had more harm then thoſe of *Eleazars* ſide, yet he ſtill aſſaulted them though to his own coſt: thus many aſſaults were continually made, and many darts caſt, and all the Temple was prophaned with murders. And *Simon* the Son of *Giora* (whom the people being in deſpair, incited to be their leader, in hope that he would have aſſiſted them, having in his hands both the higher part of the City, and the greater part of the lower) did now more boldly then before aſſault *John* and his followers, becauſe they were aſſailed by thoſe above them: yet he being as it were beneath *John* and his adherents, he ſuſtained as much loſs at their hands, as *John* himſelf did at theirs above him. So *John* had double Wars: and *Eleazar* harmed him becauſe of the higher place wherein he was, ſo likewiſe did he damage *Simon* for the like cauſe; and eaſily without any labour repulſed all his aſſaults, which he made being on the lower ground, and terrified by Engines thoſe that caſt darts at him from the top of the Temple: for he uſed all Engines to caſt darts and ſtones, and killed many not only of his Enemies, but alſo of them that were offering ſacrifices. For although that they were carried headlong unto all vice, yet they permitted thoſe that would, to offer ſacrifice, watching and diligently guarding them of their Nation. For the ſtrangers that came thither for devotion, were not miſtruſted: yet afterward that they had entreated theſe wicked people to permit them to ſacrifice, they when they had done were a prey for them, and conſumed by this ſedition. For darts and other ſhot with force of the Engines came into the Temple and Altar, and ſlew the Prieſt at the Altar. And many who came from the uttermoſt parts of the World unto that holy place, were ſlain even as they offered ſacrifice, and ſo imbrued the Altar with their blood, which all the Greeks and barbarous people did reverence: and ſtrangers and the Prieſts being now prophaned, were forced to be amongſt the dead bodies, and the place about the Altar ſtood full of blood of men that were ſlain. 'O miſerable City! What didſt thou 'ſuffer at the Romans hands, to be compared unto this, although they entered with fire to 'purge thee from iniquity? For now thou waſt no longer the Houſe of God, neither couldſt 'thou endure being made a Sepulchre of thine Inhabitants, and having by thy Civil Wars 'made thy holy Temple a grave of dead bodies. Yet maiſt thou once again come into better 'eſtate, if firſt thou appeaſe Gods wrath that hath made thee deſolate. But I muſt not give 'place unto ſorrow, and write a lamentation of my miſerable Country, ſeeing I have under-'taken to write a Hiſtory of all things that paſt there. Wherefore I will recount the reſidue 'of the impiety of theſe ſeditious.

The fight between *John* and *Eleazar*.

Simon and *John* ſkirmiſh in the Temple.

Great ſlaughter in the Temple.

The ſeditious people being divided into three Companies; *Eleazar* and his followers who had the keeping of the holy firſt-fruits, and all the ſacred oblations, came againſt *John* when they were drunk. And they who followed *John* ſpoyling the people, aſſaulted *Simon*, and the City did ſuccour *Simon*. Wherefore when *John* was aſſaulted on both ſides, he turned ſome of his Souldiers againſt *Simon*, and the reſt againſt *Eleazar*, and againſt *Simon* he uſed darts to caſt from the Porches of the Temple: and againſt *Eleazar* he uſed Engines for ſhot. And always ſo often as they above his head ceaſed (as they often did being either weary or drunken) he freely aſſaulted *Simon* and his men. Alſo as far as he drave them into the City, ſo far did he fire all, and burn houſes full of Corn and other neceſſaries; and that which he left unburned, *Simon* at his return (when *John* was gone into the Temple) ſet on fire: as if upon purpoſe, to the great advantage of the Romans, they had conſumed all that was provided againſt the ſiege; ſo did they deſtroy their own forces and ſtrength. To be ſhort, all was conſumed with fire about the Temple, and the City was made a plain ground to fight in, and all the corn was burnt that might have ſufficed the City many years; and ſo they were taken by famine, which they could not have felt, had they themſelves not cauſed it. The Citizens were in every place a prey unto thoſe that were ſeditious on one ſide, and to them that beſieged the City on the other ſide, and like a great body torn in pieces between theſe two. The old men and women aſtoniſhed with theſe calamities, prayed for the good ſucceſs of the Romans, and deſired ſome forreign War to deliver them from their civil diſagreement.

John aſſaulted on both ſides.

They of *Jeruſalem* had wel-nigh burnt all their Corn.

A wretched calamity in *Jeruſalem*.

And forthwith great fear and terrour fell upon them all: beſides, it was no time as now to take

take counsel to change their minds, nor hope of agreement or of flight to them that desired it. For all places were kept and the rebels within, whomsoever they perceived to wish peaceably to the Romans, or offer to fly unto them, they presently killed them as their common enemies. And all these wicked persons agreed in this, to wit, to put the just men to death, who best deserved to live. Day and night nothing could be heard save only the noise of them that fought one against another; yet the lamentable cries of them that lived in perpetual fear was far more miserable, who every day had new causes and occasions of sorrow given them; yet durst they not publickly lament, for fear; and so not daring to shew their grief, they secretly sorrowed, and now no man observed any reverence to them that were alive amongst them, nor took any care to bury the dead. The cause of both which was, that every man despaired of himself. For whosoever were not joyned with the seditious, grew to be careless of all things, as making account presently to die a thousand deaths. But the seditious gathering the dead bodies upon heaps, continued their fighting, and trod upon them; and as it were encouraging themselves by the dead under their feet, they became more cruel, still devising one pernicious practise or other, and presently executing whatsoever they devised without any commiseration, omitting no way to murther, and leaving no tyranny unattempted: so that *John* abused the holy things of the Temple to make Engines of War. For before-time when the Priests and people had determined to underprop the Temple and build it twenty Cubits higher, King *Agrippa* with great cost and charges, brought them very goodly timber sufficient for their purpose from Mount *Libanus*. And this work being prevented by Wars, *John* took them, and seeing them fit for his purpose, he erected a tower to fight against those that assaulted him from off the Temple; which he built along the Wall over against the Chapter-house, that standeth on the West side of the Temple: for he could build it in no other place, by reason that all other places were filled with stairs. And having thus impiously provided Engines, he hoped hereby to destroy his Enemies. But God shewed his labour to be in vain, and before he could prevail against them, he brought the Romans against the City.

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Lamentation and mourning in *Jerusalem*.

The cruelty of the seditious in *Jerusalem*.

John made use of the wood, that was kept for holy uses, to make Engines of.

For after that *Titus* had now gathered together part of his Army, and by writing appointed the rest to meet him at *Jerusalem*, he departed from *Cæsarea*, having three Legions that lately under the conduct of his Father *Vespasian* had wasted all *Judæa*, and the twelfth Legion that sometime under *Cestius* were overcome, and put to flight by the Jews: who though they were otherwise valiant enough; yet they desired to fight against the Jews to revenge themselves for that disgrace. *Titus* commanded the fifth Legion to meet him at *Jerusalem*, and go by *Emmaus*, and that the tenth Legion should march by *Jericho*: the rest he took with himself accompanied with the Kings forces that came to help him, having now more help then before, and many also out of *Syria*. *Titus* also brought men with him to supply the number that was wanting, being sent by *Vespasian* with *Mutianus* into *Italy*: for he brought two thousand chosen men from the Legions at *Alexandria*, and three thousand followed him from *Euphrates*, together with *Tiberius Alexander* his chiefest friend, and one next him in most authority, who before was Governour of *Egypt*, and as then thought a fit man worthy to be Governour of the Army; for that he was the first that did entertain the Emperour being new elected, who faithfully joyned with *Vespasian*, though yet he knew not what success he should have: and he was present with him in all his affairs as his chiefest Counseller, renowned both for his wisdom and experience.

The order of *Titus* Army.

CHAP. II.

How Titus *went to* Jerusalem *to see their strength, and how he was in great danger.*

Titus being now to go into the Country of the Enemy, caused all those that came to help him, to march in the foremost place: after whom followed they that were to mend the wayes, and to pitch the tents: and after them they which carried the baggage of the Rulers and Governours of his Army, and with them, the Armed Souldiers. Next after these came *Titus* himself accompanied with chosen men, and with him many that bare his colours: next, the Horsmen going immediately before the Engines. And the Prefects and Tribunes with certain chosen men, and their Companies followed. After them the Eagle with many other Ensigns: and the trumpets went before them. And after them followed the Army marching six in a rank: then the multitude of Servants that followed every Legion did drive their baggage before them: lastly, came the Hire-

Titus cometh to *Judæa*.

lings and those that were appointed to guard them. Marching in such comely and warlike manner, as the Romans are wont, he came by *Samaria* into *Gophna*, which place was already conquered by his father, and then also was under the custody of the Roman Garrisons. And staying there one night, he departed from thence the next day: and after a days journey he pitched his Tents in a place, which in the Jews language is called *Acanthonaulona*, that is, the Valley of Thorns, neer unto a Village named *Gabath Saul*, which signifieth the Valley of *Saul*, which is almost thirty furlongs from *Jerusalem*. From thence accompanied with 600 chosen Horsemen, he went to *Jerusalem*, to view how strong it was, and of what courage the Jews were, to see if peradventure at sight of him they would yield without any further War, for fear. For *Titus* understood (and it was true) that the people desired peace, but they were oppressed by the seditious, and so durst not attempt any thing, being not able to encounter or resist the Rebels. *Titus* riding along the high way that went straight to the Walls saw no man all the way: but turning aside towards the tower *Psephinos* with his horsemen, an infinite number presently issued out by the towers of women, at a Gate opposite to *Helens* Tomb; and brake his rank of Horsemen into two parts, and opposed themselves, hindring those Horsemen that were yet in the high way, to come and joyn with the rest that had crost the way, and so did single out *Titus* accompanied only with a few men. So he could go no further for the Ditch of the Town Wall on one side, and for the Garden Pales on the other side: and there was no hope for him to return unto his Souldiers, the Enemies being between him and home. And many of his Souldiers not knowing their General to be in any danger, but supposing him to have been amongst them still, fled away. *Titus* seeing that he had only his own valour to trust unto, turned his horse against his Enemies, and with a loud voice exhorted his followers to do the like, and so he brake violently into the midst of them, hasting to get unto his Company. It was evident at that time that God giveth the Victory, and hath a particular care of Kings and Princes and Emperours. For notwithstanding that an infinite number of Darts and Arrows were shot at *Titus*, and he had no Armour at all (for as we have already said, he came to espy, and not to fight) yet had he not one wound, but all past him; as though purposely every one had striven to have mist him. But *Titus* with his Sword made way, and cut many upon the face that opposed themselves against him, and so they falling down, he with his Horse past over them. The Jews seeing *Titus* his valour, cried and exhorted one another to set upon him; but whithersoever he turned, the Jews fled, and would not abide by it: likewise those Souldiers that were in the like danger with him, came of either side him and behind him. For no man had any hope to save his life, but only by making themselves way with *Titus*, before they were so enclosed and oppressed. So, of two of the most valiant amongst them one was slain, and his horse likewise: the other was slain, and his horse taken by the Jews. And *Titus* with the rest of his followers came safe into the Camp. And the Jews getting the first Victory, rashly took courage, and that encouragement being of moment, made them very confident a long time after.

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Titus repairs to *Jerusalem* to sound the dispositions of the people.

Titus in danger.

Titus fighteth valiantly with his Enemies.

Titus putteth his Enemies to flight, and returns in safety to his Camp.

CHAP. III.

How the Jews did issue out upon the Romans pitching their Tents.

SO soon as the Legion that was to pass by *Ammaus*, was joyned to the rest of the Army that night, *Cæsar* presently the next morning removed, and came to *Scopos*, where he might perfectly view the City and the Temple on the North part, where the ground adjoyning unto the City is very low, and is properly called *Scopos*, being distant seven Furlongs from the City: and there *Titus* commanded two Legions to encamp themselves, and the fifth Legion to retire three Furlongs off, to the intent that the Souldiers who were wearied with travelling all night, might entrench themselves without fear or danger; no sooner had they begun their work, but presently the tenth Legion came, who were to pass by *Jericho*, which *Vespasian* had already subdued, and had placed their Garrison. This Legion was commanded to encamp six furlongs from *Jerusalem*, near Mount *Olivet*, which is opposite to the East part of the City, and is enclosed with a deep Valley called *Cedron*. This great and huge Army so suddenly arriving, presently staied the Wars within the City: and these three sects of seditious people beholding with admiration the Romans Camp, became friends, and made agreement amongst themselves. They began also to question one with another, what fury caused them to suffer themselves to be enclosed with three Walls, to their prejudice and loss of their lives: and seeing such preparation of Wars towards, that they should be as it were beholders of that which was done,

Titus Camp was 7. stades off the City.

The seditious agree among themselves.

done, keeping themſelves quiet; and not providing to reſiſt the aſſaults of their Enemies: and ſome cried, We are only valiant againſt our ſelves; and we by our ſedition maſſacring one another, ſhall betray our City into the Romans hands.

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Thus they being aſſembled together, exhorted one another: and preſently arming themſelves, they iſſued out of the City, and aſſaulted the tenth Legion, and with a huge cry ſet upon the Romans that were entrenching themſelves in the Valley. The Romans being every one appointed to do ſome buſineſs for the furtherance of that work, and for that cauſe the moſt of them having laid down their weapons (for they thought the Jews durſt not have made any excurſions, and although they would, that yet they were hindred being at variance among themſelves) they were troubled above meaſure, and preſently leaving the work ſome fled; many arming themſelves to fight, were ſlain before they were prepared to reſiſt. The multitude of the Jews was daily increaſed, becauſe that at the firſt they got the upper hand, and notwithſtanding their number was ſmall, yet did they think themſelves many: and ſo did the Romans think them to be, becauſe of their good Fortune. The Romans who were always wont to obſerve military diſcipline and order, at that time by their ſudden aſſaulting, were ſo troubled, that they obſerved no order, and ſo fled: yet whenſoever they turned again upon them that followed them, they eaſily wounded the Jews, partly, becauſe that they were ſo earneſt, that they did not greatly ſeek to defend themſelves, and alſo they did eaſily ſtay the Jews from purſuing them. Yet the number of them that purſued them ſtill increaſing, they were alſo more troubled, and ſo at laſt forced to forſake the field, and leave their tents: and the whole Legion had been in greater danger, had not *Titus* having preſent news hereof ſpeedily came and ſuccoured them, and upbraiding their cowardlineſs recalled them from flight; who with them, and the choſen men he brought, encountring the Jews on one ſide, he ſlew many of them, and wounded divers, and put the reſt to flight, and forced them into the Valley. The Jews being now in the lower ground, and having endured much at the Romans hands, ſince fortune frowned upon them, turned again, and having the Valley between them, they fought with the Romans. And thus the fight continued till the midſt of the day.

The Citizens aſſail the Romans.

The Jews drive the Romans from their Camp.

A little after mid-day *Titus* guarding the reſt with thoſe that he brought to ſuccour them, and placing others, to prevent the excurſions of the Jews, he commanded the reſt to entrench themſelves in the top of the Mountain. The Jews thought the Romans had fled, and their Sentinel upon their Walls, making a ſign unto them by ſhaking his Garment up and down, a great multitude of them ran ſo violently upon the Romans, as though they had been ſavage beaſts, ſo that none of their enemies were able to withſtand them; but as though they had been ſtricken with ſome Engine; ſo all of them were diverſly ſcattered and forced to flie into the Mountain. But *Titus* in the midſt of the ſide of the Mountain remained alone having but a few with him; notwithſtanding his friends, who for the love they bare to their Emperour, ſtaied with him, and abode the danger, did earneſtly perſwade him to fly from the Jews, who deſperately ran upon their own deaths, and not to endanger himſelf for them, who ought rather to abide it then he: And that he ſhould think upon his own eſtate, who was not a Souldier, but General of them all, and Lord of the whole World, and that he ſhould not abide when all others fled ſo faſt, and in ſuch danger. But he made as though he heard them not, and oppoſed himſelf againſt them that offered to aſſault him, ſtriking them upon the faces, and killed them that made reſiſtance, and he purſued them down the Hill, and ſo forced them to retire. The Jews amazed at his valour, did not yet flie into the City, but avoided him on both ſides, and fled into the Valley: then again purſuing them that fled from them; yet *Titus* croſſing them as they went, hindred their purſuit. In the mean time thoſe that were encamping themſelves above, ſeeing them beneath put to flight, were diſcomfited, and all fled, thinking that they were not able to reſiſt the Jews, and imagining that *Titus* was likewiſe fled: for had they thought that he had ſtaied by it, they never would have forſaken their quarters; yet being now terrified they knew not wherefore, ſome fled one way, and ſome another without any order, till ſome ſeeing the Emperour in the midſt of the battel, and fearing the miſchance that might betide him, they with loud cries ſignified it unto the whole Legion. Then the Romans turning again for ſhame, and accuſing themſelves guilty of a great offence in forſaking their Emperour amidſt ſuch danger, came with all the violence they could uſe againſt the Jews, and driving them down the Mountain, forced them to retire; yet the Jews fought flying, and ſeeing the Romans to have the upper hand of them, becauſe they were upon the higher ground, they departed into the Valley. *Titus* aſſaulted them that were oppoſite againſt him, and ſo commanded the reſt to go and finiſh their trenches. And he with thoſe that before were with him to defend the workmen,

The fight of the Jews with the Romans.

The Romans are diſperſed by the Jews, and driven to the Mountain.

Titus Valour againſt the Jews.

Fear and trouble among the Romans.

The Jews fight in their retreat, and are driven unto the Valley.

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did now also keep the Jews from molesting them. So if I may speak without flattery or envy, *Cæsar* himself did twice preserve the whole Legion from destruction, and gave the Souldiers opportunity to entrench themselves.

CHAP. IV.

Of the fight within the City upon the feast of unleavened Bread.

John entreth and seizeth the inward Temple and all the furniture thereof, putteth the Zealous to flight, and raiseth a mighty sedition.

DUring the intermission of the Foreign Wars, they fell to their former sedition again, which caused Civil Wars among them. And against the feast of unleavened bread, which is the fourteenth day of *April* (for upon this day the Jews say that they were delivered out of the bondage of *Egypt*) *Eleazar* and his Companions opened the Gates, to the intent that all that would, might come in to adore and do their devotion. But *John* used this Festival day as a means to effect his deceit; and caused many of his Company that were unknown, to enter in among the people with weapons under their garments, giving them charge when they were within, to get possession of the Temple: and so soon as they were within, they cast off their garments, and shewed themselves to be in armour. Presently a great tumult arose within the Temple; for all the people that were not of the sedition, thought themselves betrayed: and the Zealous thought this treason, only practised to prejudice them: and so leaving the Gate which before they kept, and leaping down from the Towers, they never offering to fight, fled unto the Vaults about the Temple. And the people flocking about the Altar, and others who were driven into the Temple, were killed with Clubs and Swords, and so trodden upon. And many were slain upon private hatred, under pretence to be partakers with the Enemies. And whosoever formerly had offended any of those Traitors, he was put to death, as though he had been one of the zealous. But they who had cruelly raged against the innocent, let the wicked have leisure to escape out of those Caves, whereby they had no harm: and having gotten the inner part of the Temple, and all belonging thereunto, they did now more confidently then before fight against *Simon*: and thus the sedition that was before divided into three parts, was now brought only into two. *Titus* being desirous to bring his Army nearer the City, sent a certain number of Horsemen and Footmen, which he thought sufficient to hinder all excursions of the Jews from *Scopos*, and another Company he sent to plain all the grounds betwixt him and *Jerusalem*: who cutting down all Hedges, and Pales, and Fences, and Wood (though they were fruit-trees) filled the Valleys, and made it all plain ground: and hewing down all stones that standing up made the ground unequal, they plained all that ground from *Scopos*, even unto *Herods* Monument, which adjoyned to the Lake of Serpents called sometime *Bethora*.

A threefold sedition divided into two parts.

Whatsoever about *Jerusalem* is hollow or troubled with Valleys is filled up.

CHAP. V.

Of the deceit the Jews used against the Roman Souldiers.

ABout this time the Jews devised this stratagem against the Romans. The most courageous among the seditious people went out unto the places called the Womens Towers, and counterfeited themselves to be driven thither by them within the City that desired peace; and for that they feared the Romans, they were come thither to hide themselves one behind another: others standing on the Walls, and counterfeiting themselves to be the Citizens, with loud cryes desired peace, and a league of friendship; promising to set the City Gates open, and inviting the Romans to enter: and crying thus they also cast stones against their Country-men before spoken of, as though they did drive them from the Gates; and they made as though they would by force break thorow the people, and come to the Gates, partly by force, partly by entreating the people to permit them. And making many offers to go unto the Romans, they returned again like men troubled in mind, and studying what to do. The Roman Souldiers did not perceive their subtil meaning; who seeing the seditious ready to fall into their hands, that so they might punish them, and seeing the people (as they thought) ready to open the Gates unto them, would in post haste have gone unto the City. But *Titus* suspected some deceit coloured with this kind, inviting him to enter, because he did not see any reason for it. For the day before, having by *Joseph* offered them peace, he understood that their minds were far from any peaceable cogitations: wherefore now he commanded the Souldiers to keep their quarters and not to remove; yet some of them, appointed to work in the trenches, taking their weapons, ran unto the Gates; and the Jews who seemed to be driven out of the City at first fled; at last when they came unto

The alacrity of the Souldiers among the Romans, contrary to *Titus* ordinance.

A unto the Gates of the Towers, they encloſed the Romans round about, and aſſaulted them upon their backs: and they that were upon the Walls did caſt all kind of darts and ſtones upon them: ſo that they ſlew many, and wounded very many; for it was not eaſie to eſcape from the Walls, others being behind them, and offering them violence. Moreover, they were aſhamed that their Captains had ſo offended, and in fear of their offence committed, both which cauſed them ſtill to perſevere in it. And after a long conflict receiving many wounds, and giving as many, at laſt that put them to flight that incloſed them, and ſo the Jews departed, and followed them to *Herods* Monument, purſuing them with Darts. And then the Jews returned rejoycing in their good fortune; and deriding the Romans for be-
B ing ſo deceived, lifting up their ſhields and Bucklers, ſhouting and rejoycing.

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The Victory of the Jews.

The Roman Souldiers were received of their Captains with threatnings, and of *Cæſar*, with this ſpeech: The Jews led only with deſperation, do all things with advice and counſel, deviſing deceits: and fortune favoureth their practiſes becauſe they are ordered, and truſty to one another. And now the Romans, whom for their obedience and diſcipline fortune was wont to favour, do contrariwiſe offend herein, and for their raſh and unadviſed fighting are overcome: and which is worſt of all, in *Cæſars* preſence offering to fight without their Captains. Truly the military law and diſcipline will be grieved hereat, and my father very ſorrowful to hear of this. For he who from his infancy unto old age, hath been trained up in arms, yet did he never offend in this ſort; and what ſhall we ſay to our law that
C puniſheth the leaſt offences againſt them committed with death, when our whole army doth diſobey their Emperours command? But (quoth he) they who ſo arrogantly have diſobeyed our command, ſhall preſently underſtand, that among the Romans Victory againſt the Generals command, is an infamy. *Titus* having thus ſpoken in anger to the Captains, evidently declared to them what and how he purpoſed to puniſh them. And they preſently deſpaired as though by and by they were juſtly condemned to die. But all the other Legions flocking about *Titus*, beſought him to pardon their fellow Souldiers, and to remit the offence of the raſhneſs of ſome few, for the obedience ſake of the reſt; affirming that their future valour ſhould be a ſufficient recompence for this their offence. *Cæſar* was now pacified, partly thinking what was moſt profitable, partly for the entreaty of the reſt; for he purpoſed to puniſh
D one man only, and to rebuke the reſt, and ſignifie to them his diſpleaſure, and ſo he was reconciled to his Souldiers; ſtraightly charging them to be wiſer hereafter: and after, he deviſed how to be revenged on the Jews for this deceit. When all the ground between the Walls of *Jeruſalem*, and his Army was in four days made plain, *Titus* being deſirous ſafely to conduct the baggage, and the reſt of the multitude in ſafety, he placed the ſtrongeſt of all his Souldiers every one in his rank ſeven by ſeven, and cauſed them to march from the North part of the City unto the Weſt, all along without the City Walls, placing the footmen in the fore-front, and in the laſt place, the Horſemen three in a rank, and between them both the Archers. So the Jews not able now to make any excurſions, *Titus* Souldiers being thus diſpoſed of, the baggage of the three Legions and the multitude paſſed along without any dan-
E ger. And *Titus* himſelf being now within two Furlongs of the City Walls, pitched his tent againſt that Corner of the Wall that is called *Pſephinos*, where the compaſs of the Wall from the North bends into the Weſt: the other part of the Army entrenched themſelves againſt that part of the Wall that is called *Hippicos*, diſtant in like manner two Furlongs from the City. But the tenth Legion remained ſtill in Mount *Oſivet* where it was before.

Cæſars ſharp oration to his Souldiers.

The Roman Souldiers beſeech *Titus* for their fellows in Arms.

How and in what places *Titus* beſieged *Jeruſalem*.

CHAP. VI.

The Deſcription of Jeruſalem.

F THE City was compaſſed with a threefold Wall on every ſide, ſave only on that part where it was incloſed with Valleys inacceſſible: for on that ſide it had only one Wall. It was built upon two little Hills, one of them being oppoſite unto another, and ſeparated one from another with a Valley, which was wonderfully repleniſhed with houſes. One of theſe Hills whereon ſtandeth the upper part of the City, is far higher and ſteeper then the other, inſomuch that becauſe of the ſtrength of it, King *David* in times paſt called it a Caſtle (this *David* was the Father of King *Solomon*, who firſt builded the Temple in that place;) but we at this day call it the high Market place. The other Hill called *Acra*, is the place where the lower part of the City ſtands. Oppoſite againſt this Hill, there was alſo another lower then this *Acra* was, which was firſt divided from it with a large Valley, but afterward at ſuch time as the *Aſmoneans* reigned, they did fill up this Valley, to the intent

The treble Walls of *Jeruſalem*.

The Caſtle of *David*.

Acra ſituate the lower part of the City.

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intent they might joyn the City unto the Temple, and cut down the top of *Acra*, and so made it lower, that it might not hide the Temple. The Valley, by which we have said the two higher Hills are separated one from another, is called *Tyropœon*, and reacheth unto *Siloa* (which is a Fountain abounding with sweet water.) Without the City were two Hills compassed with deep Vallies: and being inclosed with high Rocks, they were on every side inaccessible. The most ancient of the three Walls, by reason of the Valley about it, and the Hill whereupon it stood, could not easily be taken; and beside the opportunity of the place, it was very strongly built, at the cost and charges of *David*, *Solomon*, and other Kings. This Wall, beginning at the Tower called *Hippicos*, reacheth to that called *Xystus*, and afterward being joyned unto the Palace, it endureth in the West porch of the Temple: on the other side towards the West it begins at the same Tower, and passing by the place that is called *Betiso*, it descends unto the Gate of the Esseans, and so into the South, and from thence again it bendeth into the East, where is also *Solomons* Pond, and reacheth unto the place called *Ophlan*, where it is joyned unto the East Porch of the Temple. The second Wall beginneth at the Gate that is called *Genath*, which is a Gate of the former Wall, and it only compasseth the North part of the City, and reacheth to *Antonia*, a Castle so called. The third Wall beginneth at the Tower *Hippicos*, from whence it goeth into the North part, and from thence it cometh unto the Tower *Psephina*, over against the Sepulchre of *Helena* that was Queen of *Adiabena*, and Mother of King *Izates*: and passing along by the Kings Caves, it turneth towards the Tower near the Monument of *Fullo*, and the Valley called *Cedron* it joyneth with the old Wall, *Agrippa* compasseth that part of the City that he built, with this Wall, it being before all open without defence. For the City grew so populous, that by little and little they were forced to inhabit some part without the Walls: and this Wall reacheth a great way, being joyned unto the Hill next the City on the North side of the Temple. There was also a fourth Hill inhabited, named *Bezetha*, situate against *Antonia*, but separated from it with very deep Ditches, which were made of purpose, lest that the Foundation of *Antonia* being joyned unto it, it might be easier to come unto, and seem lower: for the deepnes of the Ditch maketh the Tower seem much higher then otherwise it would. This place being added unto the City, is called in that Country language *Bezetha*, which signifieth the new City. And the Inhabitants desiring that part to be fortified, *Agrippa* Father to this *Agrippa* that finisht the Wall, did begin that Wall aforementioned: and fearing lest *Claudius Cæsar*, hearing how sumptuous a Wall he built, should mistrust that he purposed to revolt, he only laid the Foundation of it, and so left it unfinished.

The Fountain of *Silo*.

The older Wall.

The second Wall.

The third Wall.

Bezetha the fourth Hill.

Agrippas cost in building the Wall.

For the City could never have been taken by force, if he had finished that Wall as he began it, it being built with stones twenty Cubits long, and ten Cubits broad, which could neither easily be undermined, nor battered with Engines: and this Wall was built ten Cubits high, and no doubt had been raised higher, had not his liberality who began this building been hindred. Yet again by the Jews industry the same Wall was raised twenty Cubits high, the Battlements hereof were two Cubits high, and the Tower three Cubits, and in all it was twenty four Cubits high, as before. Upon the Wall were three Towers twenty Cubits broad, and twenty Cubits high, built four-square very strongly, and was builded of as firm a foundation as the Wall it self, which for the building and fair stone was not inferiour to the Temple above. Within this strong Tower, which reacheth twenty Cubits high, were rooms for men to dwell in, and Cisterns to receive rain-water, and large turning stairs to go into every place there: and this third Wall had four-score and ten of these Towers, and between every Tower were two hundred Cubits space. The middle Wall had fourteen Towers, and the old Wall had threescore, and the compass of the whole City was three and thirty Furlongs. And although the third Wall was admirable, yet the Tower of *Psephina*, which was built upon a Corner of the Wall, between the North and the West part of the City, had a certain excellency of more wonder, against which part *Titus* had encamped himself: for it was seventy Cubits high, so that from thence upon a clear Sun-shine day, one might discover *Arabia*, and see the uttermost parts of all the dominions of the Hebrews unto the Sea, and it had eight Corners. Just opposite to this was the Tower *Hippicos*, and near unto it were other two, that King *Herod* builded upon the old Wall, which in bigness, beauty and strength, did surpass all others in the whole World.

The third Wall had 90. Towers.

Psephina was 70. Cubits high.

Herod called three Towers by the names of three his most dearest Friends.

For King *Herod*, besides his natural liberality and desire to adorn this City, did also for his own pleasure so beautifie this building, that it might excel all other, and dedicated them to three most renowned personages, whose names they also did bear, to wit, to his brother, his friend, and to his wife, she being (as is aforesaid) put to death for jealousie; the other two being slain in Wars, after they had fought valiantly. The Tower *Hippicos* called by the name

A name of his friend, had four Corners, and every one of them were five and twenty Cubits broad, and as many in length, and thirty Cubits in height, being no place hollow; and above the high places and ſtone-work, there was a Well to receive rain-water, twenty Cubits deep: and aloft of it were houſes with double roofs twenty five Cubits high, and divided into many rooms: and above them were Battlements two Cubits high, and Turrets three Cubits high: ſo that the whole height was accounted to be fourſcore and five Cubits. The ſecond Tower that by his Brothers name he called *Phaſelus*, was in breadth and length fourty Cubits, and ſo many Cubits high, in figure of a ſquare Pillar, all which height was ſolid, and not hollow within: and above this a Porch ten Cubits high, decked with
B Turrets and Pinnacles. Over the midſt of this Porch he built another Tower diſtinguiſhed into goodly rooms and ſumptuous Baths, that it ſhould not want any thing neceſſary for a Prince: on the top it was beautified with Turrets and Pinnacles, ſo that all its height was almoſt fourſcore and ten Cubits: And it reſembled the Tower *Pharus* at *Alexandria*, wherein continual light is kept to guide the Seamen that ſail thither, ſaving that it had a greater compaſs then it. And in this houſe now at this time did *Simon* lodge, who tyrannized over the people. The third Tower was, according to the Queens Name, called *Mariamme*, the Wife of *Herod*, twenty Cubits high, all ſolid, and other twenty Cubits broad, having more magnificent and beautiful houſes and lodgings then the reſt. For the King ſo thought it meet, that the Tower called by his Wives name, ſhould be more beautiful then
C they who only bare the names of other men, like as they were ſtronger then this that bare the name of a woman. This Tower was in all fifty five Cubits high.

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Hippicos 85 Cubits high.

Phaſelus 90 Cubits high.

Mariamme a goodly Tower 55 Cubits high.

Notwithſtanding theſe three Towers were of ſuch height, yet by reaſon of their ſituation they ſeemed far higher: for the old Wall whereupon they were built was placed upon high ground, and the top of the hill whereupon they ſtood was above thirty cubits high, whereby their height was much increaſed. The greatneſs alſo was admirable; for it was not ordinary ſtone which men might bear, but all white marble, whereof every ſtone was twenty Cubits long, and ten Cubits broad, and five Cubits thick, and they were ſo coupled one to another, that every ſtone by it ſelf ſeemed a Tower; and ſo cunningly conjoyned by workmens hands, that every tower ſeemed one ſtone. And theſe were placed on the North ſide of the
D City; and adjoyning to them within the City, was ſituate the Kings Palace, ſurpaſſing all that can be ſpoken of it: which for greatneſs and excellent work may be compared to all that were in the world. It was compaſſed about with a wall thirty cubits high, and adorned with goodly Towers round about, every one of like diſtance from other, beautified with dwelling houſes and lodgings for a hundred of the Nobility. The variety of the marble it was built withal, was admirable, for all ſorts being there uſed that were never ſo rare to be found: and the tops of theſe houſes for the length of the beams and the beauty thereof paſſed all credit; and the multitude of rooms, and diverſity of buildings, all filled and adorned with houſhold-ſtuffe and furniture. And in every room there were many Veſſels of gold and ſilver, and many porches round about, one anſwerable unto another, and Pillars
E in every one. And there were many pleaſant walks repleniſhed with divers trees, and many walking places, or allies, all beſet with conduits that ſpouted up water on high, and ciſterns full of brazen images, from which ran out water, and about the water many Dove-houſes full of tame Pigeons. But it is impoſſible ſufficiently to declare the riches and beauty of the Kings Palace; and a grief to think what goodly things, and how rich, the thieves did there ſet on fire: for theſe things were not burnt by the Romans, but by the ſeditious thieves (as is before ſaid) at the beginning of this rebellion, who conſumed all with fire, even from the Caſtle *Antonia* from whence the fire came, and deſtroyed the Kings Palace, and the Covers and tops of the three Towers. The Temple was, as is before ſaid, built upon a hard Mountain, and at the firſt, the Plain upon the top thereof was ſcarcely big enough to con-
F tain it and the Temple-yard, the hill being very ſteep. But when King *Solomon*, who alſo built the Temple, had compaſſed the Eaſt part thereof with a Wall, he alſo placed a Porch upon the rampire, and ſo for many ages after, it lay unfenced on other parts: wherefore the people every day bringing earth thither, at laſt made it plain and large enough: and breaking down the North Wall they took in all that ſpace which the Temple had continually occupied even until now: and the hill being now incloſed with a threefold Wall, it was a work paſſing all expectation in building. To the effecting whereof many ages were ſpent, and all the holy treaſure offered to God, even from all parts of the World, was employed therein, as well in the Buildings of the higher, as of the lower part of the Temple; the foundations whereof were laid three hundred Cubits deep, and in many places more: yet could not all the height of the foundations be ſeen, being now buried in valleys, that were filled up

The Kings Palace.

The Kings Palace burnt by the Thieves and Rebels.

The Temple built upon a moſt ſtrong Hill.

All the ſacred treaſures ſpent in the building of the Temple.

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to make them equal with the ſtrait ſtreets of the City. The ſtones of this building were of fourty Cubits: for the abundance of treaſure and liberality of the people did effect that which was ſcarcely poſſible; and that which all men thought could never have come to paſs, in time and by induſtry came to perfection.

The Porches were built of white marble ſtone ſuſtained by Pillars.

The building was anſwerable unto theſe Foundations. For all the Porches were double, and every one was ſupported by Pillars, each of them being five and twenty Cubits high, and all of one piece and of white marble: the top whereof was all of Cedar, whoſe natural beauty for the good conjoyning of this wood and poliſhing thereof, did aſtoniſh all that beheld it, being adorned neither with painting nor carved works. Theſe porches were thirty Cubits broad: and the compaſs of them altogether, with the Fort of *Antonia*, was ſix furlongs. All the ground whereon ſtood no building, was curiouſly wrought and paved with all ſorts of ſtones. The way to the ſecond Temple was all incloſed with ſtones of lattice work, which were three cubits high, and moſt beautifully wrought along: in which place alſo were placed certain pillars equally diſtant one from another, to ſhew the law of purification; ſome being written upon in Latine letters, other-ſome in *Greek*, forbidding all ſtrangers to enter into the holy place: for the ſecond Temple is called the holy place. To go unto the ſecond from the firſt, one muſt paſs fourteen ſtairs, and it was fourſquare aloft, and encloſed with a wall by it ſelf; whoſe outſide being forty cubits high, was all covered with ſtairs to aſcend up into it; and within, it was five and twenty cubits high: for all the part of the inner ſide was unſeen, becauſe it was built on the deſcent of a hill. After the fourteen ſtairs there was a Plain made level with the wall of three hundred cubits: from thence paſſed on five other ſtairs which lead unto the gates, whereof on the North-ſide and the South there were eight, four on each ſide, and two on the Eaſt. For it was neceſſary that there ſhould be a peculiar place for women to exerciſe their devotion in, which alſo was encloſed with a wall. And ſo it was neceſſary there ſhould be two doors: and againſt the firſt gate there was oppoſite unto it one gate on the North-ſide, and another on the South, both ſeparated from the reſt, whereby one entred the place allotted for women; for it was not lawful for any to paſs by any other gate unto the women, neither could they go beyond their own door, becauſe of the wall: for that place was common both to the women of that nation, & alſo to all ſtrange women that came for religion ſake. There was no gate on the Weſt part, but a wall that reacheth all along in that place. Between the gates were porches oppoſite one againſt another, reaching from the wall unto the treaſure-houſe, ſupported with great and goodly pillars, being as plain, and fully as big as they below. The gates were covered with gold and ſilver, as alſo the poſts and foreparts thereof were, one only excepted that was covered with Corinthian braſs, far ſurpaſſing in beauty the other that were covered with ſilver and gold. In every gate there were two doors, each one thirty cubits high, and fifteen cubits broad: and after the entrance where they were made larger, every one had on each ſide ſeats thirty Cubits long, and large like a Tower, and fourty Cubits high, each one ſupported with two Pillars twelve Cubits thick. And all other Gates were of like greatneſs, but that which was covered with Corinthian Braſs, which was the entrance into the place allotted for the women, and opened into the Eaſt Gate of the Temple, doubtleſs was bigger then the reſt: for it was fifty Cubits high (the Gates whereof were fourty Cubits) and was more richly adorned then the reſt: for the cover of gold and ſilver was thicker then it was in the reſt, which *Alexander Tiberius* his father had melted, to cover all the nine Gates. And there were 15 ſtairs, that went from the Wall that ſeparated the women, unto the great Gate of the Temple: for theſe ſtairs were ſhorter by five degrees, then thoſe that went to other Gates.

A peculiar place deſtinated for women for religion ſake.

Some of the Gates were of gold, ſome of ſilver, and one of Corinthian Braſs.

The ſacred Sanctuary.

The Temple it ſelf was ſituated in the midſt of all, to wit, the holy Sanctuary, and had twelve ſtairs to go unto it. The forepart whereof was in height and breadth a hundred Cubits: and behind, it was fourty Cubits outright: and before it, was as it were two ſhoulders on each ſide riſing up in height twenty Cubits. The firſt Gate hereof was ſeventy Cubits high, and twenty five wide, and had no door: for it ſignified that Heaven was ſpread all over, and might be ſeen in every place: and all the foreparts were guilded with gold, and all the firſt building did appear and might be ſeen without, and all that was within and about the Gate gliſtered with gold. The inner part thereof was divided into two rooms, whereof only the firſt room might be ſeen, which was in height fourſcore and ten Cubits, and in length fourty, and in breadth twenty. The inner Gate was (as is already ſaid) all guilded with Gold, and all the Wall about it, and above it: it had a golden Vine, whereon were hanging Cluſters of Grapes all of gold, every cluſter being as long as a man is high. And becauſe the height was ſeeled above, the inner Temple did ſeem to be lower then it was without, and it had Golden Gates fifty five Cubits high, and ſixteen Cubits broad.

It

A It had hangings alſo of the ſame length, which was a Babylonian vail, all wrought with violet, and purple ſilk and ſcarlet, admirable to behold: the permixtion of which colours had a myſtical meaning, bearing as it were the ſignification of the whole World. For the ſcarlet doth ſeem to expreſs the fire, the ſilk ſignifieth the earth, the violet ſheweth the Air, and the purple declares the Sea, partly in their colours reſembling them, partly alſo as having their beginning from them: for the purple is ingendred in the Sea, and the ſilk is produced by the earth. In this tapeſtry work was curiouſly wrought, and deciphered all the ſpeculations of the Heavens, only the Celeſtial ſigns excepted. Being entred within, you come into a lower place of the Temple, which was 60 Cubits high, and as many in length, and 20 in
B breadth. Again, this place was divided into two, whereof the firſt part contained 40 Cubits, having in it three moſt admirable things, and famous thorowout the World, to wit, a candleſtick, a table, and the altar of incenſe, upon the candleſtick ſeven lamps were placed, which ſignifieth the ſeven Planets (for ſo many did there come all out of one ſtem of the candleſtick) upon the table were ſtanding twelve loaves of bread, ſignifying the twelve Celeſtial ſigns, and revolution of the year. By the altar of incenſe, out of which proceedeth thirteen odours, coming partly from the Sea which is unhabitable, and partly from the earth which is inhabited, is ſignified that all things are in the hands of God, and ſubject to yield him obedience. The inner part of the Temple contained 20 Cubits, which alſo was ſeparated from the other part by a vail, and nothing was within it: and this place was the holy of
C holies, and no man might enter, look into it, nor violate the ſame. On each ſide of the lower Temple, there were many lodgings and doors to paſs into, every one of them having three roofs one above another; aud there was a gate which led unto both ſides of the Temple, and unto theſe rooms: but the higher part of the Temple had not the like rooms on each ſide, and therefore it was made ſo much narrower then the other, yet was it higher then it by 40 Cubits, neither was it ſo gorgeous as the lower. For the whole height was 100 Cubits, and the ground thereof 60. The outermoſt part was ſo curious and richly wrought, that it was impoſſible for any one to imagine any workmanſhip that it wanted: for it was all covered with a maſſive plate of pure gold, which ſhined far brighter then the Morning Sun, ſo that it dazled the eyes of the beholders, as doth the Sun when it is gazed upon. And afar off
D it ſeemed unto ſtrangers that came thither, like a white Mountain: for where the Temple was not guilded with gold, there was it milk-white. The top hereof was all ſet full of rods of gold, very ſharp at the upper end like Pikes, leſt the Birds ſhould come and ſit thereon, and ſo defile it: many ſtones wherewithal it was built, were 45 Cubits large, 5 Cubits in length, and 6 Cubits broad. Before the Temple there ſtood an Altar 15 Cubits high, being 40 Cubits broad, and as many long, and four-ſquare, having Corners made like horns. The way to this Altar was on the South ſide, where it by little and little mounted from below even unto the Altar. This Altar was builded without Iron, and never Iron did touch it. The Temple and the Altar were encloſed with ſtone-work, beautiful to behold, which was a Cubit high, ſeparating the people from the Prieſts. Thoſe that were troubled with a flux of their ſeed, and
E Lepers were expulſed out of the City, and Women alſo having their monthly courſes; and thoſe that were not unclean, might paſs this foreſaid limit. Likewiſe men that were not purified, were not permitted to come within the inner Temple; and thoſe that were, might not come among the Prieſts: thoſe alſo that deſcended from the line of the Prieſts, and for blindneſs did not adminiſter their function, were notwithſtanding admitted into the place appointed for the reſt of the Prieſts that were ſound, and had a ſhare as they had; yet did they go attired as Lay-men, for only he that did ſacrifice, might wear Prieſtly attire.

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The Babylonians vail of admirable workmanſhip. The ſignification of the vail.

Three admirable works: The Candleſtick, the table and cenſer.

The outward Court of the Temple covered with many plates of gold.

The Prieſts in the old Teſtament, abſtained from wine, and were ſober.

The high Prieſts garment.

The Prieſts that came unto the Altar and Temple had no infirmity, and they were cloathed in a fine linen garment, and abſtained from Wine, and lived in abſtinence for reverence of re-
F ligion, leſt they ſhould ſin whilſt they offered ſacrifices. The high Prieſt alſo aſcended with the Prieſts into the Temple; yet not always, but every ſeventh day, and in the Calends of every month, or on a feſtival celebrated according to the cuſtom of their Country, or wherein all the people were preſent. And then he ſacrificed being girded with a vail, which covered his thighs even unto his privities, under which he wore a linen garment hanging down unto his feet, and above it a round violet garment all fringed at the ſkirts, and hanged full of golden bells, and pomgranats of gold, firſt one, and then another; the bells ſignified thunder, and the pomgranats lightning. Upon his breſt he wore a veſture of five colours; to wit, gold, purple, ſcarlet, ſilk and violet, which alſo (as we have ſaid) the vails of the Temple were wrought withal. He had likewiſe a Rotchet of the ſame, wherein was more gold, and in ſhape it was like the garment he wore on his body to the thighs: it was alſo

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alſo buttoned with two golden buttons, made in the form of Aſps, wherein was incloſed the greateſt and moſt precious Sardonyx Stone that could be found, bearing the names of the 12 Tribes of *Iſrael* engraven in them. On the other ſide did hang 12 precious ſtones, three and three in a rank, divided into four rows. In the firſt was the Ruby, the Topaze, and the Emeraud: in the ſecond the Carbuncle, the Jaſper and the Saphire: in the third the Agate, the Amethyſt, and the Diamond: in the laſt the Onyx, the Beryl and Chryſolite, in every one of which one name of the twelve tribes was written. Upon his head he wore a Miter of ſilk, which was crowned with Hyacinth: and aloft of it was another Crown of gold, wherein was engraven ſacred letters, to wit, the four vowels. He did not always uſe this garment, but another moſt commonly not ſo gorgeous: this he uſed when he entred into the Sanctuary, which he did only once every year alone, none elſe going with him, upon which day all the Nation was wont to faſt. But we will hereafter ſpeak more at large of the City and Temple, the Laws and Cuſtoms, the ordinances and obſervations, for theſe things cannot be briefly declared. The Caſtle *Antonia* was ſituate in a Corner of the two porches of the firſt Temple, which looked unto the Weſt, and the North: and it was built upon a Rock of ſtone of fifty Cubits high, which on every ſide was inacceſſible: this firſt was built by King *Herod*, to ſhew the greatneſs and magnificence of his mind. For firſt of all the Rock at the foot thereof was all covered with thin and ſlender ſtones like ſlates. Which did both adorn it, and would alſo eaſily ſlide down if any one walked upon them. Before the Battlements of the Fort there was a Wall three Cubits high, within which the Caſtle *Antonia* was built 40 Cubits high, being within all furniſhed and contrived like the Palace of a King, having all kind of houſes of office, and other neceſſary rooms. For there were Porches, Baths, and large Halls, to place tents in: ſo that for all convenient rooms and places it ſeemed to be a City, and for the magnificence thereof a Kings Palace. In outward faſhion it was built like a Tower, and invironed about with four other Towers, at every Corner one, whereof they that were on the South and Eaſt-ſide were 70 Cubits high, the other two were only 50. So out of theſe two higheſt, one might have perfect view of the whole Temple. Where it joyned to the Porches of the Temple, there was on either ſide of it a pair of ſtairs for the Souldiers to come down out of it into the Temple. For always the Roman Souldiers lodged there, and guarded the Temple in Armour upon feſtival days, leſt the people ſhould attempt any Rebellion or Sedition. For the Temple was a Caſtle to keep the Town in awe, and the Caſtle *Antonia* to overthrow the Temple: there alſo were placed the Souldiers: likewiſe in *Herods* Palace, which ſerved for a Caſtle over the higher part of the City. The Hill *Bezetha* was divided from the City, as is before mentioned: which being the higheſt of all, was joyned to part of the new City, which did obſcure the view of the Temple on the North-ſide. And thus I have here ſpoken ſufficiently of the City, and the Wall in this place, becauſe we mean hereafter to deſcribe them more at large.

The precious ſtones in the high Prieſts Garment.

The deſcription of Antonia.

Antonia not much unlike a City.

CHAP. VII.

How the Jews refuſed to yield, how they aſſaulted the Romans.

15000 follow Simon.

THe moſt warlike of all the people joyned with *Simon*, being in number ten thouſand, beſide the *Idumæans:* and thoſe ten thouſand had 50 Captains of their own fellows, yet all ſubject unto *Simon*. The *Idumæans* that took his part were five thouſand, and had ten Captains, the chief of whom were *Jacob* the Son of *Soſas*, and *Simon*, the Son of *Cathla*. And *John*, who kept the Temple, had ſix thouſand Armed men, over whom were twenty Captains: and then there came unto him two thouſand of the zealous, and four hundred, who before had followed *Eleazar* and *Simon*, the Son of *Jairus*. So theſe warring one againſt another, the people was their booty, and the multitude that were not ſeditious as they were, was their prey. *Simon* kept the higher part of the City, and the greater Wall even unto *Cedron*; and all that part of the old Wall which is between *Siloa*, and the Palace of *Monobazus*, who was King of *Adiabena*, that lieth beyond the River *Euphrates:* he alſo kept all the Hill *Acra* (which is the lower part of the City) unto *Helenas* Palace, who was *Monobazus* his Mother. But *John* kept all the Temple and the ſpace about it, *Ophla*, and the valley *Cedron:* and that which was between theſe two places which *Simon* and *John* kept, was all conſumed with fire, and made a place to fight in. For although the Romans Tents were pitched near unto the Walls of the City, yet did not this ſedition ceaſe; but having recovered ſome ſecurity a while at the Romans firſt coming, preſently they returned unto their former wont. And dividing themſelves again, every man fought for his own part,

Simons Camp againſt John.

A part, doing all that the Romans could wish to be done. For the Romans did them no more harm than they did themselves: for after them the City suffered no new calamity, but indured far more misery before it was taken and destroyed by the Romans, then it did at that time. For the Romans in destroying it, did rather end their misery than bring them into it. For the seditious did take the City, and the Romans did overcome and take the seditious, which was far stronger than the walls: so that one may ascribe all their miseries to their own Nation, and equity and justice unto the Romans, as every one shall clearly see by that which ensued.

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The seditious took the City, and the Romans overcame and took the seditious.

The City being in the estate beforesaid, *Titus* with chosen Horsemen went up and down without it, to espie where he might most easily assault the walls. And being in doubt a long B time what to do, for that where the Valley was, footmen could not possibly get up to it; and where it was walled, they seemed to be impossible to be battered down with Engines: at last he determined to assault it on that part, where was the monument of *John* the HighPriest: for only in this place the first wall was lower than in other places, and it was not compast here with the second wall, for this place was not fortified, because that those parts of the new City were not much inhabited. So that from this place the wall might easily be assaulted: whereby *Titus* was perswaded that the higher City, and the Temple, and *Antonia*, might easily be taken. As he was thus viewing the place, one of his friends called *Nicanor*, came unto him: who was shot in the left shoulder with an arrow, because he desired to come near *Joseph*, who went thither of purpose to perswade the Jews which were upon the wall to yield: C for *Nicanor* was very eloquent. *Cæsar* perceiving their minds, and that they would not abstain from him, who perswaded them to that which was most expedient for them, was now moved, and began earnestly to besiege them: and so he permitted his Souldiers to waste all the suburbs, and to gather all the rubbish, stones, wood, and other matter together, and made therewith a Mount. And dividing his Army into three parts, he disposed of every one what he should do, and in the midst of all upon the Mounts he placed Archers, and before them engines for shot, wherewithal he hindred the incursions of his Enemies, lest they should annoy the work, and also did beat those off from the wall, who made any resistance from thence. And presently all trees being cut down, the suburbs appeared naked. Whilst the Romans having gathered the wood together, were busied in the work, the Jews were not D idle: and then the people, who were troubled with murthers and robberies, did hope to have an end of their misery, the seditious people being busied against their Enemies: and they now hoped that if the Romans did overcome, they might be revenged upon them. *John* still kept where he was, fearing *Simon*; yet were his followers very earnest to assault the Romans. But *Simon* being next unto the siege, did not rest, but placed all along that part of the wall, men with darts, which before were taken from *Sestius* Governour of the Romans, and found in the Castle of *Antonia*. But the darts did the Jews small pleasure, by reason that few of them knew how to use them: only some who were taught by certain that fled from the Romans, could use them a little. Yet did they assault the Roman souldiers that were building the Mounts, with arrows and stones, and also made incursions upon them by companies, and E fought with them. But the Roman workmen were defended by Hurdles that were of purpose set before them: and every Legion had strange and admirable Engines against the excursions of their enemy, and especially the Engines that the tenth Legion had to cast darts, and others that cast stones; which did not only repulse them, by whom they were assaulted, but also those that stood upon the wall: for every stone was a Talent weight, and were shot more than a furlong, and slew not only those that they did first strike, but also many that were stricken with the rebound. But the Jews always espied the stones before they came (for they were white) and so avoided them: and they were not only descryed by the noise they made in flying, but they might easily be perceived: and by this means the watchmen in the Towers gave warning always when these Engines were shot off, and when the stones came, F crying in their Country language, *The stone cometh*: so the Jews upon the walls knowing what they meant, avoided the stones, and so received no harm. Then the Romans devised to black the stones with Ink, and so they could not be seen as they flew, but at one stroke slew many. But the Jews were not herewith so terrified, that they permitted the Romans peaceably to build the Mount, but night and day they hindred them with stratagems and valour. Now when the Romans had finished their work, the Carpenters measured the space between the mounts and the wals with a Plummet fastned unto a line, which they cast from one place unto another: for they could not measure it otherwise, because of the darts cast from the walls; and finding that they had Rams long enough, they set them up, and *Titus* commanded the wall to be battered in three places, to the end that the battery might not be

Titus circuiting the wall, seeketh which way he should attempt his battery.

Nicanor is wounded with an arrow in the left shoulder.

The darts did the Jews little good, because they were not expert in using them.

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hindred. The noiſe that theſe Rams did make, was heard round about the City; and the Citizens cried mainly out, and the ſeditious perſons were alſo ſore afraid. And ſeeing themſelves all in like danger, they now determined to join all together in reſiſting the Romans: and the ſeditious cryed one unto another, ſaying, that they rather aſſiſted the Enemies, than reſiſted them: and therefore exhorted one another at leaſt for that time to become friends if not for ever, only to reſiſt the Romans. And *Simon* ſent a Cryer unto the Temple, licenſing all ſuch as would, to come unto the Walls: which alſo *John* did permit, notwithſtanding he miſtruſted *Simon*: ſo they forgetting their old quarrel, joyned all together, and reſiſted the Romans, and guarding the walls round, they caſt much fire upon the Engines of the Romans, and againſt thoſe that did rule them; and threw darts againſt them without intermiſſion: and the boldeſt amongſt them in great companies leapt down, & deſtroyed that wherewith the Engines were covered, and aſſaulted thoſe that ſtood to defend them: and ſo did the Romans much harm, by reaſon of their deſperate boldneſs, more than by their skill.

Titus commandeth the wall to be battered in three places.

The ſeditious forgetting their hatred and diſcords join in one.

Titus was ſtill at hand to ſuccour them that ſtood in need: and placing Horſemen and Archers about the Engines, he repulſed the Jews who came to caſt fire, and repreſſed them that caſt darts, and ſhot arrows from the Towers, and ſo gave the Rams time and opportunity to beat the walls. Yet for all this the wall was not ſhaken with rams, ſave only that the ram of the fifth Legion did ſhake the corner of a Tower; but yet the wall ſtood firm, and not harmed by the ſhaking of the tower: for it was far higher than the wall, and ſo could not draw down any part of the wall as it fell. So ſoon as they had a while ceaſed from excurſions, they perceived that all the Romans were buſied in one labour or other, and ſo diſperſed all over the Camp, thinking that the Jews for fear durſt come no more. The Jews all ſecretly iſſued out of the Gate by the Tower *Hippicos*, and caſt fire upon the works, and couragiouſly made incurſion upon the Romans even unto the rampire of their Camp. The Romans ſeeing what danger might enſue, preſently aſſembled themſelves, both they that were near, and thoſe that were far off. The diſcipline of the Romans overcame the fury of the Jews: and putting thoſe to flight that firſt met them, they aſſaulted thoſe that oppoſed themſelves againſt them afterward. So there began a grievous battel about the Engines; the Jews ſtriving to fire them, and the Romans fighting to hinder them; and a doubtful cry was raiſed on both parts, and many in the forefront were ſlain on both ſides. But the Jews audacity got them the upper hand; and their fire did ſomething touch the Engines: and all had been conſumed quite with fire, had not the choſen Souldiers that came from *Alexandria* hindred it, who for the opinion that they had of themſelves did fight ſtoutly (for they were accounted to have been the moſt valiant of all in this battel) till ſuch time as the Emperour with certain ſelected horſemen, came and ſet violently upon the Enemies: and he himſelf ſlew 12 men that did reſiſt him, for whoſe deaths the reſt fearing fled, and were forced to retire themſelves into the City, and ſo ſaved the Engines from being fired. It chanced that one of the Jews was in this fight taken alive, and *Titus* commanded that he ſhould be crucified before the wall, that perhaps the reſt being herewithal terrified might yield. After *Cæſar* was retired, *John* the Captain of the Idumæans talking upon the wall with one of his friends, being ſtricken in the breaſt with an arrow by an Arabian ſouldier, preſently dyed: which cauſed great lamentation among the Jews, and ſorrow amongſt the ſeditious, for he was valiant of his hands, and very wiſe and of good advice.

The Ram ſhaketh a corner of a Tower.

Titus putteth the Jews to flight and driveth them into the City.

John Captain of the Idumæans by the ſhot of an arrow that wounds him in the breaſt, dieth.

CHAP. VIII.

Of the fall of the Tower, and how the two Walls were taken.

THe night following, there was a great tumult amongſt the Romans. For *Titus* the Emperour had commanded to be builded three Towers, 50 Cubits high apiece, each one upon a ſeveral Mount, that from thence he might the more eaſily beat the Enemies from off the walls: but one of theſe Towers in the midſt of the night fell down without any aſſault. And making a great noiſe with the fall, fear fell upon the whole Army; who ſuſpecting that it came to paſs by ſome ſtratagem wrought by the Jews, every one ran and armed himſelf, and ſo there was a great tumult in the army: and for that no man could tell what the matter was, a long time, they ſtood as it were all amazed, every one asking his fellow what had hapned. And ſeeing no Enemies come, they began to fear ſome treaſon amongſt themſelves; and ſo were in a great fear they knew not wherefore, till ſuch time as *Titus* underſtanding the matter, cauſed the truth thereof to be preſently proclaimed thorowout the Camp; and ſo the tumult (although with much ado) was appeaſed.

The

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A The Jews valiantly bearing and induring all other dangers, were ſore troubled by reaſon of theſe Towers which *Titus* had erected; for they were ſlain and wounded from thence with ſmall engine ſhot, darts, and arrows; neither could they build themſelves any ſo high, nor was there any hope to deſtroy them: for neither could they be thrown down for their weight, nor fired, becauſe they were covered with Iron: and ſo they flying out of the reach of the ſhot, did not ſeek to hinder the Ram from battering their walls; which never ceaſing at laſt prevailed ſomewhat. So the great Ram, which the Jews called Nicon, becauſe it overcame all, at laſt battered the wall; and the Jews being weary with fighting, for that they had watched all the night before, for ſloth, or elſe becauſe they perſwaded themſelves that the B wall was ſuperfluous, they having two more beſide it, they all forſook their quarters, and retired themſelves unto the ſecond wall; and the Romans entred the firſt, that the Ram called Nicon had battered. Then the Romans that had paſſed and entred the firſt wall, went and opened the Gates and let in the whole army. Having thus gotten the wall the ſeventh day of *May*, they deſtroyed the greateſt part thereof; and alſo the North-ſide of the City which before *Ceſtius* had waſted.

Nicon, that is to ſay, Victor, the Romans great Ram.

The Romans get the firſt wall.

Titus removed his Camp from thence, and went unto the place called the Aſſyrians Camp, and ſeized upon all between that and *Cedron*; and being without the ſhot of an arrow from the ſecond wall, he began again to aſſault it. Then the Jews dividing the wall betwixt them to defend each others part, they reſiſted moſt valiantly. And *John* and his partakers de- C fended all *Antonia*, and the North part of the Temple from *Alexanders* Tomb: and *Simon* defended all from *Johns* Tomb unto the gate by the Tower *Hippicos*. And many times iſſuing out at the gates, they fought hand to hand with the Enemy, being always repulſed by the diſcipline of the Romans, only for want of knowledge in warlike affairs; and ſtill in all fights upon the wall they got the beſt: for the Romans were aſſiſted by fortune and knowledge, and the Jews with deſperate boldneſs which came of fear; for they are of ſtout courage in adverſity. Moreover, the Jews were moved to fight, in hope that way to ſave their own lives: and the Romans to get a ſpeedy conqueſt. Neither party was weary, neither did they ever ceaſe from aſſaulting one another: all the day long the Jews in whole companies made excurſions againſt the Romans, and they omitted no kind of fight, beginning D at Sun-riſe, and continuing all night long, far more terrible to them both then in all the day before: the Jews feared leſt that the Romans ſhould get the wall; and the Romans likewiſe miſdreaded that the Jews ſhould invade their Camp. Thus ſtill all night long being armed, early in the morning they were prepared again to fight. The Jews did one ſtrive with another who ſhould undergo the moſt danger, and ſo deſerve his Captains favour. *Simons* followers did greatly reverence and fear him, inſomuch as if he ſhould have commanded any of them to have killed himſelf, he would preſently have done it. The Romans were encouraged to fight, by their wont and cuſtom in getting the victory, and that they were not wont to be overcome: again, their frequent and daily wars and continual exerciſes, and large dominions gave the like courage, and eſpecially *Titus* their General ſtill preſent, E in all their affairs greatly ſtirred them forward: for every one thought it a hainous crime to be a coward in the preſence of ſuch a Captain as *Cæſar* was. *Cæſar* himſelf beholding and looking on, who alſo was a witneſs of their deeds that behaved themſelves valiantly, would reward every man for his valour: beſide that, it was advantage to be eaſily known unto the Prince for a valiant man: ſo that many of them ſhewed that their alacrity was far greater than their ſtrength. At this time *Longinus* one of the horſemen coming out of the Roman Army, preſſed into the midſt of the Jews forces, and caſting them down that ſtood in his way, by this violence he ſlew two of the ſtrongeſt of the Enemies amongſt them, ſtriking one of them over the face, and ſlaying the other with his own dart he took from him: who for this deed was greatly honoured, having broken through a ſtrong Army of the Jews, that F were placed before the walls, and caſt darts at him on either ſide. Many of the Romans by this his example were enticed to do the like. The Jews now regarded not what they ſuffered, but only deviſed which way to harm their Enemy; nothing eſteeming death, ſo that they might kill ſome one of the Romans. But *Titus* had as much care to preſerve his Souldiers, as he had to get the victory; affirming theſe raſh aſſaults to proceed of deſperation: and that only was to be accounted for virtue, when one did warily not indanger himſelf to atchieve any worthy action, and willed them rather to ſhew themſelves men where there was no danger.

The Jews conflict with the Romans.

The Jews boldneſs.

The cuſtom of the Romans to conquer.

Longinus breaketh into the midſt of the Jews army and diſturbeth it.

The year of the world, 4024. after Christs nativity, 72.

CHAP. IX.

How Castor *the Jew derided the Romans.*

Castor a subtle and politick Jew.

THen *Titus* commanded the Ram to be set up against the Tower on the North part of the City, wherein a crafty and politick Jew accompanied with ten men had hid himself, all the rest being fled: this Jew was named *Castor*. These men having lien still a while there in their armour, at last being afraid, and the Tower beginning to shake, they start up: and *Castor* stretching forth his hand, did as it were humbly crave favour at *Cæsars* hands, and with a lamentable voice besought him to spare him. *Titus* seeing the mans simplicity, as he thought, and perswading himself that the Jews did now repent them of their enterprize, he caused the Ram to cease from battery, and the archers to hold their hands; and withall permitted *Castor* to speak his pleasure. *Castor* said, that he desired to come & make a league of peace. And *Titus* answered, that he would grant it, if so be all the rest would do so likewise, and that he would presently confirm a league of peace between him and the City. Five of *Castors* fellows seemed to be willing, and to request the like; but the other five counterfeited to withstand them, crying out aloud, that they would never be slaves to the Romans, seeing they might die in liberty. Whilst *Castor* and his fellows were debating the matter, the battery ceased. In the mean time *Castor* privily sent word unto *Simon*, willing him whilst the battery ceased, to deliberate what was expedient to be done in this necessity: for he a while would deceive the Roman Emperour, and hold him in suspence. And in the mean time he seemed to exhort his companions, that denied to embrace the kind offer of *Titus*: and they as it were angry hereat, drew their swords and stroke upon their corslets; and they so stricken seemed to fall down, as though they had been slain. *Titus* and his souldiers were amazed at this their obstinacy; for being on the lower ground, they could not well perceive what was done: and so they wondred at their desperation, and also pitied their calamity. At this time one struck *Castor* in the buttock with a dart, and *Castor* pulling it out of his flesh, shewed it unto the Emperour, and complained of it, as being injured. *Titus* presently with sharp words corrected him that shot it, and forthwith would have sent *Joseph* to promise *Castor* pardon and peace. But *Joseph* denied to go, affirming that *Castor* only dissembled, and so hindred his friends that would have gone. At last one *Æneas*, who had fled unto the Romans, offered himself to go. *Castor* invited him, as though he would give him something in token of his true meaning. Then *Æneas* opened the skirt of his garment, thinking *Castor* would have cast him down something of worth: and when he came underneath the Tower, *Castor* took a great stone and threw it down upon him; yet hurt him not, because he was aware of it, and avoided the stone; but it wounded another souldier standing by. Then *Cæsar* considering this deceit, began to think that piety and mercy in wars was hurtful, and that cruelty was not so easily deceived; and so being very angry at this deceit, he caused the wall to be beaten with the Ram more than before. *Castor* and his fellows perceiving the Tower to shake, they set it on fire, and so passed through the flame, and conveyed themselves into a mine of the tower; so that again the Romans admired their courage, thinking that they had burned themselves.

Mercy in wars hurtful.

Titus assaulting the wall on his part, took it five days after he had taken the first, and causing the Jews to flye from thence, he accompanied with a thousand chosen men about him, entred in where the woolmen, and copper-smiths, and merchant-taylors dwelt, which place was the new City, having only narrow and strait ways to go unto the wall. And had he presently beaten down a great part of the wall, or according to the laws of arms destroyed what he had gotten, he had obtained the victory without any loss on his side. Yet now hoping the Jews would yield, seeing that if he pleased he might take them by force, he gave the more ample and easie passage to retire: for he did not think that they whose good he sought, would have been traitors unto him.

Titus taketh the second wall.

CHAP. X.

How the Romans did twice take the second Wall.

WHen *Titus* was entred the City, he suffered none of them that were taken, to be slain, nor the houses to be burned, but permitted the seditious (if they were so minded) to fight, and that without the prejudice of the people: and also promised the people to restore unto them all their goods. For many besought him to spare the City for them; and the Temple

A Temple for the City. The people were glad hereof: and many of the warlike *Jews* thought the humanity of *Titus* to proceed from cowardize; and judged that *Titus*, for that he despaired to win the rest of the City, did now coward-like propound these conditions. They likewise threatned all the people, that whosoever should speak one word concerning peace and yielding unto the *Romans*, should presently die: and some of them did resist the *Romans* from out of their houses, and others in the narrow ways: and others going out at the higher gates, began a battel; wherewith the watch-men being sore troubled, fled from the wall, and forsaking the towers, they retired themselves into the camp. The *Roman* souldiers within the City cryed out, because they were inclosed with Enemies, the gates being shut, and assaulted without, by those who apprehended their companions to be in great danB ger. The number of the *Jews* encreasing, and prevailing, for that they knew the ways and turnings of the streets, many of the *Romans* were slain, and violently born down, when they offered to resist in that necessity: for a multitude together could not flie, by reason of the narrowness of the streets, that went unto the wall: and all that entred into the City had been slain, had not *Titus* succoured them. For placing at the beginning of every street archers, and himself being where most need was, he so did drive away the *Jews* with darts and arrows: and with him *Domitius Sabinus*, who in that fight was proved a stout warriour; who so long continued beating the *Jews* with arrows, till all the souldiers were escaped away.

The year of the world, 4034. after Christs Nativity, 72.

They interpret warlike *Titus* humanity for cowardize.

The *Romans* are driven out by the *Jews*.

Thus the *Romans* having got the second wall, were beaten from it again: And the Citi- The *Jews* courage encreaseth.
C zens fit for war, were hereat encouraged, and were drunken with this good fortune, thinking that now the *Romans* durst no more offer to come into the City, and that they could not be overcome, if they did arm themselves to fight. For God, because of their iniquity had darkned their understanding, so that they never considered that the *Roman* forces were far greater then they that were overcome, nor the famine that presently insued: for as yet they lived upon the destruction of the people, and drank the blood of a City: but the good did even now suffer famine, and many of them had already perished for want of food: yet the seditious did rejoyce at the death of the Citizens, as though thereby they were eased of a great burthen, only desiring their lives that bare rebellious minds, and would joyn with them against the *Romans*, rejoycing at the death of the rest, as free from a heavy clog: and this was the affection they bare unto their Citizens. And so they armed themselves and resisted the *Romans*, who now again did attempt to enter the breach: and they
D threw down stones and part of the wall upon them as they came up, and so drave them back again, and valiantly resisted them for three days. But the fourth day they were not able to withstand *Titus* his assault, but were forced to retire, as before: and he having gotten the wall, destroyed all the North part thereof, and placed a Garrison in the Towers and Fortresses of the South part.

The people in want, and many die for hunger.

Titus once more getteth the second wall.

CHAP. XI.

Of the mounts raised to batter the third Wall: and a long Oration of Josephus *to perswade the people to yield: and of the Famine in the City.*
E

TITUS now determined to batter the third wall, and he thought to continue the siege but a short time: and that it was convenient to give the seditious some time to bethink themselves, to see that if either by the taking of the second wall, or terrified with Famine, they would repent. For now there were no more preys for them left in the City, and he lay before the walls thereof, even as he desired. And the time being come, that every Souldier should receive victuals and provision for himself, *Titus* caused them to be led every one in order into a place, where the *Jews* in the City might presently behold them, and caused his Captains to distribute money to every one: and the souldiers (as their custom is) all armed, and drawing their swords out of their
F sheaths, marched along, the horsemen leading their horses gallantly adorned, and a great part of the suburbs glistered with gold and silver. This spectacle was grateful to their own souldiers, and terrible to the *Jews*: for all the old walls, and the North part of the City, and many houses were filled with the multitude of them who came to view this sight: and there was no part of the City that was not filled with people to see and behold it. And fear came upon the very boldest amongst all the *Jews*, seeing both the *Romans* armour and their order: and perhaps that shew would have caused the seditious people to have relented, had they not despaired to have found mercy and pardon at the *Romans* hands for their offences committed;

Titus surceasing the siege, commandeth mony to be distributed to all his souldiers.

The year of the world, 4034. after Christs Nativity, 72.

committed; and so they thought it better presently to be slain in wars, then to be put to G death shamefully, if they desisted from fight. Destiny also hindred this, whereby it was decreed that the innocent should perish with the wicked, and the City with the seditious, and for four days space they distributing necessaries unto the souldiers; and on the fifth day *Titus* perceiving that for ought he could do, the *Jews* were still obstinate, he divided his army into two parts, and about *Johns* tomb he began to raise mounts, and against *Antonia*, hoping that ways to take the higher part of the City: and by *Antonia* to seize the Temple; which except he could effect, he could not safely take the City: and against either of these places he raised two mounts, every legion making one. The *Jews* and *Simons* followers did hinder the work that was begun before *Johns* tomb, and *John* likewise with a great number of the Zealous hindred them that made the mounts over against *Antonia:* who not only did fight with the advantage of the higher ground, but also had now learned the use of Engines: for H continual use by little and little made them skilful, and they had 300 Engines called Balistaes: and 40 Engines to cast stones, wherewith they greatly annoyed the *Romans*, and hindred them from their work.

Destiny had decreed that the innocent should perish with the nocent, and the City with the seditious.

The *Romans* in their labour are hindred by the *Jews.*

Titus, foreknowing that fortune would favour him, and that the city was like to perish, hasted to take it, never ceasing to perswade the *Jews* to yield: and with his deeds he joyned counsel. For he knew that many times words prevail more then violence of arms, and exhorted them to save themselves, and yield the City unto him: and told them of *Joseph*, how that he should make a speech unto them in their own language, for he hoped that they would hear their own countreymen.

Titus bounty towards the *Jews.*

Then Joseph, *going about the City without the danger of shot, cryed unto them to spare themselves, the city, the Temple, the people, and not become more hard-hearted unto them then strangers were. For the* Romans *did reverence the holy places, notwithstanding they had no society, or portion in them; and how even till this day they had abstained from violating them: and they who were nourisht with them, and might only save them, did wilfully cause their destruction: and bad them consider that their strongest walls were battered down; and only now the weaker remaining unbattered, he willed them to consider, how they were not able to withstand the* Romans *forces. And that it was no news to the Jews, nor strange, to be subject unto the Romans. For although it be a good and commendable thing, to fight for liberty, yet that was to be done in the beginning: for he that was once subject, and would rebel, having a long time lived under the obedience of the Romans, seemed rather to be destrous of a shameful death then a lover of liberty. Moreover, that they should disdain to be subject unto base people, and not unto them whom the whole world* K *obeyed. For (said he) what place have not the Romans that may be inhabited? Nay themselves may perceive how fortune did still favour them: and that God who guided the Empire to be placed in all parts, was now in* Italy. *Also that even by the law of nature, as well by the example of beasts as men, we are taught to give place unto them that are stronger then our selves, and be contented that they should get the victory that are valianteſt in arms. And this (quoth he) was the cause that your ancestors, who were far more strong and politick then you, and had better means to resist; yet did they submit themselves unto the Romans: which if God had not been pleased withal, he would never have permitted them to have done. And how could they hope to resist, seeing the City was as it were already taken? And that the Citizens supposing their walls were whole, yet were they all destroyed. For the Romans well knew what famine was amongst* L *them, and how it did every day waste the people, and would also in short time destroy the warriours amongst them. For suppose that the Romans would cease, and not besiege the City, nor offer with drawn swords to assault it: yet is there a civil war within the City, which the Jews cannot overcome or avert, it every day increasing: except they would also fight against hunger, and they alone overcome adverse fortune. Further, he added, that it was best, before intolerable calamities befel them, to change their opinion, and whilest they have time, to be counselled by good advice; and that the Romans would not punish them for that which was already past, except they persisted obstinate even unto the end. For they are (quoth he) kind, courteous, and gentle to their subjects, and do prefer their commodity before revenge. And they thought it advantage to have the City, and the Countrey inhabited; therefore the Emperour would make a league of peace with them: but if he took the City by force, he would* M *not spare one, especially seeing that they were willed by him to save themselves, and yet in their greatest necessity refused to obey him. Likewise he told them that the third wall would also be taken very shortly, as well they might perceive by the two walls: and suppose that the City was inexpugnable, yet the famine would cause it to be yielded into the Romans hands in despite of them.*

Josephs Oration to the *Jews.*

Fortune and God for the *Romans.*

Famine in the City.

As

A As *Joseph* did thus advise them, many standing upon the walls did rail against him, many upbraided him, and others shot at him. *Joseph* seeing he could not avert them from their imminent calamities, recounted unto them all their own Histories making for his purpose. 'O 'wretches (quoth he) and ungrateful to them that help you! you fight against the *Romans*, 'and bear arms against them, as though this way you had conquered some others that came, 'as they now do, against you. When doth God the maker of all things deny help unto us if 'we be oppressed? Will you not remember your selves? For what cause did you enterprise 'these wars, and how great a friend and assister of yours do you daily offend? Do ye not re- 'member the miraculous works of your ancestors, and this holy place, and how in times past 'it was by the enemies destroyed? but I quake and tremble to recount the works of *God* to B 'such unworthy hearers: yet harken, that you may know that you do not only resist the *Ro-* '*mans*, but also *God* himself. *Nechias* at that time King of *Egypt*, who also was called *Pharao*, 'came, & with an infinite army took away Queen *Sara*, the mother of our nation. And what 'did our first father *Abraham* in this case? Did he with weapons & arms revenge this injury? 'having under his command three hundred and eighteen Captains, and under them an infi- 'nite multitude? Or did he rather desist from war, perceiving *God* not to accompany him? 'wherefore lifting up pure & undefiled hands towards this holy place, which now you have 'defiled and prophaned, he chose God an invincible helper to aid him. And was not the 'Queen the second night after sent home again unto him untouched? And the *Egyptian* 'adoring this holy place, which ye have polluted with murders of your own nation, & trem- 'bling at the visions he saw in the night time, fled, rewarding the *Hebrews* with gold and sil- C 'ver, whom he perceived to be so beloved of *God*. Shall I recount unto you the going of our 'ancestors into *Egypt*? who having for four hundred years been slaves unto the *Egyptian* 'Tyrants and Kings, and able to have revenged themselves by force of arms, yet did they 'rather expect and stay *Gods* leisure. Who knoweth not, that then *Egypt* in revenge of the '*Hebrews*, was filled with all kinds of Serpents, and infected with all Diseases, and the earth 'became so barren, that *Nilus* waxed dry, and the ten plagues followed one another without 'ceasing; whereby our ancestors were safely delivered without any bloodshed: for *God* con- 'ducted them, as willing to reserve them for his Priests?

'When the *Assyrians* had taken away from us the holy Ark, did not *Palestina* and *Dagon* re- 'pent that fact? did not all the nation of them that took it, weep and lament therefore? For D 'their privy parts being putrified, their bowels and the meat they did eat ran out there; 'and so with unclean hands they were forced to bring it back again, with cymbals and trum- 'pets: thereby to make satisfaction for their offence. It was God that did this for our ance- 'stors, because that they laying their arms aside, wholly resigned themselves to his pleasure. 'Was *Senacherib* King of *Assyria*, coming with all his power out of *Asia*, and incamping him- 'self before this City, overcome by humane force? Did not our ancestors leaving arms, flie 'to prayers, and by an Angel God in one night destroyed an infinite army? And the next day 'the *Assyrian* rising, found a hundred fourscore and five thousand of his men dead, and so fled 'with the rest from the *Hebrews* being unarmed, and not pursuing him? You know also, that 'in the captivity of *Babylon*, where the people lived the space of seventy years, they got not E 'their liberty, till such time as God put in *Cyrus* heart to suffer them to go into their own 'country. Who still assisting them, they again as the Priests in old time were wont, did serve 'and reverence their helper. In brief, our ancestors did never atchieve any great matter by 'force of arms, neither did they leave any thing undone, wherein they expected Gods help, 'but still remaining quiet at home, they overcame their enemies through his providence: & 'when they did fight after their own wills, they always failed of their expectation. For when 'Zedechias our King, contrary to the admonition of the Prophet *Jeremy*, did go forth, and 'fight with the King of *Babylon* then besieging the city, both he and all his were taken, and 'this city destroyed. Yet consider how far your captains are inferiour unto that King, & your 'selves unto the people of those times. For *Jeremy* crying up and down the city, and saying F 'that God was offended at their iniquity, and that except they did yield the same, it should 'be taken force; yet did not the King nor any of the people lay hands upon him. And you '(that I may omit your iniquity, done within the city, which though I would, I could not suf- 'ficiently decipher) do attempt to kill me, and using railing speeches against me, who once 'gave you wholsome counsel for your good; only for that I put you in mind of your sins, 'you not enduring to hear of that which you daily commit. This same betided also when 'Antiochus sirnamed *Epiphanes* besieged the City, God being highly displeased at our ance- 'stors, who going out in arms against him were all slain, the Town spoiled, and this holy 'place for three years & six months made desolate. What should I shew unto you any more examples?

The year of the world, 4034. after Christs Nativity, 32.

The Emperor striveth to be at peace with the *Romans*.

Joseph rippeth up the ancient Histories, and some foreign.

Nechias, a King of *Egypt*.

The *Hebrews* under the tyranny of *Egypt* four hundred years.

The sacred Ark taken away by the *Assyrians*, and restored to the *Jews*.

Senacherib King of *Assur*.

The captivity of *Babylon*.

The destruction of *Jerusalem* by the King of *Babylon*.

Josephs bitter invective against them.

The year of the world, 4034. after Christs Nativity, 72.

'examples? Who first incited the *Romans* themselves against the *Jews*? Was it not the im- G
'piety of our own countreymen that did it? Whence began our bondage at that time? Did
'it not proceed from the sedition of our ancestors, when the fury of *Aristobulus* and *Hircanus*
'brought *Pompey* into our city: and so God subdued them unto the *Romans*, being now un-
'worthy of liberty? and at length for three months space having endured a siege, being not
'so great offenders as you are, and better able to abide the siege then you, yet did they yield
'themselves. Are we ignorant of the end of *Antigonus*, the son of *Aristobulus*, who invading
'the Kingdom brought our nation again into subjection; God so laying this bondage upon
'them, for that he was moved at the iniquity of our nation? and *Herod* the son of *Antipater*,
'brought *Sosius* and the *Roman* army, and besieged the City round six months space: and at
'last, for the greatness of our iniquity, was taken and punished for their offences, and the
'city sacked by the enemies. So you evidently see that our nation did never prevail by force H
'of arms. And assure your selves that the City will be taken by this siege. It is meet therefore
'that you who keep this holy place, wholly commit your selves to Gods will and pleasure,

The *Jews* sins against the laws.

'& then fear not the forces of the enemies, when by reason of your piety, you are assured of
'Gods help and succour. But what one parcel of Gods Law have you observed? Nay, what
'mischief have you left undone, that he detested not? How far greater is your impiety then
'theirs, that did suddenly perish for their sins? For you making small account of secret sins,
'to wit, stealing, deceit, and adulteries, do violently take away mens goods by open force,
'and murder whom you please, and have devised new ways to sin. Moreover, you have
'made the holy Temple a place of all these your impieties; and the seat that the *Romans* did
'adore, is by your own Nation polluted: much derogating from the honour of our religion
'by your impious facts. Last of all, you hope of his help whom you have so hainously offended: I

The *Romans* use the same manner of overthrow against the *Jews*, as the *Assyrians* did.

'Truly you are very just people & obedient, & with pure hands you ask help of God. Did
'our King thus pray unto God, when he obtain'd that in one night so many of the *Assyrians*
'should be destroyed? Or do the *Romans* commit such impiety as the *Assyrians* did, that
'you may hope of the like revenge against them? for he having received a piece of mony to
'save the City, did, not regarding his oath, seek to destroy the same. The *Romans* do only
'request the tribute that our ancestors were wont to pay unto them: which if they have, they
'will never destroy the city, nor touch our holy things. They will also permit you to enjoy
'freely your families and possessions, and suffer our laws to remain inviolate. It is altogether

God knoweth when to revenge.

'madness for you to hope that God will so punish just men, as he did sinners & impious per- D
'sons, who knoweth to punish at his pleasure. To be short, he destroyed the *Assyrians* the first K
'night that they encamped before the City. And if he purposed also to deliver you, and pu-
'nish the *Romans*, he would then have done it, when *Pompey* and *Sosius* came against the Ci-
'ty, or when *Vespasian* wasted *Galilee*, or lastly now, when *Titus* came to assault it. But nei-
'ther *Pompey* nor *Sosius* suffered any harm, yet both of them took the City. *Vespasian* so gained

The fountains that before-time were dry now flow to *Titus*.

'by warring against us, that he hath hereby got the whole Empire. And the fountains which
'before gave you no water, yield it to *Titus* in great abundance. You know that before his
'coming, the fountains without the City and *Siloa* were so dried up, that water was sold by
'measure, yet now they flow so plentifully, that they do not only serve all their army, and E
'their cattel also, but besides that, do water all the gardens about. What this wonder fore-
'telleth, you have already experience, when the King of *Babylon* came with his Army and L
'destroyed the City: who took it and fired it and the Temple, notwithstanding that (as I am
'perswaded) the *Jews* of that time were nothing so wicked as you are. Wherefore I think that
'God hath forsaken this holy place, and is now gone to them that do besiege you. Will not
'a good man flie a wicked house, and hate the impious that dwell therein? And do you then
'think that God will abide your impiety, who beholdeth all secrets, and knoweth all things
'that are hid? But what is secret amongst you? Or what do you seek to find? Nay what do
'you that your enemies do not know? All your iniquities are disclosed to all men: and you
'every day strive one with another who shall be most impious. And you do as greatly labour F
'to shew your selves vicious, as others do to shew themselves vertuous. Yet for all this there

God is wont to shew mercy to those who confess and be penitent.

'is time to amend, and Gods wrath will be appeased, if ye acknowledge your sins, and be
'penitent for your offences. Cease from arms, be ashamed of your Country now ruined M
'through your own means. Turn your eyes and behold the beauty of the place, whose ruine
'you seek. How brave a City, how gorgeous a Temple, how rich with the gifts of all nations!
'Who would fire these? who would desire the ruine of these? Or what is there in the world
'that better deserveth to be preserved then these? O hard-hearted people, and more blockish
'then stones! If you do not pity these, yet let your families move you; every one of you
'look upon your children, wives, and parents, who shall all presently be consumed, either

with

A with ſword or famine, I know that together with you ſhall periſh my Family, and Wife, and Houſe, which ſometime were of no ſmall account: And perhaps ſome of you do think me therefore to ſpeak this unto you; but kill them, and take my blood for recompence of your welfare and lives: I my ſelf am alſo prepared to die; if after my death you would remember your ſelves.

The year of the world, 4034. *after Chriſts nativity*, 72.

Joſeph crying thus unto them with tears trickling down his cheeks, the ſeditious were nothing moved, but told him that it was not ſafety for them to yield. But the people were perſwaded to flie: and ſome ſelling their poſſeſſions and that they had for ſmall prices, they did ſwallow down the Gold, for fear the thieves ſhould take it from them. And ſo when they had eſcaped unto the Romans, they emptying their bellies found it again, and ſo had money B to buy them neceſſaries. *Titus* alſo permitted many to go away whitherſoever they pleaſed: which thing cauſed divers to flie, ſeeing that thereby they were delivered out of their calamity, which in the City they abode, and were not forced to ſerve the Romans. But *John* and *Simon* were as diligent to ſtop the ways, leſt the Citizens ſhould eſcape, as they did hinder the Romans from entring into the City: ſo that whoſoever did but give any ſuſpicion of flight, he was preſently by them put to death. The richer ſort, whether they ſtayed or fled, were ſlain for their wealth and poſſeſſions. The famine of the City, and the deſperation of the thieves both increaſed alike, every day more and more; ſo that now there was no more corn found. Wherefore the ſeditious perſons brake into the houſes, and ſearched every corner for to find corn; and if after their ſearch they found any, then they did beat the owners C for denying it at the firſt: and if they found none, they tortured the houſholders, as having more cunningly hidden it. And whoſoever was yet ſtrong of body, and well liking, him they preſently killed; for hereby they deemed him to have ſtore of food, or elſe he ſhould not have been in ſo good plight of body as he was. And they that were pined with famine, were by theſe barbarous ſeditious people ſlain, who eſteemed it no offence to kill them, who would ſhortly after die though they were left alive. Many both rich and poor ſecretly exchanged all that they had for one buſhel of corn, and preſently ſhutting themſelves in the ſecreteſt room of their houſe, ſome of them did eat the corn as it was, unground: others, made bread thereof as neceſſity and fear required. No man in the whole City ſate down to eat his meat on a Table, but greedily taking it not boiled from the fire, they even raw as it was D did eat it.

Joſephs love and conſtancy towards his Country.

The people flie with their money.

A wonderful famine in the City.

The argument of ſtore of meat.

Moſt miſerable was this manner of living, and a ſpectacle which none without tears was able to behold; for the ſtrongeſt ſtill got the moſt, and the weakeſt bewailed their miſery: for now famine was the greateſt calamity they endured. And nothing doth arm men more than ſhame; for during this famine, no reverence was had towards any man: for Wives took the meat even out of their Husbands mouths, and children from their Parents, and Mothers even from their infants, which was the moſt lamentable thing of all. No body had now any compaſſion, neither did they ſpare their deareſt infants, but ſuffered them to periſh even in their arms, taking from them the very drops of life. Yet could they not eat thus in ſuch ſecreſie, but preſently ſome came to take away from them that whereon they fed. For if in any E place they ſaw any door ſhut, preſently hereupon they conjectured that they in the houſe were eating meat, and forthwith breaking down the doors they came in; and taking them by the throat, they took the meat already chewed, and ready to be ſwallowed down. The old men were driven away, and not permitted to keep and defend their food from being taken from them: the women were drawn up and down by the hair of the head, for that they hid between their hands ſome part of their meat, and would not forgo it. No pity was now remaining, neither to old age nor infancy, but they took young babes eating, their mouth full of meat, and not permitting it to be taken out of their mouths, and threw them againſt the ground. Now if any one had prevented theſe thieves, and eaten their meat before they could come at them, then they were more cruel; and the rather ſo much more tyrannouſly handled, as having committed ſome greater offence againſt them. They alſo deviſed moſt barbarous and cruel torments to extort food from others: for they thruſt ſticks or ſuch like into the cavity of mens yards, and ſharp thorny rods into their fundaments: and it is abominable to hear what the people endured to make them confeſs one loaf of bread, or one handful of corn which they had hidden.

A miſerable kind of living, and a ſpectacle of great compaſſion.

The ſouldiers enter the houſes, and take the meat unchewed out of the Citizens mouths.

Theſe miſcreants did not yet for all this feel either hunger or thirſt: for then theſe their impieties had been more tolerable; but they did it only to exerciſe their cruelty, preparing ſix days food for themſelves aforehand. Wherefore meeting ſuch as had eſcaped the Roman watch in the night, and gone into the fields to gather weeds or herbs, when they again came into the City, and thought they had now eſcaped the danger of their Enemies; they there took

took from them the herbs they had gotten with the hazard of their lives, denying to give them any ſmall part of that, for which they had undergone ſuch danger: and they required them for Gods ſake to do it, yea they thought it a benefit, if being thus robbed and ſpoiled, they did not alſo periſh by the ſwords of theſe miſcreants. Theſe calamities the baſer ſort of people endured at the hands of the common ſouldiers: but the Nobles and chief men of the City were led unto the Tyrants, and accuſed before them of betraying the City unto the Romans; and ſo by ſome forged treaſon or other put to death. And many times their ſuborned accuſers would teſtifie againſt them, that they purpoſed to flye unto the Romans. And thoſe that *Simon* robbed, he ſent unto *John*; and thoſe that *John* ſpoiled, he ſent unto *Simon*: and ſo they did as it were one drink unto another the blood of the people, and divide their dead carcaſſes between them; inſomuch that they diſagreed only for their deſire of rule and domination: but both conſpired to do miſchief and commit iniquity. For he that did not give to the other part of that which by cruelty he had extorted from the miſerable Citizens, was accounted impious: and he that received not part, did now grieve as ſuſtaining loſs, in not having a ſhare in cruelty and impiety.

The year of the World, 4034. *after the Nativity of Chriſt*, 72.

The honourable and rich are drawn before the Tyrants.

The diſſention between *John* and *Simon* was for rule, their concord was in wickedneſs

I am not able to recount all their iniquities: but briefly, I think that never any City endured the like, nor never any people ſince the memory of men were ſo cruel and barbarous: and finally, to the intent that their impiety unto ſtrangers might ſeem the leſs, they ſpake evil of the Nation of the Hebrews, and curſed them, and openly confeſſed themſelves to be ſlaves, people of divers Countries, united together in wickedneſs, baſtards and abortives of their Nation. They overthrew the City, and forced the Romans (though againſt their wills) to accept of this ſorrowful and heavy victory, and almoſt drew the fire into the Temple, as though it ſtayed from it too long. Neither did they weep or lament, when they ſaw the higher part of the City on fire; but many among the Romans did with ſorrow behold that ſight which we will ſpeak of hereafter, where we will deſcribe the event of that buſineſs.

CHAP. XII.

Of the Jews that were crucified, and the Rampires burnt.

The poor peoples miſery.

THe mounts and Rampires that *Titus* built, did greatly advantage him: and although his ſouldiers endured ſome loſs by the Jews who were upon the wall, yet he ſent part of his horſemen, and commanded them to lay wait for the Jews that came out of the City into the Vallies to fetch food: and amongſt them were alſo ſome fighting men. For now that which they could rob and take from the Citizens, was not ſufficient for all of them: yet the greater part of them were poor people, who durſt not flie unto the Romans, for fear that ſome harm ſhould thereupon betide their deareſt friend, not enduring to leave them behind to be murthered by the thieves. Famine did now embolden them to go forth of the City; and now it only remained for them to go forth privily, and be taken by the Enemies. And being taken, neceſſity forced them to fight for fear of torments; for they now thought it too late to requeſt mercy: after the fight, they were beaten and tortured all ways poſſible, and then crucified before the City walls. *Titus* deemed this calamity moſt miſerable: for every day 500 Jews and ſometime more were taken; and yet did he not think it expedient to diſmiſs ſo great a multitude, nor to keep them who would be as a guard of guards. But the principal point for which he did not hinder this, was, that by this ſpectacle he might terrifie the Jews, and make them fear to ſuffer the like, except they did quickly render themſelves and the City unto him. Wherefore the ſouldiers for a hatred which they conceived againſt our Nation, crucified all they took, one after one faſhion, and another after another, in deriſion. And the multitude of the captives was now ſo great, that there remained no more ſpace to ſet croſſes in, nor any more croſſes to crucifie bodies upon. But the ſeditious Jews within the City were ſo far from relenting by this maſſacre, that rather their hearts were hereby more hardned; ſo that herewith they terrified the reſt of the multitude: for they carried the kindred of them that had fled unto the Romans to the walls, and bad them behold how thoſe were uſed that fled unto the Romans: the ſame ſight they alſo ſhewed unto them that deſired peace; affirming that they whom the Romans had ſo uſed, were thoſe that fled unto them for ſuccour, and not captives by them taken. This terrified many who deſired to flie unto the Romans, from effecting their deſire; till ſuch time as the truth hereof was known. Yet ſome preſently went boldly unto the Romans, as it were intending to ſuffer death and torment at their hands, accounting that death coming unto them by their Enemies hands, was far more tolerable than the famine they endured.

Titus crucifieth many Jews before the walls.

The Jews carried the kindred of thoſe that were fled out of the City to the Romans, and ſhewed them the tortures they ſuffered.

Here-

Hereupon *Titus* cut off many of the captives hands, and ſo ſent them into the City unto *Simon* and *John*, that their Calamity might teſtifie them to be captives, and not ſuch as had fled and yielded unto the Romans, willing to admoniſh them at leaſt now to yield, and not compel him to deſtroy the City: telling that in ſo doing, even now at laſt they ſhould ſave their own lives, Country, and Temple, which had not the like in all the world: and he continually went about the Rampires haſtning the workmen in their buſineſs, as though he preſently meant to effect that in deeds, which in words he had ſpoken. The Jews that ſtood upon the walls, curſed both him and his Father, reviling them, and affirming that they contemned death; and that they did chuſe rather to die, than to become bond-ſlaves: and that whilſt life laſted, they would as much as lay in them harm the Romans, neither having care of themſelves nor of their Country; which *Cæſar* ſent them word were both preſently to periſh. Moreover, they ſaid that the whole world was a Temple dedicated to God, far more excellent than that of theirs, which notwithſtanding ſhould be conſerved by him that dwelt in it; whoſe help they alſo enjoying, would deride all his threatnings, which could not come to paſs, God being the end of all. And thus opprobriouſly they exclaimed againſt the Romans.

The year of the world, 4024. after Chriſts nativity, 72.

The Jews both curſe *Cæſar* and his Father.

At this time arrived alſo *Antiochus Epiphanes*, and with him many armed men; and beſide them, guarded with a company called the Macedonians, who were of like age; and little older than young men, in their youth all trained up in arms, and armed after the Macedonian manner, whereof alſo they took their name: yet for the moſt part not able to anſwer the expectation that men had of the Macedonians. For the King of *Comagene* was the moſt fortunate and happy of all Kings that were ſubject unto the Roman Empire, till ſuch time as he felt the frown of Fortune: who in his aged years ſhewed that none ought to be accounted happy before his death: he yet flouriſhing, his ſon (ſaid he) marvelled that the Romans did delay ſo long to aſſault the City, & entered the battered walls (for this young man was a fine warriour, and of exceeding ſtrength, to the which he truſted too much, ſo that he did many things raſhly.) *Titus* hereat ſmiled, and anſwered, that that was a labour not only for the Romans, but for all in common. After he had ſaid thus, preſently this young man *Antiochus*, as he was accompanied with his Macedonians aſſaulted the wall, and himſelf with his ſtrength and dexterity avoided the darts of the Jews, and caſt his darts at them: but all his young men (only a few excepted) were there ſlain: for aſhamed of their boaſting ſpeeches, they continued longer in fight than it was expedient for them: at laſt, many being wounded retired themſelves, now perceiving the Macedonians to win a victory had need of *Alexanders* fortune. The Romans the twelfth day of *May*, began to build their Rampires: and labouring full ſeventeen whole days, with much ado they ended them the nine and twentieth day of the ſaid Month. For they builded four moſt huge Rampires, one of them over againſt *Antonia*, which was built by the fifth Legion oppoſite to the midſt of the Struthian waters: another was builded by the twelfth Legion, twenty Cubits diſtant from the other. But the tenth Legion, which was of more account than the two former, erected a mount oppoſite to the Pond called *Amygdalon* on the North-ſide: and the fifteenth Legion made the fourth, thirty Cubits diſtant from the other, over againſt the Monument of the High Prieſt *John*.

The infolence of *Antiochus* and the Soul-diers.

The Romans in ſeventeen days build four huge bulwarks.

The Mounts being thus finiſhed, *John* undermined that which was over againſt *Antonia*, and underpropped it with poſts of wood, and filling the mine with wood, bitumen and pitch, he fired it: ſo the poſts that held it up being burnt, the Mine fell, and the Mount alſo with a hideous noiſe fell into it: and firſt of all there aroſe a great ſmoak and duſt, for the mines did cover the flame; at laſt the fire having conſumed the matter that covered it, the flame clearly appeared. The Romans at this ſudden and unexpected exploit were amazed, being grieved at it: ſo that thereby thoſe who before made account of the victory, as though it had been theirs already, began to deſpair. Two days after *Simon* and his aſſociates did ſet upon the other Rampires: for thereon were planted Rams, wherewith the Romans began to beat the wals. Amongſt the reſt, a certain man named *Tepthæus* of *Garſus* a City of *Galilee*, and *Megaſſarus*, one of Queen *Mariammes* ſervants, and with them one of *Adiabena* the ſon of *Mabateus*, who for his fortune was named *Agiras*, which ſignified lame: theſe three taking fire-brands, ran unto the Engines, and there was none found in all the Roman Army more valiant than theſe men, nor more terrible: for they ran amidſt the throng of their Enemies ſo boldly, as though they had gone amongſt their friends, and never made any ſtay, but breaking through the midſt of their Enemies, they fired their Engines: and notwithſtanding that on every ſide they were aſſaulted with darts and arrows; yet did they not give back, nor ſeek to avoid the danger, till ſuch time as the fire had taken hold of the Engines.

Three valiant Jews.

The Romans invironed with fire, loſe the mounts they had built.

The year of the world, 4034. after Christs nativity, 72.

gines. The flame mounting on high, the Romans now came running out of their Camp to succour their fellows: and the Jews upon the wall with darts and arrows hindred them, fighting with them that ſought to quench the flame, nothing ſparing their own Bodies. The Romans began to draw away the Rams, their ſhelters being fired. And the Jews amidſt the flames ſought to keep them there: yet for all this the Romans ſaved their Rams. From thence the fire caught hold of the rampires, and thoſe that would have prevented it were burned: and the fire ſo increaſed, that it could not be extinguiſhed; ſo the Romans now environed with a flame, and deſpairing to reſcue their works, retired themſelves into their Camp, and left them on fire. But the Jews were ſo much the more earneſt, their number ſtill encreaſing, by new ſupplies coming out of the City: and ſo encouraged by this their victory, they raſhly adventured unto the Romans Camp, and aſſaulted the guard there. Which guard was a company placed round about before the Camp in Armour; and there was a law made, that whoſoever of them forſook his place, he ſhould loſe his life: ſo that they eſteeming rather to die a glorious death, than ignominiouſly to ſuffer a penal puniſhment, reſiſted very valiantly: ſo that many that had fled retired themſelves back again to fight, both for ſhame that they had forſaken their place, and for fear of puniſhment thereof: and placing Engines upon the rampire of their Camp, they hindred the Jews from iſſuing out of the City any more: for they came out unarmed, having nothing to defend their bodies withal. For the Jews fought with whomſoever they met; and raſhly running amongſt their Enemies Pikes, they ſtruck them with their fiſts. For the Jews prevailed more by their hardineſs, than by their deeds: and the Romans fled more for the Jews boldneſs, than for any harm they ſuſtained by them.

A moſt bitter Law among the Romans againſt thoſe that forſook their places.

Titus accuſeth his ſoldiers of negligence.

Then *Titus* came from *Antonia*, where he had been to view a place to build another rampire, and he greatly blamed the Souldiers, who having gotten their Enemies walls, did now ſuffer themſelves to be in danger in their own walls; and now forced to abide that, which firſt the Jews did ſuffer, being now as it were broken out of Priſon; and ſo he with certain choſen men aſſaulted the Enemies on one ſide; and they, though ſtricken upon the faces, yet did they not give back, but ſtoutly reſiſted him: and ſo joyning the battel, the duſt was ſo thick, that none could ſee one another, nor any hear what was ſaid for the cries and noiſe, ſo that now no man could diſcern his friends from his foes. The Jews perſiſted ſtill in the battel, not for that they truſted to their force, or thereby prevailed, but becauſe they were deſperate. The Romans on the other part took courage, and fought ſtoutly for ſhame, and for that *Cæſar* himſelf was in danger amongſt them. So that I think, that had not the Jews retired themſelves into the City, the fury of the Romans had then conſumed the whole multitude. The Romans were now ſorrowful for the loſs of their rampires, who in one hour had loſt that, which with ſuch labour and ſo long time they had been making: and many of their Engines being now diſplaced, they deſpaired to take the City.

The Jews retire within the City.

CHAP. XIII.

Of the wall which the Roman Army built about Jeruſalem *in three days ſpace.*

Titus conſulteth with his Captains.

Titus now deliberated with his Captains what was to be done; and they that were moſt forward amongſt them, thought it beſt with all the whole Army to aſſault the walls: for that as yet the Jews had only fought with one part of the Army, but they were not able to withſtand the force of the whole Army, but would be all conſumed with darts and arrows. The wiſer ſort again perſwaded *Titus* to build Rampires: but others counſelled the contrary, to hold themſelves quiet there, and only to keep all places about, that no food ſhould be conveyed into the City, and ſo famiſh the City, and never fight with the Enemy. For that the Jews being now deſperate, and deſiring to be ſlain, would not be overcome by force; or if not, to ſlay others, which was worſt of all. But *Titus* thought it a ſhame to lie there idle with ſo huge an Army, and do nothing; yet he deemed it ſuperfluous to fight with them who would willingly fight to be ſlain: and he could not make any mounts, becauſe he wanted matter, and it was moſt difficult of all to guard every place about the City, that none could go forth, for that it could not be beleaguered round on every ſide, by reaſon of the difficult places and huge compaſs thereof, fearing alſo the dangers that ſo might enſue, the Jews iſſuing out of the City. For the Jews ſeeing their open ways all guarded by the Romans, they would deviſe ſome ſecret ways, both urged thereunto by neceſſity, and alſo becauſe they knew all places thereabout very well. And if ſo be that the Jews ſhould ſecretly effect any thing to prejudice them, that then their ſiege was like to continue

ſo

so much the longer: so that he feared that the continuance of time would diminish the glory of his victory. For though all those ways might be taken, yet he preferred haste before glory: and if so be he would use celerity and safety, that then it was needful for him to compass the whole City round about with a wall: for so all ways and passages might be hindred: and so the Jews seeing now no hope of safety, should either be compelled to yie d the City, or else be consumed with famine, otherwise he could not be in safety and at quiet; and that so he might erect Mounts, having that wall to defend them. And if any one think that work difficult, and not to be atchieved, let him consider that it did not become the Romans to make a base or slender piece of work: and that no man in the world could without labour effect any great matter, but God only. Having with these speeches encouraged his Captains, he caused them to lead the Souldiers, and dispose them all in these businesses. The Souldiers had as it were some divine force and courage faln upon them: for the Captains, parting the circuit amongst them, not only they, but the Souldiers also did strive who should first effect their part, and every Souldier laboured to please his Decurio, the Decurio to content the Centurion, and the Centurion the Colonel, and the Colonel to please the Captain, and the Captain to please *Cæsar*, who every day went round about and beheld the work: and so beginning at the place called the Assyrians Camp, where he was encamped, he drew a wall all about, even unto the new City, and from thence by *Cedron* and Mount *Olivet*, and so turned toward the South, and enclosed the Mountain to the Rock called *Peristereonos*, and the hill next adjoining thereunto which hangeth over *Siloa*: and from thence bending his work into the West, he brought it down all along the Valley of the Fountain: from thence ascending to the Monument of *Ananus* the High-Priest, where *Pompey* pitched his Tents, and so brought it about by the North side of the City: and coming along unto the Village called *Erebinthonicus*, he compassed the Monument of *Herod* towards the East, and so joined the wall unto his Camp, where he began. This wall was nine and thirty furlongs about. Without this wall he builded also thirteen Forts, every one ten furlongs in compass. And all this whole work was finished in three days space, which desired Months to have been builded in: so that the celerity in the building thereof doth make it scarcely credible. The City being thus encompassed with a wall, and Guards placed in every Fort, *Titus* himself did still go round about the first Watch, to see all things in good order: the second Watch he allotted unto *Alexander*; and the third unto the Captains of the Legions, and the Watchmen appointed every one in his turn to sleep in: and so all night long some of them went about the Castle.

The year of the world, 4034. *after Christs nativity*, 72.

Titus determineth to inclose the City with a wall.

The Romans with ceaseless labour build the wall.

One wall of 39 Stounds whereof one containeth 8 Furlongs or thereabout.

The Romans plant their courts of guard in several Castles.

CHAP. XIV.

Of the Famine in Jerusalem: *and of the building of the second Rampire by the Romans.*

THe restraint of liberty to pass in and out of the City, took from the Jews all hope of safety; and the Famine now increasing, consumed whole households and Families, and the Houses were full of dead women and infants; and the streets filled with the dead bodies of old men: and the young men swoln like dead mens shadows, walked in the Market place, and fell down dead where it happened. And now the multitude of dead bodies was so great, that they that were alive could not bury them, nor cared they for burying them, being now uncertain what should betide themselves. And many endeavouring to bury others, fell down themselves dead upon them, as they were burying them. And many being yet alive, went unto their Graves and there died. Yet for all this calamity, was there no weeping nor lamentation, for Famine overcame all affections. And they who were yet living, without tears beheld those, who being dead were now at rest before them. There was no noise heard within the City, and the still night found all full of dead bodies: and which was most miserable of all; the thieves at night came and took away that which covered the dead bodies nakedness, and went laughing away, and in their bodies they proved their Swords, and upon pleasure only thrust many through, yet breathing. Yet if any had desired them to kill him, or to lend him a sword to kill himself, that so he might escape the Famine, they denied him. And every one that died, as he was dying, fixed his eyes upon the Temple, and beheld it now with grief, leaving the Seditious behind them. The seditious now not able to endure the stink of the dead bodies that lay corrupted above the ground, first commanded that all such should be buried at the charges of the City: at last, finding no place wherein to bury them all, they threw them over the walls into the ditch. When *Titus*, going about the walls, beheld all the ditch filled with dead mens

The houses and ways full of dead men.

The dead lie unburied in the streets.

The cruelty of the thieves against those that lie a dying.

The year of the world, 4034. after Christs nativity, 72.

bodies, he lamented; and lifting up his hands to Heaven, he called God to witness, that it was not his doing. Such was the estate of the City. Now the Romans, when none of the seditious durst make any more excursions, passed their time in joy and mirth: for they neither suffered famine nor sorrow, having abundance of corn, and all other necessaries out of *Syria*, and the Provinces adjoining: and many standing before the walls, and shewing their abundance of victuals unto the Jews, did so much more encrease their famine. Yet were not the seditious people moved at these calamities: wherefore *Titus* pitying the reliques of the Nation, and minding at least to save them that were left alive, hasted to take the City, and so he began anew to build Mounts, though he scarcely found matter to do it withall. For all the wood near unto the City, was consumed in the first works, so that now the souldiers were forced to fetch more wood ninety furlongs off; and only against *Antonia*, were erected in four places, four mounts greater than the former. *Cæsar* went about and hastened the workmen, and now shewed the Thieves that were fallen into his hands. Yet for all this, they would not repent: and now as it were deprived of their wits and bodies, they used both as though borrowed, and not their own. For neither did any affection move their minds, nor any grief their bodies: for they rent and tore the dead bodies like dogs, and filled the prisons with weak and languishing people.

Titus lifting up his hands to heaven, calleth God to witness that the fault is not his.

The Romans shew the Jews their abundance of victuals.

Titus pitying the remainder of the Nation, laboureth to save them.

The blindness of the Jews.

CHAP. XV.

Of the massacre of the Jews, both within and without the City.

Simon's cruelty against *Matthias* and his sons.

AT last, *Simon* having tormented *Matthias*, put him to death, notwithstanding, that by his means he had obtained the City. This *Matthias* was son unto *Boethus* a Priest, whom the people for his fidelity towards them greatly esteemed of: who seeing the the outrage of the Zealous towards the people, *John* being now joyned with them, perswaded the people to call in *Simon* to help them, conditioning nothing with him before, for that they misdoubted no evil. And when he was come into the City, he held him for his Enemy as well as the rest: notwithstanding, that by his only advice he was received into the City, as though *Matthias* had only done that of simplicity. Wherefore calling him before the people, he accused him that he did favour the Romans, and so condemned him to die, not suffering him to clear himself; and put to death likewise his three sons with him, for the fourth was before this time fled unto *Titus*. *Matthias* requested *Simon* that he might be put to death before his sons: but *Simon*, in regard that by his means he had gotten the City, caused him to be executed last of all. And so he was killed upon the murthered bodies of his sons, in a place where the Romans might behold him: for so *Simon* commanded *Ananus* his Executioner who was the son of *Bamadus*. This man was the most cruel of all *Simon*'s followers; who even when he was to kill *Matthias*, derided him, asking what they could now help him, to whom he sought to flie; and permitted not their bodies to be buried. After them *Ananias* a Priest, the son of *Masbalus* a Nobleman, and chief Secretary to the Councel, a valiant strong man, and born at *Emaus*, and with him fifteen of the chiefest men in the City were put to death. They took also *Josephs* Father, and kept him in prison, and with the publick voice of a Crier proclaimed, that no man should talk with him, nor visit him, pretending fear of Treason: and whosoever bewailed his estate, were put to death without any trial. It happened a certain man called *Judas* the son of *Judas*, who was one of *Simons* Captains, seeing this, (who also kept a Tower that *Simon* committed unto his charge, perhaps moved with compassion towards them that perished without desert, yet, rather fearing his own life) assembled together ten of his most trusty companions, and said:

Ananus one of the cruellest souldiers about *Simon*.

Ananias the Priest, with fifteen of the noblest people slain.

Josephs father taken.

Judas consultation with his companions.

How long shall we endure these calamities? or what hope have we of life, in being trusty to a most impious man? Behold how famine doth take our City. The Romans are almost within our walls, and Simon *is cruel and faithless, even towards them that have well deserved at his hands: with him we are in fear of punishment; if we flie unto the Romans, we shall assuredly be received into favour. Wherefore let us deliver the wall unto them, and save our selves and our City. Neither can* Simon *hereby sustain any great loss, in being punished a little sooner, than otherwise he should be, being now desperate of his own health and safety. The ten men to whom in this manner he brake his mind, agreed hereunto, and so he in the morning sent the rest of his souldiers under his rule into divers places, that they might not perceive his intent, and he at the third hour of the day, standing upon the Tower, called the Romans. But some of the Romans proudly contemned their offer, and others scarcely believed them, and the rest, made no speed to come.* In the mean time,

Judas with his companions is slain by *Simon*.

time while *Titus* with certain armed men came unto the wall, *Simon* had notice of their intent; and so speedily got the Tower, and slew them that were within, in the sight of the Romans, and cast down their bodies over the wall. And *Joseph* going about the wall, and coming thither (for he never ceased from requesting the Jews to remember their estate) he was struck upon the head with a stone, and so amazed with the blow, fell down: who being fallen down, presently the Jews made excursions out of the City, and had carried him away into the City, had not *Titus* sent men to defend him: and whilst they fought, *Joseph* was carried away, scarcely knowing what was done. The seditious with loud cries rejoyced, as having slain him whose death they chiefly desired; and so they reported within the City. Hereupon the people were most sorrowful, verily believing him to be slain, by whom they had confidence to flie unto the Romans.

The year of the World, 4034. after the Nativity of Christ, 72.

Joseph wounded in the head with a stone, the rumour is spread thorow the City.

When *Josephs* mother, who was in prison heard this, she said unto those of *Jotopata* that were her Keepers, that she verily believed it, for that he was never taken alive by the Romans: yet secretly unto her maidens she wept, and said, that this benefit she received by having born a son, that she could not bury him, by whom she hoped to have been buried her self. But this false report did not long grieve her, nor comfort the thieves: for *Joseph* was quickly healed of his wound, and recovered; and shewing himself, he cryed out unto them, that ere long they should find that he would be revenged on them for his wound; yet he ceased not to exhort the people to obey the Romans, and yield: but the seditious seeing him alive were astonished, and the people conceived good hope. Many (present necessity urging them) leapt over the walls, and fled unto the Romans; divers with stones going forth under pretence to fight with the Romans, yielded themselves, who had harder fortune there, than within the City; and were now more harmed by plenty of victuals which they found amongst the Romans, than with their famine they suffered in the City: for many became by famine all swollen, as though they had the Dropsie, and presently filling their empty bodies they burst; and so all died, save only those who being wary, did by little and little accustom their bodies to food, which they had long wanted. Yet they who thus escaped fell into another grievous misfortune: for one of the Jews that were fled unto the Romans, was found amongst the Syrians, gathering Gold out of his own dung which he had swallowed, as is before said, for that the seditious did search all, and take that they could find from them: and there was very great store of Gold in the City, and that was sold for twelve Atticks, which before was worth twenty five. This device being discovered in one, presently, a report was spread all over the whole Camp, that the Jews that fled from the City, came full of Gold. And now the Arabians and Syrians did rip the bellies of their poor suppliants, to see if they could find any Gold or Silver within them. And I am perswaded that there was no greater calamity befell the Jews than this was: for in one night the bellies of two thousand Jews were ript. *Titus* hearing of this cruelty, had caused the Authors hereof to have been compassed round with Horsemen, and slain with darts; and had the multitude of offenders been known, many more of them should have been punished, than of the Jews that were so murthered. Wherefore, he called together the Leaders of the Souldiers that came to help him, and the Roman Captains (for some of the Romans also did commit this fault) and said unto them in anger, that if any of his Souldiers did commit any such acts for uncertain gain, and were not ashamed that their Armour should be made of Gold and Silver: or if the Arabians in these wars against strangers did what they pleased, and presently cause the infamie of their vile facts to redound unto the Romans; they committing such murthers, and exercising their hatred against the Jews (for now every one that bare arms under him, were defamed with this vile report) he declared unto them, that such being hereafter found in that fact, should be put to death. Also he commanded his own Legions to make enquiry, who were suspected among them for this matter, and bring him word thereof. But avarice is not terrified by fear of punishment, and cruel people have naturally a desire of lucre and gain, and no one calamity may be compared to the desire of wealth; yet sometime it is bridled and restrained for fear. But now God, who had given over the people to perdition, suffered all things to be turned to their destruction: for that which *Cæsar* did so strictly forbid, was still secretly committed against the poor Jews that fled for mercy unto the Romans. So that now whosoever fled out of the City, the souldiers first looking about them, lest any of the Romans should see them, ript their bellies, and so got an ungodly and impious booty; yet in very few did they find that they sought for; and the most of them that were slain, had no Gold nor Silver found within them. And this mischief caused many that fled unto the Romans to return again into the City.

Joseph recovereth of his wound.

Many that fled from famine at home met with more speedy death among the Romans.

Two thousand Jews imbowelled in one night.

Titus displeased at this cursed act.

Avarice is not terrified with any punishment.

The year of the world, 4034. *after Christs nativity*, 72.

CHAP. XVI.

Of the Sacriledge committed about the Temple, and the dead bodies cast out of the City, and of the Famine.

John falleth to Sacriledge, and taketh away many Presents out of the Temple

WHen *John* could rob no more, nor get any spoil from the Citizens, whom he had robbed of all they had, he presently fell to sacriledge, and took many gifts that were bestowed upon the Temple, and carried away sacred Vessels for Divine Service, as Cups, Plates, Tables, and the Cruets of Gold that *Augustus* and his Wife sent. So that now a Jew robbed and spoiled the Temple of all gifts, wherewith the Roman Emperours and other Nations had honoured it: affirming unto his associates, that without fear they might use the holy things of the Temple, seeing they fought for God and the Temple. And therefore it was lawful for them to be fed by the Riches of the Temple. Moreover, that it was lawful for them to spend the holy Wine and Oyl, which the Priests reserved for Divine Sacrifice: which he distributed in the Temple amongst the multitude, and they without fear were anointed therewith, and drank thereof. I will not cease to speak that which grief compelleth me. I verily think, that had the Romans forborn to have come against these seditious, that either the Earth would have swallowed the City up, or some deluge have drowned it, or else the Thunder and Lightening which consumed *Sodom*, would have light upon it: for the people of the City were far more impious than the Sodomites. In brief, by their desperation and obstinacy, the whole Nation was extinguished. What need I recount every particular misery? *Mannæus* the son of *Lazarus*, flying to *Titus* out of the Gate that was committed unto his custody, and yielding himself unto him, recounted unto *Titus*, that from the time that the Romans Army was placed neer the City, from the fourteenth day of *April*, until the first of *July*, were carried out of that Gate he kept, a hundred fifteen thousand and fourscore dead bodies; yet was he not the Keeper of the Gate; but being appointed to pay for the burying of the dead at the charges of the City, was forced to number the dead bodies. For others were buried by their Parents, and this was their burial, to cast them out of the City, and there let them lie. And certain Noblemen flying unto *Titus* after him, reported that there were dead in the City six hundred thousand poor folks which were cast out of the Gates, and the others that died were innumerable: and that when so many died that they were not able to bury them, that then they gathered the bodies together in the greatest houses adjoining, and there shut them up. And that a bushel of Corn was sold for a Talent, which is six hundred Crowns: and that after the City was compassed with a wall, that now they could not go out to gather any more herbs, many were driven to that necessity, that they raked sinks and privies to find old dung of Oxen to eat; and so the dung that was loathsome to behold, was their meat. The Romans hearing this, were moved to compassion; yet the seditious within the City, who beheld this miserable sight, were nothing moved, nor repented not, but suffered them to be brought to that calamity: for their hearts were so blinded by the providence of God, that they could not see what hanged over their heads, and over their City.

Six hundred thousand dead carcasses cast out of the City.

Cow-dung and dirt gathered together is the Jews food.

THE

The SEVENTH BOOK of the WARS of the JEWS.

Written by *Flavius Josephus.*

The Contents of the Chapters of the Seventh Book.

1 *Of the breach made in the walls, and how the mounts were fired: and how* Sabinus *assaulted the wall.*
2 *How the* Romans *assaulted* Antonia, *and were repulsed by the* Jews.
3 *Of the exceeding valour of* Julian *a Roman Souldier.*
4 Josephs *speech perswading the* Jews *to yield their City: & how the Jews fled unto the* Romans.
5 *Of another battel, the Rampiers being again builded: and of the excursions of the* Jews.
6 *How the* Romans *were by the device of the* Jews *consumed with fire.*
7 *Of the Famine amongst the Jews.*
8 *Of a Woman that for hunger did seeth her own Son.*
9 *How the Walls were taken, and the Temple burnt.*
10 *How the Temple was set on fire against* Titus *his will.*
11 *Of the Priests: the Treasure-house, and the Porch.*
12 *Of the signs and tokens which appeared before the destruction of the City.*
13 *Of* Titus *his rule and government: and how the Priests were slain.*
14 *Of the prey of the Seditious: and the burning of the inner part of the City.*
15 *How the higher part of the City was assaulted, and how some of the* Jews *fled unto* Titus.
16 *How the rest of the City was taken.*
17 *Of the number of the Captives, and them that were slain.*
18 *A brief History of the City of* Jerusalem.
19 *How the Souldiers were rewarded.*
20 *Of* Vespasians *sayling: and how* Simon *was taken: and of the spectacles, and shews made upon* Vespasians *birth-day.*
21 *Of the calamitie of the* Jews *amongst the* Antiochians.
22 *How* Vespasian *at his return was received by the* Romans.
23 *Of* Domitians *acts against the* Germans *and* Frenchmen.
24 *Of the river* Sabbaticus, *and of the famous triumph of* Vespasian *and* Titus.
25 *How* Herodium *and* Machera *were taken by* Bassus.
26 *Of the* Jews *that were slain by* Bassus: *and how* Judæa *was sold.*
27 *Of the death of the King of* Antiochus: *and how the* Allans *brake into* Armenia.
28 *How* Massada, *the strongest Castle of all, was taken and destroyed.*
29 *Of the death of the* Sicarians *that fled into* Alexandria *and* Thebes.
30 *How the Temple which* Onias *built at* Alexandria *was shut up.*
31 *Of the Massacre of the* Jews *at* Cyrene.

CHAP. I.

Of the breach made in the Walls: and how the Mounts were burned: and how Sabinus *assaulted the Wall.*

THE misery of *Jerusalem* every day increased, the seditious being by reason of their misery more and more incited against the people: for now the Famine was not only amongst the people, but amongst them also. And it was a miserable sight to see the multitude of dead bodies heaped together in the City, from which came a pestilent and infectious smell, so that it hindred the souldiers from making excursions. For they were forced to tread upon dead bodies, as though they were to march a long a field covered with dead carkasses. Having now embrewed their hands in the blood of their Country-men, they prepared to resist and fight with their enemies, and (as it seemeth to me) hereby upbraiding God, in that he so deferred

The year of the world, 4034. after Christs Nativity, 72.

The multitude of Carcasses heaped in the City, is hideous to behold.

The year of the world, 4034. *after Christs Nativity*, 72.

ferred to punish them. For the greatest part of them did now fight more earnestly then before, not for hope of safety, but as despairing of all. The *Romans* though much troubled to get wood to build withal; yet did they in one and twenty days finish their Mounts, having cut down all the woods near the City by ninety furlongs. It was miserable to behold that Country and place, before all beset with trees and fertile plants, now to lie plain like a desart, and all cut down: neither was there any stranger that before-time had seen *Judæa*, and the beautiful Suburbs of *Jerusalem*, who now beholding it, could abstain from tears, or not lament the woful change so far different from the former. For now this war extinguished utterly all signs of beauty: neither could one coming suddenly now know the place, which he well knew before.

The *Jews* upbraided God, in that he so long delayed to punish them.

Judæa a desart and desolate.

The *Jews* and *Romans* are equally afraid.

When the Mounts were ended, both the *Romans* and the *Jews* greatly feared: the *Jews*, for that except they were destroyed, their City would be presently taken; the *Romans*, for that if these were overthrown, they knew not how to erect more, wanting matter: and now their bodies were wearied with labour, and their minds with many griefs and molestations. But the *Romans* were more grieved at the calamity of the City, then the Citizens within: for the *Jews* notwithstanding these miseries, did nevertheless stoutly defend their walls: but the courages of the *Romans* failed, when they saw that the *Jews* policy made their Mounts unprofitable, that the strength of the wall resisted the Engines, that the *Jews* boldness overcame their strength in fight: and especially, seeing that the *Jews* having endured such calamity, famine, and misery, were still more couragious then before: so that they deemed their strength not to be overcome; and that their minds were invincible, who were hardned and encouraged by misery. For who were able to abide their forces in prosperity, who by adversity were incited to vertue? Wherefore the *Romans* made a stronger watch about their Mounts. But *Johns* followers who were in the Castle *Antonia*, fearing what might ensue if the wall were battered, prevented it in what they could, before the Rams were set up: and taking fire-brands in their hands, they assaulted the Mount; but deceived with a vain hope, they retired themselves. For first of all they seemed to disagree among themselves; so that they came from their walls one after another, and some space between every one; so that they came softly and fearfully; and briefly, not after the manner of the *Jews*: for they wanted courage, rashness, and flocking together at once, which is proper unto all that Nation, and so came more soberly, and with less courage then they were wont. They did also find the *Romans* more couragious then of late, who so defended their Mounts with their bodies and weapons, that it was not possible to come and fire them; and every one was fully determined not to shrink out of his place till he was slain. For besides that, if so be that work were destroyed, they had no hope left to build more, they all accounted it a shame that their vertue should be overcome by subtlety, or their weapons by rashness and temerity, or their skill by a multitude; or the *Romans* by the *Jews*. Also they had Engines to cast darts at them as they came down their walls. And when any one of the *Jews* that was slain fell down, he hindred them that followed, and the danger of him that went before, terrified them that came after. They also that rashly adventured within the shot of a dart, either were terrified with the discipline, and multitude of their Enemies, or else wounded with their darts: and so they all retired, one accusing another of cowardliness, and atchieved nothing.

The *Romans* most of all fear the desperateness of the *Jews*.

The *Jews* with firebrands set upon the Engines: but losing their hope return back again.

The valour and violence of the *Jews* decreaseth.

The *Jews* retire arguing one another of cowardize.

The assault of the City the first day of *July*.

The first day of *July* the City was assaulted: and the *Jews* being now retired, the *Romans* set up their Rams, notwithstanding, that they were assaulted from *Antonia* with stones, fire and sword, and whatsoever their Enemies in that extremity could find. For though the *Jews* had great confidence in their walls, as that they could not be battered, yet did they not permit the *Romans* to place their Rams against them. And the *Romans* being perswaded that the *Jews* so laboured, because they knew their walls to be weak, and lest *Antonia* by the breach of the wall should be hurt, the *Romans* did safely & without danger (notwithstanding, that many darts were cast at them from off the walls) persist to beat the wall with their Rams: who being below, and seeing the stones broken with the force of their Engines, they shielded themselves with their bucklers: and so some with their hands pulled the stones out of the wall; some digged under the foundation thereof: and when four stones with much labour were broken and shaken, the night hindered both parties from doing any more at that time, and in it the wall now shaken with the Ram (in the place which *John* had undetermined to destroy the mounts, the Mine setling) fell down. So that fell out otherwise then either part expected: For the *Jews* who had cause indeed to be sorrowful for the Mine of the wall, and for that they did not prevent that mischance, were joyful and coura-

The *Romans* undermine the wall.

A couragious, as though *Antonia* did yet remain firm and ſtrong: And the *Romans* rejoycing for this unexpected fall, were again diſmayed, ſeeing the other wall that *John* had built within, yet they judged it eaſier to be taken then the former; but no man durſt aſcend it, for that he who firſt aſſaulted it, was certain to die. *Titus*, thinking that by hope and perſwaſion his ſouldiers might be encouraged, and knowing, many times promiſes and exhortations make men forget danger, and ſometime to contemn death it ſelf, he called together the moſt valiant of all his Souldiers; and ſpake thus unto them as followeth:

The year of the world, 4034. after Chriſts Nativity, 70.

No man durſt aſcend the wall that *John* built.

Titus exhortation to the moſt valiant and ſtrongeſt.

Fellow Souldiers, it is manifeſt cowardlineſs to exhort men to enterprize a thing without danger both in them that are exhorted, and in him that exhorts: for exhortations are only to be uſed in doubtful Affairs, where it is praiſe-worthy for every man to adventure him-
B *ſelf. So that I confeſs it is hard for you to aſcend the wall: yet will I ſhew that it is a glorious death to die in ſuch a fight, and eſpecially, it becometh them that are deſirous to win honour; and that they that firſt adventure valiantly to do it, ſhall not go away unrewarded. And firſt let this move you which terrifieth others, to wit, the patient mind of the* Jews, *and their conſtancy in adverſity. For it is a ſhame for the Roman Souldiers, who in time of peace practiſe themſelves in Warlike Feats, and are accuſtomed in time of War to get the Victory, now to be overcome by the Jews; and that in the end of the victory, we having alſo God to help us: for all our harms proceed from the Jews deſperation; and their deſtruction and calamity by Gods favour and your valour is every day increaſed. For what elſe is betokened by their ſedition amongſt themſelves, their famine, the fall of their walls without our engines to batter them, and the ſiege it ſelf; then the wrath of God towards them, and his favour toward us? Where-*
C *fore it is unſeemly for you either to give place to your inferiours, or to betray Gods favour and furtherance. Is it not a ſhame that the* Jews, *who, were they conquered, ſuſtained no great reproach, as being accuſtomed to ſerve and obey others, ſhould ſo valiantly contemn death, leſt they ſhould hereafter ſuffer or endure the like; and many times boldly to adventure and make excurſions even amongſt the midſt of us, not for hope they have to overcome us, but only to ſhew their valour: and we who have conquered almoſt the Earth and Sea, to whom it is an infamy not to be victorious, to lie idle, never making valiant aſſault upon our Enemies, but being thus armed, to expect till fortune and famine deliver them into our hands? Eſpecially, ſeeing that by under-going a little danger, all will be ours. If we get into* Antonia, *we have taken the City. For ſup-*
D *poſe that we were then to fight againſt them that are within the City (which I do not think) we having gotten the higher part of the City, being above our enemies head, are then aſſured of a perfect victory over them. I omit now their commendations who have been ſlain in wars, and their immortality whom martial fury hath deprived of this life: and thoſe that do not ſo think, I pray that they may die of ſome evil death in peace, whoſe ſouls are condemned to be interred with their bodies. For what valiant man knoweth not, that the ſoul of him that dies in war, is preſently received into the moſt pure Airy Element, and from thence carried and placed among the ſtars of Heaven, and the good and valiant ghoſts do always aſſiſt his poſterity? And that all that in peace do die of ſome diſeaſe and ſickneſs, their ſouls are kept in the bowels of the earth in darkneſs, notwithſtanding that they be moſt juſt and pure: and preſently they are forgotten, and their life*
E *and memory together with them extinguiſhed. Seeing therefore that we are all certain to die, and that to die by the ſword is a more eaſie death, then to die by any diſeaſe, why ſhould we deprive our ſelves of this opportunity, ſeeing that at laſt we muſt neceſſarily forgo our lives as due debt unto the deſtinies? And this I have ſpoken as though it were unpoſſible to eſcape with life, you doing your endeavours; yet they that bear the minds of men, can find means to ſave themſelves even in the greateſt dangers. For firſt of all, that part of the wall that is faln may eaſily be entred, and the wall new built is not hard to be thrown down: and many of you together enterprizing this work, may one exhort and help another, and your audacity and courage will quickly daunt the enemies heart, and perhaps may get us the victory if we get this one place with-*
F *out bloodſhed. For they will not reſiſt us if we offer to aſcend the wall: and let us but effect any one exploit either ſecretly or openly, and the Jews will never more undure us, though we be but few in number. And I would be aſhamed, if I did not ſo reward him that doth firſt begin, as to make all that are in our Army to envy his happineſs: and from henceforth I decree, that whoſoever eſcapeth, ſhall be Governour of them that are now his equals; and who ſo is ſlain in this quarrel, I will do him great honour.*

The patient minds of the *Jews*, and their conſtancy in misfortunes.

The wrath of God againſt the *Jews*, is the *Romans* furtherance.

Titus ſpeaks of the life to come, after a poetical manner.

The reward of valiant men.

Titus having thus ſpoken, the reſt of the multitude feared the greatneſs of his danger: but one of them that warred in the companies, named *Sabinus*, a Syrian born, a man of excellent ſtrength and courage; yet of ſo ſmall ſtature, that if one had ſeen him, they would have deemed him unfit to have been a ſouldier: for he was of very ſmall ſtature & of black colour,

but

The year of the world, 4034. *after Christs Nativity*, 72.

but he had a mind far bigger then his body, and ſtrength ſcarce able to be contained in ſo little room. *Sabinus* riſing up, ſaid; I offer my ſelf unto thee, O *Cæſar*, firſt of all to aſcend the wall, and that with a willing mind, requeſting that my fortune may aſſiſt my ſtrength and mind: yet if fortune ſhall hinder my enterprize, know that I die not againſt my expectation, but that I will gladly give my life for thee. When he had ſo ſaid, he took his ſhield in his left hand, and holding it above his head, with his drawn ſword in his right hand, about the ſixth hour of the day, he went unto the wall: and eleven men followed him, who only envied his vertue. But *Sabinus* with a divine fervour of ſpirit went before them all; notwithſtanding, that on every ſide the *Jews* upon the wall caſt an infinite number of darts at him, and rowl'd down upon him huge ſtones, which did ſtrike down ſome of the eleven that followed him. But *Sabinus*, meeting the darts and peſtering arrows, yet did not remit his force, till ſuch time as he had gotten to the top of the wall, and put the enemies to flight: who terrified with his ſtrength and courage, and indeed thinking that more had come up after him, fled. Wherein, who may not juſtly blame fortune, and accuſe her; as envying at vertuous Acts? For this man failed not of his purpoſe, yet was he ſtricken with a ſtone, and thrown down flat upon his face moſt violently with a great noiſe: ſo that now the *Jews* ſeeing him alone, and lying on the ground, returned again, and ſhot at him on every ſide: and he kneeling upon his knees, and covering himſelf with his ſhield, did firſt of all revenge himſelf upon his Enemies, and wounded many that came near him, till with wounding them, he was ſo weary, that he could ſtrike no longer; and ſo at laſt, was ſlain with arrows: A man, who for his valour deſerved better fortune, and died as valiantly as his enterprize was couragious. Thoſe that were left of his company, having almoſt gotten to the top of the wall, were ſlain with ſtones, and the reſt being wounded, were carried into the camp. And this was done the third day of *July*.

Sabinus a man of a low ſtature, yet both in hand and heart valiant.

Sabinus with eleven men approacheth the wall.

The power of Fortune.

Sabinus with three companions ſlain.

CHAP. II.

How the Romans *aſſaulted* Antonia, *and how they were driven back from thence by the* Jews.

The *Romans* invade *Antonia*.

TWo days after, twenty of the watch-men which guarded the Mounts, two Horſemen, and one Trumpeter, gathered themſelves together: and about the ninth hour of the night they came by the ruines into *Antonia* without any reſiſtance: and finding the firſt Watch-men aſleep, they ſlew them and got the wall, and commanded the Trumpeter to ſound; by which ſound the reſt of the Watch-men were awaked, and fled for fear, before they ſaw what company of the *Romans* was gotten upon the wall: and the ſound of the Trumpet perſwaded them, that a great multitude of enemies were come up the wall. *Cæſar*, hearing the ſound of the trumpet, preſently armed his ſouldiers; and accompanied with his chief Captains, and a company of choſen men, he aſcended the wall. The *Jews* fled into the inner Temple, and the *Romans* alſo brake in amongſt them by the Mine that *John* had made to deſtroy the mounts of the *Romans*. And the followers both of *John* and *Simon* did couragiouſly drive them back: for they thought it the utter ruine of all that the *Romans* were now gotten into the holy place, which indeed was the beginning of their victory. So they began a ſore fight, even in the very entrance, the *Romans* ſtriving to get the inner Temple, and the *Jews* endeavouring to beat them back towards *Antonia*. And now arrows, darts, and ſpears, nothing availed either part, but they both fought it out at handy blows with ſwords: and in that conflict no man could diſcern on which ſide any one fought; for the ſouldiers on both parts were mingled together, and for the ſtraightneſs of the place, could not keep their rooms: for there was ſuch a noiſe that no man could hear one another, and many were ſlain on both parts: and the dead bodies of thoſe that were ſlain on both parts: and the dead bodies of thoſe that were ſlain, and their weapons falling with them, did hurt many that trod upon them; and whoſoever had the worſt, preſently cryed out pitifully, and the victours ſhouted for joy: neither was there any place to flie, or follow; the fight was ſuch, that now one had the better, and now the other. Moreover, they that ſtood in the forefront of the battel, were either of neceſſity to kill or be killed: for there was no void ſpace left between the two Armies. At laſt the *Jews* courage overcame the *Romans* skill, and they were all beaten back (having fought from the ninth hour of the night, unto the ſeventh hour of the day.) The *Jews* were encouraged to fight for fear they ſhould be overcome. And that parcel of the *Roman* Army (for as yet the legions were not come) thought it ſufficient at that time to have gotten the Caſtle of *Antonia*.

A moſt ſtout fight about the entrance of the inner Temple.

The ſtraightneſs of the place was incommodious for the fight.

CHAP.

CHAP. III.

Of the exceeding valour of Julian *the Roman ſouldier.*

The year of the world, 4034. after Chriſts nativity, 72.

THere was one *Julian*, a Centurion, born in *Bithynia*, of good parentage, who (as my ſelf well knew) was moſt valiant of all, both in ſtrength of body and skill, and courageous mind. This *Julian*, ſeeing now the Romans to have the worſt (ſtanding by *Titus* in *Antonia*) he preſently leapt down, and all alone purſued the Jews who had the victory, into the inner Temple. And the whole multitude fled, deeming him by his force, and courage, not to have been a man. But he amongſt the midſt of them, ſlew whomſoever he light on, one of them for haſte caſting down another. So that this his deed ſeemed admirable to *Cæſar*, and terrible to his Enemies. Yet did that deſtiny befall him which no man can eſcape; for having his ſhoes full of ſharp nails, as other Souldiers have, running upon the pavement, he ſlipt and fell down, his Armour in the fall making a great noiſe: whereat his Enemies, who before fled, now turned again upon him. Then the Romans in *Antonia* fearing his life, cryed out: but the Jews many at once ſtruck him with ſwords and ſpears. And he defended many blows with his ſhield, and many times attempting to riſe, they ſtruck him down again: yet as he lay, he wounded many; neither was he quickly ſlain, becauſe all parts of his body, which being wounded might cauſe preſent death, were armed, and ſhrunk in his neck a long time till the reſt of his body being cut off, and no man helping him, his ſtrength failed: *Cæſar* was very ſorrowful to ſee a man of ſo great force and fortitude ſlain in the ſight of ſuch a multitude: and that the place wherein he was, hindred him from helping *Julian*: and others that might have helped him, durſt not for fear.

Julian's famous fortitude.

Julian running, falls upon the pavement.

At laſt, when *Julian* had a long time ſtriven with death, and wounded many of them that ſlew him, he was with much ado killed, leaving behind him a renowned memory, not only amongſt the Romans and *Cæſar*, but alſo amongſt his Enemies. Then the Jews took his dead body, and beat back the Romans, and ſhut them in *Antonia*. In this battel one *Alexas* and *Gypthæus*, two of *Johns* company, fought valiantly, and of *Simons* company *Malachias* and *Judas*, the ſon of *Merton*, and *James* the ſon of *Soſa* Captain of the Idumæans; and two brethren of the zealous, the ſons of *Jairus*, *Simon*, and *Judas*.

Julians death

CHAP. IV.

Joſephs *ſpeech, perſwading the Jews to yield their City: and how many of them fled unto the Romans.*

AFter that *Titus* had commanded his ſouldiers to pull down the foundations of *Antonia*, and make an eaſie entrance for the whole Army: he called *Joſeph* unto him (for he underſtood, that day being the ſeventeenth of *July*, that the Jews were wont to celebrate a certain Feaſt to God, which they called *Entelechiſmus*, and that it was not ſolemnized for want of men; ſo that the people greatly mourned therefore) and again commanded him to tell *John* that whereof before he had ſent him word, to wit, that if he deſired to fight, he ſhould have liberty to come with what multitude he pleaſed; ſo that the City and the Temple might not both periſh with him, willing him now to deſiſt from prophaning the holy place, and from ſinning againſt God: ſending him alſo word, that if he ſo pleaſed, he would grant him leave to celebrate the feſtivity which had been now long time omitted, and that by what company he pleaſed. *Joſeph*, to the intent that not only *John* might hear this offer of *Titus*, but alſo the reſt of the people, he ſtood in an eminent place, from whence he might be heard, and in the Hebrew tongue he recounted unto the Jews *Cæſars* pleaſure, earneſtly requeſting them to ſpare their Country, and forbid the fire now ready to take hold of their Temple, and to offer the accuſtomed ſacrifices unto God. When he had thus ſaid, the people were very ſorrowful, and every one held his peace, not knowing what to ſay. But the Tyrant *John*, having uſed many railing ſpeeches againſt *Joſeph*, at laſt he anſwered, that he need not fear the deſtruction of the Temple and City, ſeeing that it belonged to God.

Valiant Souldiers amongſt the Jews.

Titus willeth *John* to come out to fight, leſt with him the City and temple ſhould periſh alſo.

John raileth againſt *Joſeph.*

Then *Joſeph* with a loud voice cryed out, *True it is, you have kept it pure and unprophaned for God, and the holy things you have kept inviolate, neither haſt thou committed any iniquity againſt him, from whom thou expecteſt help, but haſt offered ſolemn ſacrifice unto him. If any man ſhould take from thee thy daily food, no doubt thou wouldeſt account him thy enemy: Canſt thou then hope that God, whom thou haſt deprived of daily ſacrifice, will aſſiſt thee in theſe*

ways?

The year of the World, 4034. after the Nativity of Christ, 72.

wars? Doſt thou impute theſe offences to the Romans? why? they even now do defend our Religi- G
on, and command ſacrifice to be offered, which thou haſt forbidden. Who doth not bewail this unexpected change, and lament our City? Strangers and Enemies correct thy impiety, and thou a Jew born, and brought up in our Law, art more cruel than they. But conſider, John, *it is no ſhame to repent thy wickedneſs in extremity: and at the laſt caſt, If thou be deſirous to ſave thy Country, thou haſt a good example of* Jechonias, *ſometime King of the Jews; Who, when the Babylonians warred againſt him, of his own accord went out of the City before it was taken, and willingly endured captivity with all his Family and Kindred, only, leſt he ſhould betray theſe holy places to his Enemies, and behold the Temple fired. And for this act of his, he is of ſacred memory among the Jews, and hath thereby gained immortal credit amongſt all his poſterity. This is* H
a good example, O John, *although danger be at hand: and I will promiſe thee alſo pardon from the Romans, only remember that I thy Country-man admoniſh thee, and promiſe this unto the Jews: behold, who is the Author and Counſellour hereof. God forbid, that ever I ſhould ſo live a captive, that I ſhould not live according to the Laws of our Country. Yet, thou art again incenſed againſt me, and exclaimeſt on me, and curſeſt me. But true it is, I deſerve worſe than this; who ſeek to perſwade contrary unto the determination of Gods providence, and ſtrive to ſave them whom his ſentence hath condemned. Who is ignorant of the writings of the ancient Prophets and their Prophecies, now hanging over this wretched City? For then it is foretold by them to be deſtroy-*
ed, when we murther our own Nation: and now not only the City, but alſo the Temple is full of your dead bodies. Certainly, it is God, God it is that together with the Romans, bringeth in fire I
to purge this City filled with iniquity.

Jechonias ſustained a voluntary baniſhment in *Babylon.*

The City, by the ordinance of fate and Gods will, was to be overthrown.

Joſeph thus crying with tears and lamentations, he could ſpeak no more for ſobbing: And the Romans compaſſionating his ſorrow and affliction, were aſtoniſhed. But *John* and his confederates were ſo much the more incited againſt the Romans, and ſought to take *Joſeph*; yet his ſpeech did move many of the Nobles; and divers fearing the ſeditious watchmen, remained ſtill where they were, making full account both of their own deſtruction, and the ſubverſion of the City. Yet ſome there were, who finding opportunity, fled unto the Romans: amongſt whom were two Prieſts, *Joſeph* and *Jeſus*, and three ſons of *Iſmael* the Prieſt, who was beheaded at *Cyren*, and four ſons of *Matthias* the Prieſt, and one of the other *Matthias*, who eſcaped unto the Romans before his Father was put to death by *Simon Giora*, with K
his three ſons, as is before ſaid: and many other Nobles revolted with the Prieſts, whom the Emperour received very courteouſly, and ſent them unto *Gophna*; knowing that it was a grief for them to converſe amongſt the people of divers manners from them, and willed them to remain there, and promiſed every one of them great poſſeſſions after the wars were ended. So they joyfully departed unto the people appointed: but the ſeditious, for that they were not ſeen, reported unto the people, that they who had fled unto the Romans were ſlain, meaning hereby to terrifie the reſt from fleeing to them: and thus their device a while prevailed, as their former did; and they that fain would, durſt not now flee for fear. But afterward, when *Titus* recalled them from *Gophna*, and commanded them to go about the Walls with *Joſeph*, and ſhew themſelves unto the people; then many of the Jews fled unto the L
Romans.

Joſephs ſpeech is interrupted with ſighs.

Some of the Nobility among the Jews eſcape to the Romans.

Ceſar's humanity towards the Jews.

And after they had gathered themſelves together, ſtanding all before the Romans, they beſought the ſeditious with tears, firſt to receive the Romans into the City, and ſave their Country: or if it pleaſed them not, at leaſt to depart out of the Temple, and to deliver it up unto them. For the Romans durſt not, except neceſſity urged them thereto, fire the holy Temple. But their malice againſt the Romans encreaſing, and railing againſt them that had fled unto them, they planted all their Engines to caſt ſtones, darts, and arrows upon their holy Porches. So that all the void ſpace about the Temple was filled with dead bodies like a Sepulchre, and the Temple it ſelf reſembled a Caſtle, and they now with their weapons having their hands imbrewed with the blood of their Country-men, preſumed to enter into the M
Sanctuary where none ought to come: and they became ſo injurious againſt their own laws, that look what indignation the Jews ought to have conceived againſt the Romans, if they had ſo prophaned the holy places, the ſame they cauſed the Romans to have againſt them, for doing the like. For there was not one amongſt the Roman ſouldiers, that did not with reverence behold the Temple, and adore it, and that did not heartily wiſh that the thieves would repent themſelves before it was too late. Moreover, *Titus* pitying the ſeditious, once again ſpake unto *John*, and his adherents, ſaying: O ye impious people, have you not invironed the Temple about with a Cloiſter? have not you your ſelves in Greek and our Language engraven in Tables, forbidden all men to enter into thoſe limits? did not we licence you to kill any man that ſhould paſs them, notwithſtanding that he were a Roman? Why, then, ye wicked

Thoſe Jews that were fled beſought the beſieged with tears and ſighs to ſubmit themſelves.

The Temple after the manner of a Caſtle.

Titus ſpeaks to *John* and his companions.

wicked wretches, do you tread upon dead mens bodies within your Temple? Or wherefore have you polluted the Temple with the blood of ſtrangers, and of your Country-men? I call my Country Gods to witneſs, and him who ſometime dwelt in this place, if ever there were any (for now I am perſwaded there is none;) I call alſo my Army to witneſs, and proteſt to the Jews that are with me, and to your ſelves; that I will not compel you to violate theſe ſacred things: but that if your Army will depart from this place, that then no Roman ſhall come into theſe holy places, nor commit any thing in contumely of them, but I will preſerve the Temple for you againſt your wills.

The year of the world, 4034. after Chriſts nativity, 72.

Titus in deſpight of the Jews, ſtrives to ſave the Temple.

CHAP. V.

How the battel was renewed, the Rampiers being again builded, and of the excurſions of the Jews.

Joſeph having delivered theſe words of *Titus* to the Jews, the ſeditious thinking that they proceeded not of good will, but of fear, began to be more proud hereat. Then *Titus*, ſeeing they neither pitied themſelves, nor the Temple, determined again to fight, though very loth ſo to do; yet could he not bring all his Army againſt them, the room was ſo little. Wherefore out of every hundred he made choice of thirty of the ſtrongeſt among them, and over every thouſand he appointed a Colonel, and made *Cerealis* their Captain or General, commanding him at the ninth hour of the night to aſſault the Watchmen of the Enemy. Alſo he himſelf would have gone down with them armed; but his friends, and the Captains about him, foreſeeing the great danger he might fall into, would not permit him: affirming, that he might do more good ſitting in *Antonia*, and encouraging the Souldiers that fought, then if he ſhould go and endanger himſelf: for every man being in the view of the Emperour, would fight more couragiouſly. *Titus* was herewith perſwaded, telling the ſouldiers that the only cauſe he went not with them was this, that he ſtayed behind to view and judge every ones valour and virtue, and to the intent that no one behaving himſelf valiantly ſhould go away unrewarded, nor any coward eſcape unpuniſhed, but that he himſelf would be a beholder of every mans vertue, and a witneſs thereof, who was their Lord either to reward or puniſh.

Titus choſe thirty out of every hundred, moſt ſtrong and able men, and bids them charge the beſieged.

Then went he unto a watch-tower in *Antonia*, from whence he beheld what was done. But they whom *Titus* ſent did not find the Watchmen aſleep, as they hoped, but with a cry, aſſaulted the Romans that came againſt them: and at this noiſe they awaked their fellows, who came in whole companies to aſſiſt them, and made excurſions upon their enemies. So the Romans ſuſtained the violence of their firſt companies: but the ſecond that came, fell upon their own fellows, and uſed them like their Enemies: for no man could know one anothers voice for the noiſe there, neither could one ſee another by reaſon it was night: and moreover, ſome were blinded with fury, ſome with anger, ſome with fear: wherefore every one ſtruck him that met him, without any reſpect. And the Romans received ſmall damage thereby, becauſe that they were defended with their ſhields, and remembred one anothers watch-word. But the Jews fell on every ſide, ſhewing themſelves raſh as well in excurſions as in their retiring; ſo that many times one of them took the other to be his enemy. every one falling upon him that retired, as though he had been a Roman, aſſaulting them in the dark. Briefly, more were wounded by their fellows than by their Enemies, till day breaking that every one knew his companion; and each one keeping his rank, did then betake themſelves to their darts and arrows. Neither part gave back, nor was wearied with labour: but many Romans together and apart, did in the view of the Emperour ſhew their courage, every man accounting that day the beginning of his preferment, if he behaved himſelf valiantly. The Jews fought ſtoutly, both for that they feared their own eminent danger, if they were overcome, and the deſtruction of the Temple: and *John* ſtanding by, encouraged them to fight, ſome with blows, otherſome with threatnings. They fought moſt commonly with handy blows; yet fortune often changed: for neither part had either far to flee, or any ſpace to follow them that fled. The Romans in *Antonia* cried unto their fellows that fought the battel, Now for the hope of victory: preſently encouraging them to ſtand to it, when they began to give back; ſo it was as it had been a Theatre of war: for *Titus*, and they with him, beheld all that was done; ſo at laſt, in the fifth hour of the day the fight ceaſed, having continued from the ninth hour of the night, neither party forſaking the place where firſt they began battel, neither any part having the victory. Many Romans there fought couragiouſly, and amongſt the Jews theſe that follow: *Judas*, the ſon of *Merton*; *Simon*, the ſon of *Joſias*; and *Jacob*, and *Simon Idumæans*; this, the ſon of *Cathla*, but *James* was the ſon

Titus beholds from a window in *Antonia* what his ſouldiers perform.

The events of battels are changed very ſhortly.

The year of the world, 4034. after Christs nativity, 72.

son of *Sosa*: and all these were of *Simons* company, and of *Johns* followers *Gipthæus* and *Alexas*; and of the Zelous, *Simon* the son of *Jairus*. But the seventh day, the rest of the Romans pulling down the foundations of *Antonia*, made a large entrance for the rest of the Army, and the Legions coming unto the wall, presently began to raise Mounts, one against the corner of the inner Temple, which was situate North and East: and another against the Gallery on the North side, betwixt the two Porches: and the other two, one against the Porch of the West side of the outward Temple; the other against the North Porch. So with much toil and labour they finisht this work, fetching wood to build it withall one hundred furlongs off. And many times they were endamaged by treachery, not being wary by reason of their victory: and the Jews despairing of themselves every hour, more and more were encouraged. For many of the horsemen going either to get wood or hay, while they were about it, they took the Bridles from off their Horses, and permitted them to feed till they had ended their business; and presently the Jews issuing out in Troops upon them, took them away.

Four mounts raised neer to the Temple.

The Jews surprize the Romans horses.

Titus seeing that this fell out, deemed (as indeed it was) that his mens horses were stoln rather by their negligence, than their Enemies valour: wherefore he thought by the severe punishment of one, to make others look better to their horses. And so he put to death one of the souldiers that had lost his horse: by whose punishment the rest of the souldiers being terrified, kept their horses better. For after that, when they went about any business, they never left their horses in the pastures, but kept always with them. Thus the Romans assaulted the Temple, and builded their Mounts. The day following, certain of the seditious, who now could get no more booties in the City, and now also began to taste of hunger, assaulted the Romans that were placed towards Mount *Olivet*, about the eleventh hour of the day: for they hoped to take them unawares, as being now at dinner. But the Romans perceiving their intent, came out of their places, and resisted them who attempted violently to break in upon them over the wall: so that there was a hot fight, and many other deeds were done on either party, the Romans having both strength and knowledge in warlike affairs; the Jews led with a desperate fury: and shame forced the Romans to fight, and need compelled the Jews: for the Romans accounted it a shame not to overcome the Jews, who were as it were fallen into their hands; and the Jews thought it the only way to save their own lives, to break down the wall by force. And one of the horsemen called *Pedanius*, the Jews being put to flight, and driven into the Valley, pursued them with his horse as fast as he could gallop, and overtook a young man, one of his enemies, being heavy of body, armed all over; and taking him about the ankle, he carried him violently away: thereby shewing the strength of his arm and of the rest of his body, and his skilful Cavalry, and so brought the Captive unto *Cæsar* as a present. *Titus* admiring *Pedanius* his strength, and punishing the Captive for having attempted to assault the wall, he now hasted to assail the Temple, and commanded the workmen quickly to dispatch the Mounts. In the mean time the Jews being ill handled in the former wars, and war still increasing to the overthrow of the Temple, they did, as the custom is in a putrified body, prevent the Plague from going any further, by cutting off the corrupted members. For that part of the Porch that reached from the North unto the East, joined unto *Antonia*: which they firing, seperated it 20 Cubits from it, having now with their own hands begun to cast fire into the holy place. Two days after, which was the 24. day of the aforesaid Month, the Romans set the Porch on fire, and the fire having gone fourteen Cubits, the Jews pulled down the top thereof, and not desisting from their accustomed works, they pulled down all adjoyning unto *Antonia*; when it was easie for them, and that they ought to have hindred the fire. The Porch being on fire, they permitted so much to be burned, as they thought good for their purpose. The fight about the Temple never ceased, many excursions were made one against each other.

The fight of the Jews and the Romans, near unto the mount *Eleo*.

Pedanius, a strong and expert horseman

The captive punished.

About this time a certain Jew of low stature, and to see to a contemptible person, every way an abject, both by reason of his base parentage, and otherwise, named *Jonathan*, going to the Monument of *John* the Priest, dared the strongest amongst the Romans to come and fight a single combat with him. The Romans that beheld him, disdained him: yet some amongst them (as it is commonly seen) were afraid of him: others wisely deemed, that they ought not to fight with one that was desirous to die: for they that were desperate, neither fought advisedly, nor had the fear of God before their eyes: and so that it was not a sign of valour, but of overmuch hardiness, to fight with such a one; whom though they overcame, yet they could win no credit, but with infamy hazard themselves to be vanquisht. So a long time none of the Romans came against him, and he upbraided them of cowardliness. At last, an arrogant and proud fellow, one of the Roman horsemen, named *Pudens*, disdaining his insolency, and perhaps also for that

The Romans burnt the porches of the Temple.

The Jews are too slack in putting out the fire.

***Jonathan* provokes the stoutest Roman to a single combat.**

that he was of little ſtature came againſt him; and fighting with him, fortune frowned upon him, ſo that he was laught to ſcorn by his fellow, for he falling down, *Jonathan* ſlew him; and ſetting his foot upon the dead body, with his left hand he flouriſhed his ſhield, and with his right his bloody ſword; and ſtriking his weapons one againſt another, he inſulted over the Roman Army, and over the dead body, upbraiding the Romans, ſo long till *Priſcus* a Centurion as he was thus vaunting ſhot him thorow with an Arrow, and ſo he fell down dead upon the body of his Enemy; at which deed, both the Romans and the Jews raiſed a confuſed cry or noiſe. So *Jonathan* there ſhewed how quickly revenge purſued the felicity of warlike victory, falling out contrary to all reaſon.

The year of the world, 4034. after Chriſts nativity, 72.

Pudens fighting with *Jonathan*, is ſlain by him.

Priſcus the Centurion, killeth *Jonathan* with an arrow.

CHAP. VI.

How the Romans through the deceit of the Jews were conſumed with fire, and of one Artorius.

THe ſeditious that kept the Temple, did now every day openly in fight reſiſt the Romans that kept the Mounts, and the twenty ſeventh day they deviſed this ſtratagem: they filled the void part of the Eaſt Porch of the Temple with dry wood and brimſtone, and bitumen, and then fled out of it as not able longer to reſiſt. Wherefore many of the Romans raſhly purſued the Jews that fled, and with Ladders got into the Galleries. But the wiſer ſort conſidering that the Jews had no juſt occaſion to flie, kept their place. The Porch being now full of Romans that were got up into it, the Jews gave fire to the Wood and Brimſtone, and upon a ſudden all the Porch was compaſſed with the flame: ſo that the Romans who were out of danger were thereat amazed, and thoſe that were amidſt the flames became deſperate: and invironed with the flames, ſome ſought to run back into the town, otherſome unto the Enemies; others killed themſelves, ſo preventing the fury of the fire: and preſently the flame overtook thoſe that ſought to flie. *Cæſar* though offended at the ſouldiers for having aſcended into the Porch unbidden, yet ſeeing them die ſo wofully in the flames, he compaſſionated them. And although that the fire could not be quenched, yet the poor Souldiers dying amongſt the flames were hereat comforted, in that they perceived him to be ſorrowful for them, for whom they had loſt their lives. For they beheld him crying to their fellows to help to extinguiſh the fire, and he himſelf laboured what he could to do it; ſo that every one eſteemed his ſorrow and lamentation for them as much as a ſumptuous funeral: but ſome eſcaped the fire and got into the largeſt part of the Porch: yet invironed round about with Jews, having long reſiſted, though with many wounds; yet in the end they were all ſlain.

The Jews fill the void part of the Eaſt porch with dry wood, ſulphur and bitumen.

The Romans calamity in the fire.

Cæſar hath compaſſion of the Romans that were in the fire.

At laſt a young man named *Longus*, was an honour to all this miſery: and notwithſtanding that every one that there periſhed deſerved particularly to be remembred, yet he ſhewed himſelf the moſt valiant of them all. The Jews were deſirous to kill this man for that he was ſtrong, and willed him to come down unto them, ſwearing unto him to ſpare him. But his Brother *Cornelius*, who ſtood on the other ſide, intreated him not to diſcredit his own honour and the Romans; whom he obeyed: and he lifting up his Sword on high, that either part might ſee, ſlew himſelf. Yet one *Artorius* from amidſt the fire eſcaped by this device; he called unto him one *Lucius* his fellow-Souldier and chamber-fellow; I will (quoth he) make thee heir of all my inheritance, if thou wilt catch me in thy arms. *Lucius* willingly endeavouring to do it, *Artorius* caſt himſelf down upon him, and ſo eſcaped with his life, but *Lucius* upon whom he fell was bruiſed againſt the pavement, and ſo died. This calamity a while did greatly grieve the Romans, yet it made them more wary afterward, and acquainted them with the Jews ſubtilties, whereof before being ignorant, they ſuſtained great damage; ſo the Porch was burnt unto the Tower which *John* built, during his wars againſt *Simon*; and the Jews, after the Romans that were aſcended into it were conſumed, pulled down the reſt. The next day the Romans fired the North Porch, even unto the foreſaid Eaſt Porch, which contained the corners of the wall builded over the valley *Cedron*, ſo that it was terrible to behold the valley from thence, by reaſon of the depth.

Longus kills himſelf.

Lucius dieth, but *Artorius* ſaveth himſelf by a ſtratagem

The porch of the Temple fired,

The year of the world, 4034. after Christs nativity, 72.

CHAP. VII.

Of the Famine amongst the Jews.

The inteſtine wars of the Jews that were welnigh famiſhed with hunger.

SUch were the affairs about the Temple: but an infinite multitude periſhed within the City through Famine, ſo that they could not be numbred: for in every place where any ſhew or ſign of food was, preſently aroſe a battel, and the deareſt friends of all now fought one with another, to take the food from other poor ſouls, neither did they believe them that were now a dying for Famine, but the thieves ſearched them whom they ſaw yielding up the ghoſt, thinking that they dying for Famine, had hid about them ſome food: but they were deceived of their hope, being like mad-dogs, greedy of meat, and fell againſt the doors like drunken men, ſearching the ſelf-ſame houſes twice or thrice together in deſperation, and for very penury they ate whatſoever they light upon, gathering ſuch things to eat, as the moſt filthy living Creatures in the world would have loathed. In brief, they did eat their Girdles and Shoes, and the skins that covered their ſhields, ſo that a little of old hay was ſold for four Attiques. But what need is it to ſhew the ſharpneſs of this Famine by things that want life? I will recount an act never heard of, neither among the Greeks, nor any other barbarous people, horrible to be rehearſed and incredible: ſo that I would willingly omit this calamity, leſt poſterity ſhould think I lie, had not I many witneſſes hereof, and perhaps ſhould incur reprehenſion, not fully recounting all accidents of them that are dead.

The Jews eat their own girdles, ſhoes, the leather of their Targets, and old hay.

CHAP. VIII.

Of a Woman that for Famine killed her ſon, and dreſſed him for meat.

A Certain woman named *Mary*, dwelling beyond *Jordan*, the Daughter of *Eleazar* of the Town of *Vitezokia*, which ſignifieth the Houſe of *Hyſope*, deſcended of noble and rich parentage, flying with the reſt unto *Jeruſalem*, was there with them beſieged, her other goods the Tyrants had taken from her, which ſhe had brought from beyond the River into the City: and whatſoever being hid, eſcaped their hands, the thieves daily came into her houſe and took it away: whereat the woman greatly moved, curſed them, and with hard ſpeeches animated them the more againſt her, yet no man either for anger, or compaſſion would kill her, but ſuffered her to live to get them meat: but now could ſhe get no more, and famine invaded her, with rage and anger more than danger. Wherefore by rage and neceſſity ſhe was compelled to do that which Nature abhorred, and taking her ſon unto whom ſhe then gave ſuck; "O miſerable child (quoth ſhe) in War, Famine, and "Sedition, for which of theſe ſhall I keep thee? If thou continue among the Romans, thou "ſhalt be made a ſlave, yet Famine will prevent bondage, or elſe ſedition worſe than them "both. Be therefore meat for me, a terrour unto the ſeditious, a tragical ſtory to be "ſpoken of by poſterity, and that which is only yet unheard of among the calamities of "the Jews. Having thus ſpoken ſhe ſlew her ſon, and did ſeeth the one half of him and eat it, the reſt ſhe reſerved covered. Preſently came the ſeditious, ſmelling the ſcent of that execrable meat, threatning preſently to kill her, except ſhe forthwith brought ſome of that unto them which ſhe had prepared. Then ſhe anſwered that ſhe had reſerved a good portion thereof for them, and preſently uncovered that part of her ſon which ſhe had left uneaten, at which ſight they trembled, and a horrour fell upon them. But the Woman ſaid, "This is truly my ſon, and my doing, eat you of it, for I my ſelf have eaten thereof. Be not "more effeminate than a woman, nor more merciful than a Mother. If Religion make you re-"fuſe this my Sacrifice, I have already eaten of it, and will eat the reſt. Then the ſeditious departed hereat, only trembling; and ſcarcely permitting this meat to the Mother. Preſently the report of this hainous crime was bruited all about the City, and every man having before his eyes this execrable fact, trembled as though himſelf had done it. And now all that were vexed with this Famine, haſtened their own deaths, and he was accounted happy that died before he felt this Famine. This unnatural fact was ſoon after recounted unto the Romans, and ſome of them would not believe it, others pitied them within the City, and many hereat encreaſed their hatred towards that Nation.

The mothers ſpeech before ſhe ſlew her ſon.

The ſeditious challenge the meat which the deſolate mother had dreſſed.

The calamity recounted to the Romans.

Ceſar before Almighty God proteſted, that he was not the cauſe of this, having offered the

the Jews peace, free pardon and forgiveneſs for all their offences paſt, and that they did rather make choice of war than peace, of ſedition than quietneſs, of famine rather than wealth and plenty, having with their own hands begun to ſet on fire the Temple, which he had preſerved for them, and that therefore ſuch like meat was fit for them, and that he would bury this abominable crime of eating their own children in the ruines of their Country, and that he would not in any part of the world ſuffer the Sun to ſhine upon ſuch a City, wherein Mothers did eat their own children, and that ſuch food did more beſeem Fathers than Mothers, who for all their miſeries would not yet ceaſe from arms. Having thus ſpoken, he conſidered the deſperation of the enemies, and that they would not recall themſelves, who had already endured all ſuch calamities, which might if it had been poſſible have altered their opinions, rather than have endured them.

The year of the world, 4034. *after Chriſts nativity*, 72. 4. *Reg.* 6. *Ant.* l. 9. c. 4.

CHAP. IX.

How the wall was taken, and the Temple burnt.

THe eighth day of *Auguſt*, two of the Roman Legions having finiſhed their Mounts, they began to place their Rams againſt the Eaſt-Galleries without the Temple, having ſix days together without intermiſſion, already beaten the wall with their ſtrongeſt Rams, and nothing prevailed, the ſtones being ſo ſtrong, that the Rams could not move them: others of the Romans laboured to dig up the foundations of the Porch, that was on the North ſide; and after much toil, they only could pull away the outward ſtones, and the inner ſtones did ſtill ſupport the porch. At laſt the Romans ſeeing themſelves not prevail by their Javelins and other Inſtruments, they ſet Ladders to aſcend into the Galleries. The Jews did not greatly labour to hinder them from getting up: but when they were within the Galleries, then they came and fought with them, and caſt ſome of them down headlong, forcing them to retire; others they ſlew that ſtood in it; and other that were upon the Ladders going down, before they could defend themſelves with their ſhields, were with Swords ſtricken down, and they alſo thruſt down ſome Ladders full of armed men. So that there was a great Maſſacre of the Romans, ſome fighting for their Enſigns, which the Jews had taken from them, eſteeming the loſs thereof a great ſhame unto them. At laſt the Jews got their Ancients, and ſlew them that came up to reſcue them; and the reſt terrified with their deaths that were ſlain, went down again, and no one of the Romans died, who before he was ſlain did not ſome valiant act; and thoſe ſeditious people that in the former battels did ſhew themſelves valiant, did now alſo fight valiantly, and beſide them *Eleazar*, ſon unto the Tyrant the Brother of *Simon*. Then *Titus* perceiving that he ſpared the Temple of the Jews to his loſs, and to the death of his Souldiers, he commanded fire to be put to the Temple Gates: preſently *Ananus* of *Emmaus* the moſt cruel of all *Simons* followers, and *Archelaus* the ſon of *Magadatus* fled unto *Titus*; who for their cruelties committed, determined to put them to death, yet they hoped for pardon, for that they had now forſaken the Jews when they had gotten the better hand. But *Titus* affirmed they came not of good will, but for neceſſity, and that they did not deſerve to live forſaking their Country now ſet on fire for their offences: yet his promiſe bridled his wrath, and he diſmiſſed them, but they were not ſo much eſteemed as the reſt. The Roman Souldiers did now put fire unto the Temple doors: and the Silver plate wherewith they were covered being molten, the flame quickly fired the wood, and encreaſing took hold preſently on the next Porch. The Jews ſeeing themſelves invironed with flames, were now altogether diſcouraged, and their ſtrength failed them, and being amazed, no man ſought to extinguiſh the flame, and ſo they ſtood ſtill beholding the fire, yet not lamenting that which was ſet on fire, more than deſiring to ſave the reſt: and ſo that day and all the next night the fire encreaſed, for the Porches were burnt by little and little, and not all at once.

The Jews overcome the Romans, and ſeize their enſigns.

Two of *Simons* guard revolt from him.

Titus promiſe reſtraineth his wrath.

None of the Jews go about to extinguiſh the fire.

The next day *Titus* cauſed part of his army to quench the fire: and calling unto him his Captains, and ſix that were the chiefeſt among them, to wit, *Tiberius Alexander* General of the whole Army, *Sextus Cerealis* Commander of the fifth Legion, *Largius Lepidus* of the tenth, *Titus Frigius* of the fifteenth, with whom alſo was *Æternius Fronto* Commander of the two Legions that came from *Alexandria*, and *Marcus Antonius Julianus* Governour of *Judæa*, and with them the Colonels and Captains, he deliberated with them what was to be done concerning the Temple. Some counſelled to uſe the cuſtom of wars, for that the Jews would

Titus calleth the chieftains before him.

The year of the world, 4024. after Christs nativity, 72.

would never live peaceably their Temple ſtanding; all their Nation whereſoever living, aſſembling themſelves thither at certain times. Others perſwaded *Titus*, that if ſo be the Jews yielded their Temple, and fought not for it, then to ſave it; but if they fought for it, to burn it: for now it ſeemed a Caſtle and not a Temple: and if any man were offended hereat, it ſhould not be imputed to the Romans or to their General, but to the Jews who conſtrained them to do it; and he offended not, they forcing him to fire it. But *Titus* affirmed, that although the Jews fought for their Temple, being men without conſcience, yet it ſhould not be deſtroyed: for he would not ſo be revenged of their iniquities, neither would he ever fire ſo goodly a building; for ſo it would redound to the loſs of the Romans: as alſo it would be a credit unto them, if it were left remaining. And now *Alexander*, *Fronto*, and *Cærealis*, perceiving *Cæſar*'s mind, were of his opinion, and ſo he diſmiſſed the convocation, and commanded the Souldiers and Captains to reſt, that they might be more able to fight when need required: and preſently he appointed certain choſen men to make the ways even, and eaſie for the Army to paſs by the ruines, commanding them to quench the fire; and that day the Jews being fearful and weary did make no reſiſtance. The day following taking heart and aſſembling together, they aſſaulted the Watchmen that kept without the Temple, the ſecond hour of the day. The Romans valiantly reſiſted their firſt aſſault, ſo defending themſelves with their ſhields as though they had a wall before them; yet ſure it was that they would not long abide, for that they were fewer in number than their enemies, and not ſo deſperate as they were. Then *Cæſar* before his men retired (beholding the fight from *Antonia*) with certain choſen horſemen came to ſuccour them: whoſe force the Jews not ſuſtaining, but the firſt of them being ſlain, the reſt fled: and the Romans departing, they returned and fought againſt them; and when the Romans returned again, preſently they fled till about the fifth hour of the day, the Jews were forced to betake themſelves into the Temple, and there they were ſhut up. Then *Titus* returned into *Antonia*, purpoſing the next day to aſſault them with all his Army, and win the Temple. But the ſentence of God had already determined, that it ſhould be conſumed with fire: and now the fatal day was come after many years, which was the tenth of *Auguſt*: upon which day alſo, the King of *Babylon* did once before fire it, yet was it now firſt ſet a fire by our own Country-men, who were indeed the cauſe thereof. For the ſeditious being quiet till *Titus* was departed, then again they aſſaulted the Romans, and ſo fought with the Guard that were without the Temple, labouring to extinguiſh the flame; who putting the Jews to flight, came unto the Temple.

Titus counſel as concerning the Temple.

Titus with his choſen horſemen cometh to reſcue the Romans.

The Temple was burnt by the Romans the tenth of the month of *Auguſt*, on which day beforetime it was burned by the King of *Babylon*.

CHAP. X.

How the Temple was burnt againſt the will of Titus.

THen a certain Souldier who expected no Command, nor feared to do ſo execrable a Fact, moved with ſome divine fury, and lifted up by his fellow, took in his hand a flaming Firebrand, and caſt it into the Golden-Gate which entred into the Rooms on the North part of the Temple, and the flame preſently aroſe: which cauſed a great cry amongſt the Jews, expreſſing their calamity, and every one haſted to extinguiſh the fire; now neither accounting of their lives nor forces, having loſt that for which they ſo fought. News thereof was preſently brought unto *Titus*, by one who came from the fight, who then was reſting in his Tabernacle, and he preſently aroſe and ran unto the Temple to hinder the fire, and all the Captains after him; whereat the Souldiers being terrified followed, and there aroſe a great cry and tumult in that Army being unordered. *Cæſar* both with his voice and hand made a ſign unto the Souldiers that were fighting, to quench the fire. But they did not hear him, there was ſo great a noiſe, neither did they perceive the ſign he had made unto them with his hand, becauſe that ſome were diſtracted with fight, others with anger: and the Souldiers iſſued in, not reſtrained either by commands or threatnings, but every one went whither fury carried him: and thronging together at the entrance, many preſſed one another to death; and many being amongſt the fiery ruines of the Galleries, periſhed as miſerably as thoſe that were overcome. When they came unto the Temple, every one counterfeited himſelf not to hear *Cæſars* command, and ſo exhorted his fellows that were before him to fire the Temple. The ſeditious now had no hope to withſtand them, but either fled or were ſlain; and many unarmed and unable people, whereſoever they were found, were ſlain: ſo that about the Altar were an innumerable company

A ſouldier contrary to *Cæſar*'s will burned the Temple.

The burning of the Temple: Great ſlaughter in the Temple.

A pany of dead bodies heaped together, and their blood flowed down the Temple ſtairs; and their bodies that were ſlain rouled down. *Cæſar* ſeeing he could not reſtrain the fury of the Mad-brain Souldiers, and that the fire encreaſed, entred into the Temple with his Nobles, and beheld all the holy things there, and whatſoever elſe was there, far ſurpaſſing all report which ſtrangers had given of it, and equal to the report which the Jews made of it. And the flame not having yet pierced into the inner part of the Temple, nor yet conſumed the houſes and rooms about it, he deemed that as yet it might be preſerved: wherefore himſelf came and intreated the Souldiers to extinguiſh the fire: commanding *Liberalis* the Centurion of his Guard to beat thoſe with a Trunchion that would not be obedient, and drive them away. B But their fury and the rage of War, and the hatred they bare againſt the Jews, overcame in them all *Cæſars* commands, and fear of them that forbade them. Many were incited ſo to do, hoping for ſome booty, thinking that all the Temple within was full of money, becauſe they ſaw the Gates of gold. Moreover, a certain Souldier, when *Cæſar* ſought to quench the flame, fired the Poſts about the doors: and preſently the flame appearing within, *Cæſar* and the Captains departed, and ſo every one ſtood looking upon it, and no man ſought to extinguiſh it. Thus the Temple was burnt againſt *Titus* his will. And although every man will judge it a lamentable caſe, in ſuch a building ſurpaſſing all that ever was ſeen or heard of, both in greatneſs, workmanſhip, coſtlineſs and plenty of all things; in this yet we may comfort our ſelves, in that the deſtinies had ſo determined. For neither living creatures, nor places, nor C buildings can avoid their deſtiny. One may alſo admire the exact and juſt revolution of time: for it was now deſtroyed in the ſame month, and on the ſame day that the Babyloni-ans firſt deſtroyed it: and from that time that *Solomon* began the firſt Temple, unto the de-ſtruction of the ſecond Temple, which hapned the ſecond year of *Veſpaſians* Reign, were a thouſand a hundred and thirty years, ſeven months, and fifteen days; and from the building of the latter Temple which *Aggæus* built in the ſecond year of the Reign of King *Cyrus*, un-to the deſtruction thereof now in *Veſpaſians* Reign, were ſix hundred thirty nine years and five and forty days.

The year of the World, 4034. after the Nativity of Chriſt, 72.

Titus ſtriveth to ſave the in-ward Temple.

How many years there were between the firſt build-ing of the Temple under King *Solomon* and the de-ſtruction un-der *Titus*.

CHAP. XI.

Of the Prieſts, the Treaſure-houſe and the Porch.

WHen the Temple was thus conſumed with fire, whatſoever the Souldiers found therein, they carried away, and put all to the Sword that were in it, which was an infinite number: neither did they ſhew any pity to old age, or infants: but old, young, Prieſts and common people, all were ſlain without reſpect, and all ſorts of peo-ple taſted the calamity of War, whether they reſiſted, or intreated for mercy. And now the flame encreaſed, which grieved even them that were yielding up the Ghoſt: and by reaſon of the height of the Hill, and the building together, one would have thought the whole City had been on fire. Then a moſt lamentable cry was raiſed between the Roman Legions, and the ſeditious now invironed with fire and ſword, and of the people that were taken in the higher part of the City, and had fled unto the Romans, lamenting their cala-mity; and they of the City anſwered the cryes and tears of them in the Hill, and many whoſe Eyes death by Famine had already cloſed, took ſtrength a while to bewail the Temple, which they now opening their Eyes beheld on fire. The Country beyond *Jordan*, and the Mountains about did eccho with their laments: and yet the calamities ſurpaſſed that tu-mult. For one would have judged the Hill whereon the Temple was ſituate, to have been burnt up by the roots, it was ſo full of fire: Yet multitude of blood-ſhed ſurpaſſed the fire. Many that were ſlain were covered with them that ſlew them, and all the ground was over-ſpred with dead bodies, ſo that the Souldiers ran upon the dead bodies to purſue them that fled. At laſt the thieves having driven the Romans without the Temple, they ran into the City; and the reſt of the people that were left, fled into the outward Porch. And many of the Prieſts firſt uſed Spits, and then their Seats made of lead, inſtead of Darts againſt the Romans; at laſt, nothing at all prevailing, and the fire falling upon them, they went unto a Wall eight Cubits broad, and there ſtaied. Yet two of the Nobles, when they might ei-ther have fled unto the Romans, and there have been ſaved, or elſe have endured like for-tune with the reſt, they notwithſtanding caſt themſelves into the fire, and ſo were burnt with the Temple: one of them was named *Meierus* the Son of *Belga*, the other *Joſeph* the Son of *Dalans*.

The cry and howling of the murthered Jews.

The Temple filled with fire and blood.

Two Noble-men caſt themſelves in-to the fire.

The year of the World, 4034. after the Nativity of Christ, 72.

The Romans thought it in vain to ſpare the buildings about the Temple, ſeeing the Temple was already conſumed, and ſo ſet fire on them all, the Porches, Galleries and Gates; two only excepted, one on the Eaſt-ſide, and the other on the South-ſide, both which afterward they razed unto the ground: they burnt alſo certain Cheſts called *Gazophylacia*, or mony Boxes, wherein was great ſtore of Coin, and rich Garments, and other precious things, and indeed all the Jews treaſure, for the richeſt of the City had brought all their wealth thither. There came into the Porch that was left ſtanding, many men, women, and children, to the number of ſix thouſand. And before *Cæſar* and the Captains did determine any thing what ſhould be done with them, the furious Souldiers fired the Porch wherein they were, and ſo they all periſhed in the flames; ſave a few, that leaping down to avoid the fire, were ſlain in the fall, ſo that no one eſcaped of all that multitude. A certain falſe prophet was cauſe of all their deaths, who the ſame day preached in the City, and commanded them to go into the Temple, and behold ſigns of their deliverance: for many falſe prophets were then ſuborned by the Tyrants, to perſwade them to expect Gods help, thereby to hinder them from flying to the Romans, and to cauſe the Souldiers to fight more valiantly to defend their City. Men eaſily believe and are credulous in adverſity, ſo that if any deceitful perſon promiſe deliverance out of calamity, he that ſuffereth miſery, is full of hope thereof.

Six thouſand in the Porch conſumed by fire.

Falſe prophets ſuborned by the ſeditious.

CHAP. XII.

Of the ſtrange ſigns and tokens that appeared before the deſtruction of Jeruſalem.

The blindneſs of the people.

THeſe miſerable people were thus eaſily perſwaded by impoſtors who did bely God, yet would they not believe, nor give any ear or regard unto certain tokens and ſigns of the ruine of their City: but as it were blinded, neither having eyes nor ſouls, they counterfeited themſelves not to ſee what God foreſhewed them. One while there was a Comet in form of a fiery Sword, which for a year together did hang over the City: another time before the firſt revolt and War, the people being gathered together to the feaſt of unleavened bread (which was the eighth day of *April*) the ninth hour of the night there was ſo much light about the Altar & Temple, as though it had been bright day, which remained half an hour: this the ignorant people interpreted as a good ſign; but they that were ſkilful in holy Scripture, did preſently judge what would enſue before it came to paſs. At the ſame feſtivity, a Cow led to be ſacrificed at the Altar, brought forth a Lamb in the midſt of the Temple: and the inner Gate of the Temple on the Eaſt-ſide being of maſſive braſs, which at night-time had always at leaſt twenty men to ſhut it, and was bound with Locks of Iron, and was barred with bars, the ends whereof went into Morteis holes in the ſtones on either ſide the door (the foreſaid ſtones being on each ſide one whole ſtone) was ſeen at the firſt hour of the night to open of its own accord: which being preſently related unto the Magiſtrate by the Keepers of the Temple, he himſelf came thither and could ſcarcely ſhut it; and this alſo to the ignorant ſeemed a good ſign, affirming that God opened unto them the gate of his bleſſings; but the wiſer ſort judged that the defence of the Temple would decay of its own accord, and that the opening of the Gate foretold, that it ſhould be given to the Enemies, affirming one unto another that this ſign ſignified deſolation. A little while after the feaſt days, on the 21. day of *May*, there was ſeen a viſion beyond all belief, and perhaps that which I am to recount might ſeem a fable, if ſome were not now alive that beheld it, and that calamity worthy to be ſo foretold enſued: for before the ſun ſet, were ſeen in the ayr Iron Chariots, all over the Country, and an Army in battel aray paſſing along in the Clouds, and begirting the City. And upon the Feaſt day called *Pentecoſt*, at night the Prieſts going into the Inner Temple to offer their wonted ſacrifice, at firſt felt the place to move and tremble, and afterward they heard a voice which ſaid, Let us depart hence. And that which was moſt wonderful of all, one *Jeſus* the Son of *Ananus* a Country man of the common people, four years before the Wars began, when the City flouriſhed in peace and riches, coming to the celebration of the Feaſt to *Jeruſalem*, which we call the Feaſt of Tabernacles, ſuddenly began to cry out thus; A voice from the Eaſt: A voice from the Weſt: A voice from the four Winds: A voice againſt *Jeruſalem* and the Temple: A voice againſt men and women newly married: A voice againſt all this people: and thus crying night and day, he went about all the ſtreets of the City.

The firſt Prodigy.

A Comet like unto a Sword.

The ſecond prodigy was, that a bright light ſhined about the Altar and Temple by night.

The third prodigy was a Cow that brought forth a Lamb in the midſt of the Temple.

The fourth, the brazen gate of the Temple opened it ſelf.

The fifth, arm'd Chariots and men ſeen in the air.

The ſixth, a voice in the inward Temple.

The ſeventh prodigy, *Jeſus* a Countrymans cry and death.

Some

A Some of the Nobility diſdaining misfortune, took him and ſcourged him with many ſtripes: but he, neither ſecretly ſpeaking for himſelf, nor to thoſe that did beat him, perſevered crying as before. The Magiſtrates then thinking (as indeed it was) that the man ſpake this through ſome divine motion, led him unto the General of the Romans, where being beaten till his bones appeared, he never intreated nor wept, but as well as he could, framing a weeping voice he cryed, Wo, wo unto *Jeruſalem*. *Albinus* (being then Judge) aſked him what he was, or of whence, or wherefore he ſaid ſo; but he made him no anſwer. Yet he ceaſed not to bewail the miſery of *Jeruſalem*, until *Albinus* thinking him to be out of his Wits, ſuffered him to depart. This man even until the time of War never went to any Citizen, nor B was ſeen ſpeak to any one: but ſtill as it were ſtudying of ſome ſpeech, he cryed, Wo, wo unto *Jeruſalem*. Neither did he ever curſe any one, though every day one or other did beat him, nor thank any one that offered him meat. All that he ſpake unto any man was this heavy Prophecy. He went crying as is aforeſaid, chiefly upon holy days, ſo doing continually for the ſpace of ſeven years and five months, his voice never waxed hoarſe nor weary, till in the time of the ſiege, beholding what he foretold them, he ceaſed, and then once again upon the Walls going about the City, with a loud voice he cryed, Wo, wo to the City, Temple and people: and laſtly he ſaid, Wo alſo to my ſelf. Which words were no ſooner uttered, but a ſtone ſhot out of an Engine, ſmote him, and ſo he yielded up the Ghoſt, lamenting them all.

If any one do diligently conſider all theſe, he ſhall find that God hath a care of mankind, C and doth every way foreſhew betime, what is moſt expedient for them, and they through their own madneſs, to have voluntarily periſhed in their wickedneſs. For the Jews, when the Caſtle *Antonia* was taken, made the Temple four-ſquare: notwithſtanding that it was written in the holy Scripture, that the City and Temple ſhould be taken, when the Temple was made four-ſquare. But that which chiefly incited them to War, was the doubtful Prophecy likewiſe found in the holy Scriptures: That at the ſame time one in their dominions ſhould be Monarch of the whole World; and many wiſemen were deceived in this interpretation, making account that he ſhould be one of their own nation, yet indeed thereby was foretold *Veſpaſians* Empire. But men cannot prevent deſtiny, though they foreſee it. Thus the Jews interpreted ſome of the ſigns as they pleaſed, and at others they laughed, till by the D ruine of their Country, and their own woful overthrow, their iniquity appeared.

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Jeſus for ſeven years ſpace & five months cried about the City.

A ſtone ſhot from an Engine killeth *Jeſus*.

The Jews interpreting the ſigns to their own good liking, are their Countries ruine, and the cauſe of their own calamity.

CHAP. XIII.

How Titus *was made Emperour: and of the Death of the Prieſts.*

AFter the ſeditious were fled into the City, all the Temple and places thereabout being ſet on fire, the Romans placing their Enſigns in the Temple over againſt the Eaſt-gate, and there celebrating ſacrifice, with great cryes declared *Titus* Emperour, and the Romans got many preyes and booties, that they ſold gold in *Syria* for E half the value. And among thoſe Prieſts that kept on the Wall, a Child being thirſty, deſired peace of the Roman Watchmen, ſaying, that he was thirſty. So they, pitying both his years and his need, gave him their hands that he ſhould have no harm, and then he came down and drunk, and filled a bottle which he brought with him: and when he had done, he ran up again to his fellows, and none of the watchmen were able to overtake him, and they upbraided him with falſhood. But he anſwered, that he had done nothing, but that which he and they intended: for they did not give him their hands to ſecure him to remain with them, but only to come down and take water, which he had done. The Roman watchmen greatly admired the ſubtilty of him that was but a Child. The fifth day, the Prieſts being almoſt famiſhed came down, and the watchmen carried them to *Titus*, whom F they beſought to grant them their lives. But he anſwered them, that the time of pardon was paſt, ſeeing that was deſtroyed, for the which he might have pardoned them, and that it was meet that the Prieſts ſhould periſh with the Temple: and ſo he commanded them to be put to death. Then the Tyrants with their followers being on every ſide beſet with Wars, and having no way to flee, they being thus beleagred round, requeſted to parley with *Titus*; who for his natural meekneſs, his friends alſo perſwading him thereto, thought at leaſt to ſave the City (judging indeed that now the ſeditious had already their minds) and ſo he ſtood in the Weſt part of the Inner Temple: for there was a Gate built above a Gallery, and a Bridge that joyned the Temple and City together, which was then between *Titus* and the Tyrants. Many Souldiers on both parts flocked about their Rulers; the Jews about *Si-*

Gold was ſold for half the price.

The craft of a Boy.

The Prieſts crave pardon, but *Titus* commands them to be led to execution.

The ſeditious ſummon *Titus* to a Parley.

mon

The year of the World, 4034. after the Nativity of Christ, 72.

mon and *John*, hoping for pardon: the Romans about *Titus*, desirous what he would say unto them: and *Titus* by an Edict commanding the Souldiers to be quiet, and to shoot no Arrows, spake unto them first by an Interpreter, thereby shewing that he had the upper hand, and said, 'O ye men of *Jerusalem*, are ye not now glutted with the calamities of your 'Country? Neither calling to mind our power, nor your own infirmity, but with a rash fury 'have destroyed your people, City, and Temple: your selves also having justly deserved to 'perish; who since *Pompey* first conquered you, have never ceased to be seditious, and at last, 'have openly born Arms against the Romans. Did you trust unto your multitude? You have 'seen that a small parcel of the Romans Army hath sufficiently resisted you. Or did you ex- 'pect forreign aid? What Nation is not under our dominion? and who would rather make 'choice of the Jews then of the Romans? Did you trust in your strength of body? why you 'know the Germans serve us. Or in the strength of your Walls? what Wall, or what greater 'hindrance then the Ocean, wherewith the Britains invironed, have yielded unto the Ro- 'man forces? Or to your courage, and politick counsel of your Captains? You have al- 'ready heard that the Carthaginians have been by us surprized. It was therefore the Romans 'humanity that incited you against themselves, who first of all permitted you to possess your 'Country, and gave you Kings of your own Nation: and after all this, we kept your Laws in- 'violate, and suffered you to live as your selves desired, not only in your own Country, but 'also amongst other Nations; and which is the greatest of all our benefits bestowed upon you, 'we permitted you to gather tribute and gifts to the maintenance of your Temple and sacri- 'fices to God; of all which, we neither forbade any to be brought unto you, neither hindred 'any that would offer unto your Temple, but suffered you our Enemies to be made richer 'then our selves, so that you have used our own money against us. Wherefore, having recei- 'ved so many benefits at our hands, you have now disgorged your selves upon us, and like 'spiteful Serpents spet your poyson upon them that made much of you. Let us omit that 'by *Nero* his negligence you became forgetful of your duty, and like some member in the 'body broken or shrunk, you being still tumultuous, at last were taken in a greater offence, 'and were encouraged with immoderate desires to hope for unlawful liberty. My Father 'came into your Country, not to punish you for your misdemeanour towards *Cestius*, but by 'good counsel and warning to reprehend and quiet you. And whereas if he had come to de- 'stroy your Nation, he ought first to have cut down the very root, and to have come unto this 'City and destroyed it, with the inhabitants: he rather chose first to wast *Galilea*, and the 'places adjoyning, that in the mean time you might repent you, and consider of your Estate. 'But this his mercy towards you was held for cowardliness and infirmity in him, and by our 'long suffering, you were emboldned against us: and when *Nero* was dead, you did as treache- 'rous subjects are wont to do, taking occasion by our civil dissention, to revolt from us: and 'whilst my Father and I were gone into *Ægypt*, you prepared your selves to War against us: 'neither were you ashamed to trouble them that were designed Princes, whom notwithstand- 'ing you had found most gentle Captains unto you. At last, when the Empire fell unto us, 'and all things being now quieted, all Nations with gifts and presents came to congratulate 'us: behold again, the Jews shewed themselves our Enemies, and you sent an Embassador be- 'yond *Euphrates*, only to nourish your Rebellion, walling and fortifying your Towns anew: 'and contending like seditious and Tyrants one with another, set abroach Civil Wars: all 'which, none but impious people would have committed. Wherefore being commanded by 'my father, who was now urged thereunto, I came against this City with a heavy charge, yet 'did I rejoyce when I heard that the people desired peace. Before I warred against you, I ex- 'horted you to peace: after War was begun, I desisted a while from using severity: I spared 'all them that of their own accord fled unto me, and kept my promise unto them, pitying 'those that were Captives. I with strokes restrained them that hasted the War against you a- 'gainst my will, and even forced so to do, I set the Romans against your Walls, and always 'restrained my Souldiers so much desirous of your blood. As often as I overcame you, so of- 'ten did I exhort you to peace, as though I had been vanquished. Again, when I approached 'unto the Temple, I (willingly omitting the Law of Arms) requested you to spare both it 'and the holy things, offering you leave to depart, and promising you safety, or licensing you 'to fight another time in another place, if so you thought good. All these my offers you refu- 'sed, and with your own hands fired your Temple. And now you wicked wretches urge me 'to a parlee. What thing can you now preserve so excellent, as that which is already perished? 'What pardon can you expect, seeing your Temple is destroyed? nay even now you stand 'armed, not so much as counterfeiting submission in the last cast. O wretches, with what hope

Titus Oration to the Jews by an Interpreter.

The Romans humanity incited the Jews against them.

A hope? Is not your people dead, is not your Temple deſtroyed, and your City now in my hands, yea, your lives alſo? But do you think death the renown of fortitude? I will not ſtrive with your obſtinacy: yet if you will caſt down your weapons, and yield your bodies, I will ſpare your lives: And like as in a private houſe I will ſhew my ſelf unto you a gentle Maſter; and after I have puniſhed that which otherwiſe is incurable, I will reſerve the reſt for my ſelf.

The year of the world, 4034. after Chriſts nativity, 72.

Titus grants the Jews life on condition they ſhould lay aſide their weapons and ſubmit themſelves.

To this they anſwered, that they could not receive pardon at his hands, having vowed the contrary: wherefore they requeſted licence to depart with their wives and children by the Camp which he had invironed with a wall, and ſo to go into the wilderneſs and leave the City to the Romans. *Titus* was hereat greatly enraged, that they being in a manner cap-
B tives ſhould impoſe upon him conditions, as though they were Victors; and commanded a Crier to tell them, that henceforth they ſhould not flee unto him, nor hope that he would pardon them: for he would ſpare nothing, willing them with all their forces to fight and ſave themſelves as they could, for he would now in all things uſe the law of Arms: and ſo he permitted the Souldiers to ſack the City and ſet it on fire. The ſame day they did nothing: but the next day following they fired the Councel-houſe, the Palace *Acra*, and *Ophla*, and the fire came unto Queen *Helens* palace, which was ſituate in the midſt of *Acra*: alſo the houſes and ſtreets of the City full of dead bodies were ſet on fire. The ſame day, the Sons and Brethren of King *Izates*, and with them many Nobles of the people, aſſembled together, beſought *Cæſar* to pardon them: and he though incenſed againſt them all, yet not
C changing his manner, received them to mercy, and put them all in priſon, and afterward carried them bound to *Rome* for Hoſtages, that were the Kings Sons and Kinſmen.

The ſouldiers ſet the City on fire.

Cæſar conſtant in his reſolution.

CHAP. XIV.

Of the prey of the ſeditious, and the burning of the inner part of the City.

D THe ſeditious went unto the Kings Palace, where many had left their wealth, becauſe it was a ſtrong place: and driving the Romans from thence, they ſlew all the people there aſſembled, amounting to the number of 8000 and 400, and carried away all the Money, and they took there two Roman Souldiers alive, one a Horſeman, and the other a Footman; and they ſlew the Footman and drew him all along the City, as it were in the body of that one, revenging themſelves upon all the Romans. But the Horſeman affirmed that he had ſomething to ſay unto them, which would greatly profit them, and ſave their lives: who was carried to *Simon*; and not having there any thing to ſay, *Simon* delivered him to one of his Captains called *Ardala* to be ſlain, and he brought him where the Romans might behold him with his hands bound behind him, and a veil before his eyes, meaning there to behead him: but he, whilſt the Jew drew out his ſword, fled to the Ro-
E mans. And *Titus* would not put him to death, becauſe he had eſcaped from the Enemies: yet deeming him unworthy to be a Roman Souldier, who ſuffered himſelf to be taken alive; he took from him his arms, and diſcharged him from bearing them any more, which to a wiſe man was worſe than death. The next day, the Romans putting the ſeditious to flight that were in the lower City, they fired all unto *Siloa*, rejoycing that the Town was deſtroyed: yet they got no booties, becauſe the ſeditious had already robbed and ſpoiled all, and carried it into the higher City. For they nothing repented them of their wickedneſs, but were as arrogant as though they had been in proſperity: ſo that they with joy beheld the City on fire, affirming that they deſired death; for that the people being ſlain, the Temple deſtroyed, and the City on fire, they ſhould leave nothing to their Ene-
F mies. Yet *Joſeph* in that extremity laboured to ſave the reliques of the City, much inveighing againſt their cruelty, and earneſtly exhorting them to ſave themſelves: yet he nothing profited in all this, but was derided for his labour: for neither would they yield to the Romans for their Oaths ſake, neither were they able to fight with the Romans, being now as it were beſieged round by them; yet their accuſtomed murthers did encourage them to ſtand out.

The ſeditious reſorting to the Kings houſe take away the treaſure.

The puniſhment of a Roman ſouldier taken by the Jews.

The Jews are arrogant in the midſt of their calamity

The Jews refuſe to ſubmit themſelves to the Romans, yet are they unable to wage war with them.

Thus diſperſed all over the City, they lurked in the ruines, lying in wait for thoſe that ſought to flee unto the Romans, and many of them were taken, and all of them were ſlain; for Famine had ſo weakned them, that they could not flee, and they caſt their dead bodies to dogs. And any death were eaſie in reſpect of Famine. So that many fled unto the Romans,

The year of the world, 4034. after Christs nativity, 72.

mans, having no promiſe, no nor hope to be pardoned by them, and upon purpoſe fell into the hands of the ſeditious, who never ceaſed from murther: and now there was no place in the whole City void, but was fill'd with dead bodies, who either periſhed by famine or ſedition. But the Tyrants and factious Thieves put their laſt refuge in the vaults, where they hoped whatſoever hapned to ſave themſelves, hoping that there they could not be found, and ſo after the City was deſtroyed, to eſcape, which was only their vain fantaſie. For they could neither be hid from God, nor the Romans: yet at that time they truſted in thoſe Caves, from whence they fired the City more than the Romans, and cruelly murthered them, that having eſcaped the flames, came and fled into ſecret places, and ſpoiled them: alſo if they in any place found any meat, though all bloudy, yet they took it, and did eat it, and now one of them began to fight with another about the ſpoil they got. And I verily perſwade my ſelf, that had they not been prevented by the deſtruction of the City, their cruelty would have been ſuch, that they would have eaten the bodies of dead men.

The tyrants uttermoſt hope was in their vaults.

Rapine and ſlaughter in the vaults.

CHAP. XV.

How the higher part of the City was aſſaulted: and how ſome of the Jews fled unto Titus.

Cæſar perceiving that the higher part of the City would not be won without Mounts, being ſituate in a ſoil, round about the which were high and deep places, on the twentieth day of *Auguſt*, he ſet all his ſouldiers on work, and the carrying of wood for that purpoſe was very painful: all trees within 100 furlongs off the City were already cut down, and uſed in the former work, as is before ſaid. So the four Legions raiſed a mount on the Weſt ſide of the City, and all the reſt made a mount againſt the Porch, Bridge, and Tower, which *Simon* during his wars with *John* had built. About this time, the Captains of the *Idumæans* aſſembling together, deliberated to yield themſelves, and ſent five of their company to *Titus*, beſeeching him to confirm a peace unto them: and he hoping that the Tyrant would yield after them, who were the greateſt part of his army, with much ado granted them life, and ſo ſent them to their fellows: but *Simon* had notice of their departure, and preſently ſlew thoſe five that were ſent unto *Titus*, and taking the Captains (the nobleſt of whom was *James* the ſon of *Soſa*) he put them in Priſon, and alſo kept and guarded the *Idumæans*, who now having no Governours knew not what to do, yet the Guard could not hinder them from fleeing, for although many of them were killed; yet divers fled and eſcaped and were all received by the Romans; *Titus* courteſie being ſuch, as that he remembred not his former Edict to the contrary, and now the Souldiers hoping for gain, and having already gotten ſufficient, abſtained from murthers: for leaving only the common people, they ſold the reſt with their wives and children for a ſmall price, many being expoſed to ſale, and few coming to buy them: ſo that he having made an Edict that none ſhould flee unto him alone, intending thereby to bring their families with them, yet he now received them alſo, appointing ſome to enquire who had deſerved puniſhment, and to inflict it on them. And an infinite number was ſold, and more than 40000 of the people were ſaved, whom the Emperour diſmiſſed, and permitted to go whither they pleaſed. The ſame time a certain Prieſt, the ſon of *Thebuthus*, named *Jeſus*, was promiſed pardon on condition he ſhould deliver certain holy things given to the Temple: and ſo he came and brought out of a wall two Candleſticks, like to them that were in the Temple, Tables, Goblets, Cups, all made of ſolid and maſſie Gold: alſo the Veil and the Ornaments of the Prieſt, and the precious ſtones about them, and many Veſſels made for Sacrifice. Moreover, the Keeper of the holy Treaſure called *Phineas*, brought forth the Garments, and all things that did belong to the Prieſts, and much Purple and Scarlet, which were laid up in ſtore, to make Tapeſtry or Hangings, among which alſo was ſome Cinnamon, Caſſia, and many other odoriferous things, whereof were compounded ſweet odours to be offered to God. He alſo delivered him much wealth of other mens, and much ſacred Treaſure: for the which, notwithſtanding he was taken by force, yet he was pardoned, as they were that fled unto *Cæſar*.

The Idumæans conſult in their aſſembly about their ſubmiſſion.

Forty thouſand of the people ſaved.

Jeſus a Prieſt, the ſon of *Thebuthus*.

Phineas, the Treaſurer of the Temple, taken.

CHAP.

CHAP. XVI.

How the reſt of the City was taken.

The year of the world, 4024. after Chriſts nativity, 72.

THe ſeventh day of *September*, the Mounts being finiſhed, which was the Eighteenth day after they were begun, ſome of the Romans placed their Rams and Engines to batter them; and ſome of the ſeditious, who now deſpaired to keep the City, left the walls, and fled into *Acra*, others hid themſelves in certain Vaults, and many hindred the Romans, and reſiſted them for placing their Rams againſt the walls, who were overcome by them, being both more in number than they were, and alſo ſtronger and more valiant. The Jews being now all diſcouraged and ſorrowful, ſo ſoon as any part of the Wall was broken down, or ſhaken with the force of the Rams ſtraightways fled, and now the Tyants were ſurprized with a greater fear than needed. For even before ſuch time as the Enemies had entered the Wall, they ſtood in doubt whether they might flee or no: and they who a little before were proud and arrogant Malefactors, did now tremble and quake, ſo that it was pitiful to ſee ſuch a change in them, though they were wicked perſons. And they endeavoured to aſſail the Wall that *Titus* had built to compaſs the whole City withall: but ſeeing themſelves forſaken of all thoſe that were wont to be truſty unto them, every one fled whither neceſſity did drive him. Preſently news was brought them that all the Weſt-wall of the City was beaten down, others affirmed that the Romans had entered, and that they had ſeen the Enemies in the Towers, fear dazeling their Eyes: and proſtrate on the ground, they bewailed their misfortune; and as though they had been lame, they ſtood ſtill and ſought not to flee. From whence one may chiefly perceive Gods juſtice toward the impious, and the Romans fortune; for the Tyrants deprived themſelves of their ſtrong holds, and voluntarily departed out of their Towers, wherein they could never have been taken but by Famine: and the Romans having ſo much laboured at the lower Walls, did now by fortune take theſe, which their Engines could never have ſhaken, for there were three inexpugnable Towers that could not be battered with the Engines, whereof before we have made mention. So the Tyrants having forſaken theſe, or rather being by Gods will driven from thence, preſently they fled unto the Valley *Siloa*: after the fear was paſt, they again took heart, and went unto the Wall that was in that place: yet not uſing ſuch courage and violence as their need required, they were beaten by the Watchmen that guarded it; their ſtrength now failing and wearied with labour, fear, famine, and calamity. And ſome were driven one way, and ſome another, and were forced to hide themſelves in Vaults and Sinks. The Romans having obtained the Wall, placed their Colours in the Towers, and clapping their hands and ſinging for joy, they cryed, Victory, finding the end of the War nothing ſo terrible as the beginning. Yet did they not believe that was the end, becauſe they got the Wall without any bloodſhed, but admired, ſeeing no man did offer to reſiſt them. And now iſſuing into every ſtreet, they ſlew whomſoever they found without any reſpect, and fired Houſes, and all the people that had fled into them, and deſtroyed many whereas they entred for to get a prey, and they found whole Families dead, and Houſes full of dead bodies, conſumed by Famine. Thus terrified with that heavy ſight, they departed out not taking any thing away, yet for all that they pitied not them that were left alive, but ſlew whomſoever they met, whereby they filled the narrow ſtreets ſo full of dead bodies by them ſlain, that none could paſs that way for them: all the whole City flowed with blood, ſo that many things ſet on fire, were quenched with the blood of them that were ſlain. At Evening they ceaſed from killing, but all the night long the fire encreaſed: and ſo in the Morning, which was the Eighth day of *September*, all was now on fire; the City in the time of the Siege having endured more miſery and calamity, than ever it received joy and happineſs from the time of the firſt foundation, notwithſtanding that they were ſo great, that all Cities might juſtly envy it, and it no wiſe deſerved ſo to be oppreſſed with ſuch miſery, ſave only for that it foſtered and bred ſuch impious perſons as wrought the overthrow thereof.

Some of the ſeditious kept in *Acra*, the reſt in the vaults of the City.

The fear and amazement of the ſeditious.

The Tyrants infeeble themſelves, and of their own accord forſake the towers, from whence by no means but famine they might be driven.

The Romans enter the town and obtain the victory.

The houſes & families of beſt reckoning are left full of dead bodies.

Titus entring into the City, amongſt the reſt admired the ſtrong holds thereof, and the rocky Towers which the Tyrants like mad-men deprived themſelves of; and ſeeing the height, firmneſs, bigneſs, and the joining of the ſtones together, and their breadth and height, he ſaid: Surely God hath aſſiſted us in the fight, and he it was that did withdraw the Jews from theſe Fortreſſes. For what could mens hands and engines prevail againſt them? And having ſpoke much to this effect, coming with his friends, he ſet them at liberty whom

The year of the world, 4034. *after Christs nativity*, 72.

whom the Tyrants had left bound in the Caſtles: and when he deſtroyed the reſt of the City and walls, he left thoſe Towers ſtanding as a monument of his good fortune and victory, by the which he had gained them, though inexpugnable. The Souldiers now being weary with killing the miſerable Jews, and yet a great multitude remaining alive, *Cæſar* commanded that only the armed Jews and they that reſiſted ſhould be ſlain, and the reſt left alive. But the Souldiers alſo killed old folks and weak perſons, and taking all able men and luſty, they carried them into the Temple, and ſhut them there in the place appointed for the women. *Cæſar* left one *Fronto* a Libertine and his friend to keep them, giving him alſo charge to make inquiry who had deſerved puniſhment; who ſlew all the thieves and ſeditious, one of them bewraying another, and reſerved certain choſen young men of large ſtature and beautiful withall for the Triumph: and all the reſt that were above ſeventeen years old, he ſent bound into *Egypt*, to be imployed in certain works there, as digging, delving, and manuring the fields, and to be uſed in other publick buſineſſes. *Titus* alſo ſent many of them unto divers Provinces, to be ſlain in the Theatres with beaſts or ſwords; and they that were under ſeventeen years of age were ſold. And during the time that *Fronto* kept them, 10000 died for hunger; partly, for that their keepers hating them, would not give them any meat; partly, for that ſome refuſed meat when it was offered them. For there was now ſcarcity of corn, by reaſon of the great multitude of the people.

Theſe munitions of the city and defence of the Tower which the tyrants abandoned for fear impregnable, Fortunes monument.

The old and weak Jews are ſlain, and the ſtrong & luſty reſerved.

Titus diſtributeth the Jews.

CHAP. XVII.

Of the number of the Captives, and them that were ſlain.

The number of the captives and ſuch as died during the ſiege of the City.

THe number of all the Captives that were taken during the whole time of War, was 97000, and the number of all that died and were ſlain during the Siege, was 110000, the moſt of them being Jews by Nation, but not inhabitants of that place. For being aſſembled together from all parts to the feaſt of unleavened bread, preſently and on a ſudden they were invironed with War, and firſt of all a Plague fell among them by reaſon of the ſtraitneſs of the place, and immediately after, Famine, worſe than it. And that the City was capable of ſo many men it is evident, for that *Ceſtius* before numbred them; who deſirous to ſignifie the flouriſhing eſtate and ſtrength of *Jeruſalem* unto *Nero*, who contemned our Nation, requeſted the High-Prieſts, that if poſſibly they could, they ſhould number all the people in their City: and that upon the Feaſt of *Eaſter*, when they killed Offerings from the ninth Hour of the day until the eleventh (and to eat a Lamb not fewer than ten perſons were aſſembled, for it is not lawful to feaſt alone, yea, many times twenty are in a company) they numbred 256000 and 500 Oblations or Lambs to be killed; ſo that if we reckon to every Lamb ten men, the number amounts to 2700000 men, all purified whole and ſound: for it was not lawful for any that were Lepers, or had a flux of ſeed, nor Women that had the monthly tearms, to eat of that Sacrifice, nor for any ſtranger, except he came thither for Religion ſake. And this multitude was aſſembled together from other places, and was there by the providence of God ſhut up as it were in a Priſon. And the City being filled with men of War was beſieged, that the number of them that were ſlain, paſſed all that ever periſhed, either by any Plague ſent from God, or by the means of men; who were partly openly ſlain, partly taken by the Romans: who ſearching the Vaults, and opening the Sepulchres, ſpared none they met withall. There alſo were found more than 2000, whereof ſome ſlew themſelves with their own hands, otherſome kill'd by others, the reſt periſhed by Famine. The ſtink of dead bodies was ſo great, that many minding to go and ſearch the foreſaid places, and being entred into them, were forced to retire: yet others for lucre ſake treading on the dead carkaſſes, ſearched the dead bodies, if they could find any thing; for much riches were hid in the Vaults, and covetouſneſs omitted no way to gain. Moreover, many were taken out from thence, whom the Tyrants had bound, who even in their extremity ceaſed not to tyrannize: yet God plagued them both according to their deſerts: for *John* being now almoſt famiſhed with his brethren in a vault, beſought the Romans to ſave his life. And *Simon*, having long ſtriven with neceſſity, as we ſhall hereafter make mention of, at laſt yielded himſelf, who was kept for the Triumph; and *John* was condemned to perpetual priſon. Then they deſtroyed the walls, and fired the outward parts of the City.

The Romans ſearching the graves and vaults, find much treaſure

John and *Simon* apprehended in the vaults.

CHAP.

CHAP. XVIII.

A brief Hiſtory of the City of Jeruſalem.

The year of the World, 4034. *after the Nativity of Chriſt*, 72.

THus was *Jeruſalem* taken the ſecond year of *Veſpaſians* Reign, on the eighth day of *September*, and having been already five times before ſurprized, it was finally again deſtroyed. Firſt *Aſochens* King of *Egypt*, and after him *Antiochus*, then *Pompey*, and after them *Herod* with *Soſius* took the City, and yet deſtroyed it not. But before them the King of *Babylon* deſtroyed it, when he had enjoyed the ſame, a thouſand three hundred and threeſcore years, eight months and ſix dayes after it was firſt built: but he that firſt built it, was one of the Princes of the Cananeans, in his own language called the juſt King. For he indeed was ſo, and therefore was the firſt Prieſt that ſacrificed unto God, and dedicated a Temple, called the City *Solyma:* but *David* the King of the Jews having driven out the Cananeans, gave it unto his people to be inhabited, and after four hundred threeſcore and four years and three months, it was deſtroyed by the Babylonians, and from King *David* who was the firſt Jew that reigned there, until the time that *Titus* deſtroyed it, were a thouſand one hundred ſeventy and nine years, and from the time that it was firſt erected until it was by him deſtroyed, were two thouſand one hundred and ſeventy ſeven years: yet neither the antiquity, nor riches, nor the fame thereof now ſpread all over the World, nor the glory of Religion did any thing profit or hinder it, from being deſtroyed. Such was the end of the beſieging of *Jeruſalem*. When there was none left to kill, nor any thing remaining for the Souldiers to get, and that now there was nothing, againſt which the Souldiers could ſhew their outrage (for they would have ſpared nothing that they could have ſpoiled) *Cæſar* commanded them to deſtroy the City and Temple, only yet leaving ſtanding certain Towers, that were more beautiful and ſtronger then the reſt, to wit, *Phaſælus*, *Hippicos*, and *Mariamme*, and the Wall that was on the Weſt ſide; meaning there to keep a Garriſon, and that they ſhould be Monuments of the Romans vertue, who had ſurpriſed a City ſo well fortified as it appeared by them. All the reſt of the City they ſo plained, that they who had not ſeen it before, would not believe that it had ever been inhabited. This was the end of their madneſs, who were always given unto ſedition in *Jeruſalem*, a moſt worthy City and famous amongſt all Nations.

Jeruſalem being five times ſpoiled, was at that time once more ſackt.

The Romans wholly ruinate both the City and the Temple.

CHAP. XIX.

How the Souldiers were rewarded.

Cæſar determined to leave the tenth Legion for a Garriſon in *Jeruſalem*, with ſome Troops of Horſemen, and other Companies of Footmen: and all Wars being now ended, he purpoſed to thank the whole Army for their valiant acts, and reward the moſt couragious for their deſerts. And placing a great tribunal in the midſt before the Camp, ſtanding in it with the chief Peers about him, from whence the whole Army might hear him, he gave them hearty thanks for that of their good will towards him, they had patiently abode with him during thoſe Wars, praiſing them for their loyalty during all the foreſaid time, and that in many ſkirmiſhes they had ſhewed themſelves valiant, and by their valour had enlarged the dominions of their Country: likewiſe they had now given all Nations to underſtand, that neither the multitude of enemies, nor ſtrong holds, nor greatneſs of Cities, nor raſhneſs, nor barbarous cruelty of their adverſaries could ever reſiſt the forces of the Romans, nor eſcape their hands; notwithſtanding that in many things fortune favoured them: adding that it was a credit for them to have ended thoſe Wars that had continued a long time; which was all that they hoped for at their coming; and which was moſt glory of all unto them, that thoſe Captains whom they had elected to be the Roman Emperours, were all liked and imbraced of all men, all ſtanding to their appointment, and acknowledging themſelves beholding to them that elected them. Moreover, that he admired them and loved them all, for that every one ſhewed himſelf valiant and couragious: affirming that he would now recompenſe thoſe with honours, and due deſert, who had behaved themſelves moſt valiantly, and moſt hazarded themſelves, and effected worthy deeds, and whoſoever was forwarder then the reſt, ſhould have reward according to his deſert; and that he would be more diligent in honouring them that had been

Titus thanketh his Souldiers, for that they had continued their love towards him.

Titus promiſes recompence to his valiant Souldiers.

The year of the World, 4034. after the Nativity of Christ, 72.

been his Companions in that War, then in punishing their offences; then presently he willed them to whom it appertained, to nominate them who had valiantly behaved themselves in those Wars, and had performed any worthy exploit: which being done, he called every one by his name, and praised them, as greatly rejoycing at the valour of his Country-men, crowning them with Crowns of gold, and put Chains of gold about their necks, and gave them large spears of gold, and ensigns made of silver; he also preferred every one of them, and gave them of the spoil, precious garments, with gold and silver very plenteously: and thus having rewarded every one according to his merit, and praising God with all his Army, he descended with great applause out of the tribunal, and went and offered sacrifices for the Victory, and having gathered a great multitude of Oxen about the Altar to sacrifice them, he offered them all, and therewith feasted his Army, and himself three days with all his Nobility, dismissing all the Souldiers to depart whither they would, or thought good, appointed the tenth Legion to keep *Jerusalem*, and did not send it back unto *Euphrates*, where before it was. He banished also the twelfth Legion out of all *Syria*, remembring that under *Cestius* his government they fled from the Jews, being before at *Raphanæas*, which he sent unto *Malto* that is situate by *Euphrates*, in the confines of *Armenia* and *Cappadocia*, and the other two he kept with himself, as sufficient to guard him into *Ægypt*, which were the fifth and fifteenth Legions. And coming to *Cæsarea* by the Sea-coast, he there laid up all his spoils, and caused the Captives to be kept, because that the Winter season permitted him not to sail into *Italy*.

Titus largess unto his Souldiers.

Titus sacrifice for his victory.

The twelfth legion under *Cestius* leading, gave place to the Jews.

CHAP. XX.

Of Vespasians *Voyage by Sea, and how* Simon *was taken: and of the spectacles, and shews made upon his Birth-day.*

Vespasians sailing and journey.

WHilst *Titus* was busied in the siege of *Jerusalem*, *Vespasian* in a Merchants Ship sailed to *Rhodes*: and from thence departing in a Gally, having visited all Cities by the which he passed, being joyfully received of them all, he went from *Ionia* into *Greece*, from thence unto *Corcyria*, and then unto *Japygia*, and afterwards by Land. Thus *Titus* being returned from *Cæsarea* on the Sea-Coast, he came unto *Cæsarea Philippi*, and there he made a long abode, proclaiming all sorts of pastime: wherein many Captives perished, some being cast unto wild beasts, others forced in great Companies to fight one against another; being in this place, he understood that *Simon* the Son of *Giora* was taken. This *Simon* at such time as *Jerusalem* was besieged, was in the higher part of the City, when the Roman Army had entered the Walls, and began to wast it: and with his most trusty fellows, and certain Masons, having provided them all necessary tools, and victuals that might have sufficed them all for many days, he accompanied with them, and went into a secret Cave, unto the end thereof, and there he caused them to dig further, hoping so to get out at some place where he might safely escape away. Yet this his hope had not so good success as he expected: for they had but digged a little way, ere Victuals failed them: notwithstanding, that they had made very great spare thereof. Then *Simon* thinking to fear the Romans, cloathed himself in white, and a purple Cloak buttoned about him, and so came out of the earth in that place where the Temple had been builded formerly. And they that did first see him, were astonished awhile, and stirred not, but let him alone: yet at last they came unto him, and demanded what he was, but *Simon* would not tell them, willing them to call their Captain unto him, and presently some of the Souldiers ran to call him, and so he came: at that time *Terentius Rufus* was Captain of the Souldiers. *Terentius* having learned the truth of all, kept him bound, and related unto *Cæsar* the manner of his taking, and thus *Simon* was by the power of God delivered into his enemies hands, who hated him above measure, and so was justly hereby punished, for having so cruelly tyrannized over his own Country-men, not taken by their force, but yielding himself unto them, having cruelly butchered many, under pretence of false criminations: to wit, for having revolted unto the Romans.

Shews at *Cæsarea*.

Simon gets down into the Vault, and hopeth to escape from thence in safety.

Simon is taken by the Romans.

Sin cannot shun Gods justice.

A great multitude of the seditious taken in Vaults.

But impiety cannot escape Gods vengeance, neither is the Divine justice of so weak force, but that it can at one time or other punish them that violate it, and it many times inflicteth a grievous punishment upon men, when they think they have escaped all, for they were not presently punished; which also *Simon* felt, after he fell into the Romans hands: his coming out of the earth, made a great many more of the seditious at that time to be taken in the Caves. When *Cæsar* was returned into *Cæsarea* by the Sea-Coast, *Simon* was presented bound unto

unto him, who commanded him to be reserved for his triumph, which he purposed to make at *Rome*. After making some abode in that place, he celebrated his brothers birth day with great solemnity: and in that solemnity bringing forth divers Jews, whose punishment he had of purpose deferred till that time, the number of all that perished there with fighting against beasts and amongst themselves and by fire, amounted to more then two thousand five hundred men. Yet the Romans thought all these punishments too light and easie for them. After this, *Cæsar* came to *Berytus* (which is a City in *Phœnicia*, and a Colony of the Romans) and here also he made some long abode, and celebrated the birth of his father, with far greater solemnity then the former, as well in making divers shews unto the people, as in great expences and sumptuousnes, and causing many Captives to perish as before.

The year of the World, 4034. after the Nativity of Christ, 72.

In a shew in *Cæsarea* two thousand five hundred Jews die.

Titus celebrateth *Vespasians* Birth day.

CHAP. XXI.

Of the calamity of the Jews at Antiochia.

AT the same time the rest of the Jews were in great misery, and the City of *Antiochia* was incited against them, both for certain criminal causes now laid unto their charge, as also for certain offences before committed, which necessarily I must recount, before I speak any thing of the rest. The Nation of the Jews is mixed almost amongst all Nations of the World, and especially amongst the *Syrians*, by reason of their vicinity, and many of them were at *Antiochia*, because it was a great City, and the Kings that succeeded *Antiochus*, permitted them freely to inhabit there, and to enjoy all liberties of the City. For *Antiochus* sirnamed *Epiphanes*, destroyed *Jerusalem* and sacked the Temple: but the Kings Successors restored all the brass that was taken from the Temple unto the Jews, offering it unto their Synagogue in *Antiochia*, and permitted them to have the same liberties in the City, that the Greeks enjoyed, and the other Kings also of latter times used them after the like sort: so that their number greatly encreased, and they enlarged their Temple and enriched it with sundry offerings, oftentimes winning many Pagans to be of their religion, and so as it were made them also a part of their Nation. Now about the time that the Wars began, and *Vespasian* was newly arrived, the Jews began to be generally hated of all men: then one of them named *Antiochus*, reverend for parentage, whose father was chief of all the Jews in *Antiochia*, at such time as the people of *Antiochia* were assembled in the Theater, this man came in amongst them, and accused his own father, and the rest of the Jews to have conspired together to burn the City in the night time, and delivered some Jews unto them that were his guests, as conspirators with the rest. The people hearing this, could not repress their rage, but presently caused them that were offered unto them, to be burnt in the Theater, and made great speed to set upon all the Jews, hoping that by speedy dispatch they might preserve their Country, which otherwise was like to perish. And then *Antiochus* to enrage them the more, did now offer to sacrifice according to the custom of the Pagans, thereby as it were assuring the *Antiochians*, that he hated the Jews and their customs, willing them also to compel all the rest of the Jews to do the like, for whosoever refused so to do were Traitors. The *Antiochians* followed his counsel: but few Jews would obey them, yet they that denied to sacrifice were slain. Then *Antiochus* receiving a charge of Souldiers from the Captain of the Romans, became most cruel against his Country-men, and would not permit them to keep holy the seventh day; but in it to do all labour and business, that they were accustomed to do upon any other day, and so urged them hereto, that within short time the seventh day was not only violated among them of *Antiochia*, but also in other places and Cities round about. The Jews at *Antiochia* having then endured the foresaid misery, now fell into as great calamity as that was, whereof I intending to speak, was forced to relate the former. For it happened that the foursquare market was fired, and the publick places, where all Writings and Registers were kept, as also the Kings Houses: and the fire so encreased, that with much ado it was hindred from firing the whole City. Of this fact *Antiochus* accused the Jews, thereby sufficiently inciting the *Antiochians* against them, although that they had not before born them any malice, and making them so easily believe his calumniations, who now gave full credit unto his accusations, by reason of that which was past: so that now they almost perswaded themselves, that they did see the Jews put fire unto them, and so in a great rage all of them set upon them that were accused. Wherefore *Collega* the younger had much ado to pacifie the people, notwithstanding that he requested them to permit him to inform

The Nation of the Jews intermixed among the people of the World.

A number of Jews in *Antioch.*

A Jew called *Antiochus*, is the cause of their mighty misery in *Antioch.*

Antiochus perfidious to his Citizens.

Antiochus forbiddeth to sanctifie the seventh day.

Another calamity at *Antioch.*

The year of the World, 4034. after the Nativity of Christ, 72.

Cæsar of all that was past. For *Vespasian* had already sent *Cesennius Portus* to be Governour of *Syria*, but he was not as yet arrived there. Then *Collega* making diligent enquiry of the matter, found out the truth, and not one of the Jews accused by *Antiochus* was guilty: for certain impious people had done all this mischief, being indebted; thinking that if they had burnt the market-place, and the publick writings, that then their debts could not be required at their hands. Yet the Jews lived in great fear, and expected the event of those forged accusations.

A sort of wicked men, by means they were indebted, burn the market place, and the publick Records.

CHAP. XXII.

How Vespasian *at his return was received by the Romans.*

The year of the World 4035. after the Nativity of Christ, 73.

After that *Titus* had received Letters from his father, that he was arrived in *Italy*, and all Cities wherein he as yet came, welcomed him very joyfully, and that especially *Rome* had entertained him with great pomp and triumph, he was now eased of the care he had before, and very joyful for his fathers welfare, and good fortune. For all the people of *Italy* did reverence *Vespasian*, though absent, as though he had been present with them, desiring to see his expected arrival, whose coming they so heartily wished for. For the Senate, remembring what calamities had befaln the City in the change of Princes, desired to receive their Emperour dignified with the honour of old age, and martial renown, whose presence only would be to his subjects profit and safety. And the vulgar sort also troubled before with civil Wars, long expected his arrival, assuring themselves thereby to have an end of their calamity, and to recover again their wonted affluence. Especially he was expected by the Souldiers, who knowing his skill in martial affairs, by that which himself had already done, and finding their other Captains under whom they warred, ignorant and unskilful, they wished for his coming, thereby to be delivered from the disgrace wherein they lived, desiring to receive him by whom they might both be honoured, and preserved from danger. The Nobility seeing him so beloved of all men, could no longer wait his coming, but went and met him, he being far from the City, and accompanied him; and no man stayed his coming, but in whole multitudes they went to meet him, they were so desirous to see him: so that more went to meet him then stayed at home.

The City of *Rome* entertaineth *Vespasian* with all willingness and pomp.

The Romans issue out to meet with *Vespasian.*

When news was brought that he approached near unto the City, and how friendly and courteously he had entertained all men, the people with their Wives and Children stayed in the way he came, to salute and see him: and whersoever he came, with joyful applauses and acclamations they cried, calling him their Conserver and Benefactor, and he who only was worthy to be the Roman Emperour, and the whole City was as it had been a Temple, all hung with Garlands, and full of sweet odours and perfumes: and the multitude of the people being such that he could scarcely get into the Palace, he offered sacrifices unto his houshold gods for his safe return, and all the people were feasted by their Tribes, Kindred, and Neighbours, sacrificing unto God, and requesting that *Vespasian* might long continue their Emperour, and his Son after him, and that the Empire might never depart from his linage. The City of *Rome* having thus received *Vespasian*, it presently was blessed with all happiness and felicity.

Vespasian celebrateth gratulatory sacrifice for his safe arrival.

CHAP. XXIII.

The exploits of Domitian *against the Germans and Frenchmen.*

Before such time as *Vespasian* was gone to *Alexandria*, or that *Titus* besieged the City of *Jerusalem*, a great part of *Germany* was revolted, with whom the Frenchmen that bordered upon them, renouncing their allegiance, they were in great hope to free themselves from the yoke and Government of the Romans. The first motives that caused the Germans to revolt, and to war against the Romans, was their temerity and rash natures prone to fight, having but very little hope of success; then the hatred of their nobles, who knew that none could by force bring them into subjection but only the Romans, and chiefly thereunto encouraged by the opportunity they had. For they seeing the Empire greatly afflicted with civil wars, by reason

The causes of the revolt of the Germans and French, from the Romans.

reaſon of the often changing of Emperours, and knowing that all the World under their dominion was now in ſuſpence, they thought that by reaſon of their troubles and Civil Wars, fit opportunity was offered them, and they were hereunto perſwaded by one *Caſſius* and *Civilis*, two of the moſt potent amongſt them, who long before deſired alteration; and now finding opportunity, ſhewed what minds they bare: who now taking courage, made tryal what the common people thought of this point, and the greateſt part of them manifeſtly condeſcended hereunto, and perhaps the reſt were not unwilling. At this time, as it were by Gods providence, *Veſpaſian* ſent letters unto *Petilius Cerealis* (who before-time had been Governour of *Germany*) and declared him Conſul, commanding him to go into *Britain* and take the rule of the Country. He forthwith obeyed *Veſpaſians* command: and hearing that the Germans had revolted, he came againſt them, they having now levied an Army, and gave them a great overthrow, killing many of them, and forced them to their due obedience unto the Romans. Notwithſtanding, if he had not come thither, not long after they had aſſuredly been puniſhed for their offence. For ſo ſoon as news of their rebellion was brought to *Rome*, *Cæſar Domitianus* hearing of it (not as one of his years would have done, being very young) undertook that expedition to go and conquer them: but having his Fathers courage, and being more ſkilful then his age required, he preſently went againſt them: who terrified with the report of his coming yielded unto him, thereby gaining this, that without bloodſhed they were brought under ſubjection as before. Now all things in *Gallia* being well diſpoſed of, ſo that it was not eaſie for them although they would, to rebel any more, *Domitian* returned again to *Rome*, being a credit unto his age and Country.

The year of the World, 4036. *after the Nativity of Chriſt*, 74.

Cerealis compelleth the Germans to ſubjection.

Domitianus *Titus* Brother.

At the ſame time alſo the Scythians rebelled, and the Sarmates aſſembled in great multitudes, and paſſed over the River *Iſter*, and with great violence and cruelty coming unexpected, ſlew many of the Roman Garriſons, whom they found in ſtrong holds: and *Fonteius* *Agrippaes* Lieutenant, who had been Conſul, meeting them, bade them battel, and fought very valiantly: which done, they went all over the Countries adjoyning, waſting, robbing, and ſpoiling them. When *Veſpaſian* heard thereof, and how *Mæſia* was all waſted, he ſent *Rubrius Gallus* to be revenged upon them; who having ſlain many of them in fight, he forced the reſt to retire into their own Country. The General of the Army having thus ended that War, provided to prevent them if hereafter they did attempt the like; for he built far more ſtronger Forts then were before, ſo that the enemy could no way paſs out of their own Country; by which means the Wars in *Mæſia* were quickly ended.

The *Scythians* Rebellion againſt the Romans.

CHAP. XXIV.

Of the River Sabbaticus, *and the famous triumph of* Veſpaſian *and* Titus.

E *Titus* the Emperour having ſome while remained at *Berytus* (as is before ſaid) and being returned from thence, he ſhewed many ſpectacles in all the Cities of *Syria*, wherein he came, reſerving for that purpoſe the Jews that were Captives, to let all men underſtand of their overthrow; in his Journey he beheld a River worth the recital, which runneth in the midſt between *Arcas* and *Raphaneas*, two Cities of the Kingdom of *Agrippa*, which had a miraculous nature: for when it floweth it is very full of water, and runneth with a ſwift ſtream; yet having flowed ſix days, it is on the ſeventh day ſo dry that you may ſee the bottom, and ſo continueth his courſe; which for this cauſe the Jews called *Sabbaticus*, taking the name thereof from the Jews Sabbath, which F is the ſeventh day. When the Antiochians underſtood that *Titus* was coming to their City, they could not contain themſelves within their Walls for joy, but all went out to meet him; and not only men but alſo women and children, expecting his coming thirty ſtounds off; and when he approached near unto them, they holding up their hands to him, ſaluted him with great joy, and having received many courteſies from him, they returned with him, and amongſt other acclamations, they often beſought him to baniſh the Jews out of their City. But *Titus* returned no anſwer, making as though he heard not what they requeſted. Yet the Jews doubtful what he would do, and what his intent was, were all in exceeding great fear. For *Titus* did not tarry at *Antiochia*, but paſſed from thence to *Zeugma* towards *Euphrates*, where *Vologeſus* the King of *Parthians* Meſſenger came unto him, bringing him a golden Crown for his Conqueſt of the Jews: which he receiving, feaſted the Kings Ambaſſadours;

Titus celebrateth many ſumptuous paſtimes in all the Cities of *Syria*.

The flood *Sabbaticus*.

Titus coming to *Antioch*.

The Pray of the Citizens againſt the Jews.

The year of the World, 4036. after the Nativity of Christ, 74.

dours, and so returned to *Antiochia*, where the Senate and people besought him to come into the Theater, where all the people were assembled expecting him, and he accorded so to do: and again they besought him to expel the Jews out of their City; but he answered that their Country whereunto he might have banished them, was now destroyed, and there was no place that would receive them. So the Antiochians seeing they could not attain their former petition, requested another thing of him, to wit, that he would take away the brazen tables, wherein were engraven the Jews priviledges, but *Titus* would not grant that, but leaving the Jews in the same estate he found them, he departed from thence into *Ægypt:* and as in the way he past by *Jerusalem*, comparing the desolation of that place with the beauty and goodly buildings that were before it was destroyed, he lamented and pitied the overthrow thereof, not insolently rejoycing as another would have done, for having destroyed so fair and strong a City, but cursing the seditious who forced him to destroy it, not purposing to make his virtue known by the calamity of wretches. For as yet great part of the treasure of the City was found in the ruines, and some the Romans found of themselves; but the most they got, the Captives told them of, which was gold and silver, and other precious things buried by the owners in the earth, being uncertain what would betide them. *Titus* going forward in his journey speedily past the Wilderness, and came to *Alexandria:* and determining now to sayl unto *Italy*, he sent the two Legions that accompanied him unto the places from whence they came, the fifth into *Mæssia*, the fifteenth into *Pannonia*, commanding *John* and *Simon* Captains of the Prisoners and others, to the number of seven hundred, all of goodly stature and beautiful, to be carried presently into *Italy*, meaning to use them in his triumph. When he was now arrived at *Rome* as he desired, the people were so affected towards him, as if he had been their father, and came to meet him. *Vespasian* also honoured his Son *Titus*, meeting him in his own person with great joy: all the Citizens likewise received him with exceeding joy, seeing that now the father and his two Sons were met. Within a few days after they purposed to make a triumph in common, but the Senate had decreed a private and peculiar triumph, for their valiant deeds; and in the day prefixed for the same, no man in all the City remained at home, but every one got a place to stand in, that they might see the Emperours, leaving only room between them for their passage. All the Souldiers before it was day-light, every one with his Captain in Companies, came and expected the Emperour, not at the Palace Gate, but near the Temple of *Isis* (for the Emperours that night lodged there) and at day-break *Vespasian* and *Titus* came forth both crowned with Lawrel, and in purple garments made after their Country fashion, and they went unto *Octavians* walks, where the Senate, Captains and Knights expected their coming. Before the Porch was made a tribunal, and in it placed seats of Ivory, which they ascending sate down in, and presently all the Souldiers with a loud voice declared their valour and fortitude. The Emperours were unarmed and cloathed in silk, and crowned with Lawrel. *Vespasian* having received their praises, they offering still to speak more in his commendations, he beckned with his hand, and made a sign unto them to be silent: which being done, he arose up, and covering the greatest part of his head with his garment, he performed his solemn vows, and *Titus* also did the like. That done, *Vespasian* spake unto them all in general in few words, and so dismissed the Souldiers to go to dinner, which according to the custom, the Emperour was to provide for them: himself departed from them to the triumphant Gate, so called for that all triumphs passed that way, and they did eat meat, and put on triumphant apparel, having offered sacrifices unto the Gods that were placed by the Gate, and so went in triumph all along the place where people strived to see them, to the end that all people might have a better view of them. But the spectacles there exhibited, both for number, variety, and costlinesse, cannot be described sufficiently, being excellent in all things, which any man could devise, both workmanship, riches, and varieties, and novelties of nature. For almost all things that ever were in any place amongst men that lived in felicity, either rich or beautiful, and pleasant to behold, all of them were that day shewed and seen in that triumph, giving a testimony of the large dominions of the Romans. For there was such store of works of gold, silver, and Ivory, that one would not have deemed them to have been made only for the pomp of that day, but to have been so plentiful, as if they had flowed all about the City: some carried fine tapestry made of all sorts of purple, othersome carried others diligently wrought with Pictures and Babylonian work, and there were so many gems and precious stones, some set in Crowns of gold, some in other works, that it appeared, that without reason, we judged them to be rare and scarce. Moreover, the Pictures of their Gods were carried with them, which were admirable both for greatness and workmanship, and all of precious matter. And divers sorts

Titus lamenteth the loss and desolation of *Jerusalem.*

The Romans find no small part of the Riches of *Jerusalem.*

John and *Simon* and seventy other goodly Jews are reserved by *Titus*, to be sent unto *Italy.*

The triumphant attire of *Vespasian* and *Titus.*

Their vows and dinner before their Triumph.

The magnificence of the triumph.

The most precious garments.

sorts of living creatures were there to be seen, all adorned with some attire, agreeing and alluding unto their nature. There was also an infinite multitude of men, in purple garments over-wrought with gold, which carried all these things, and they who were separated from the rest to be seen, were attired in such garments, that as many as beheld them admired. The Captives went not without their gorgeous attires, but the variety and beauty of the garments hid all the deformity of their bodies, which hapned through their bad usage. The Pageants that were born in that triumph, were of an admirable bigness, so that the people that beheld them, wondred how it was possible that men should carry them: for many were builded with three or four lofts one above another, surpassing all that can be imagined of them for work and cost, for many of them were hanged about with Tapestry of gold, and all things annexed unto them, whereon they were carried, were made of wrought gold or Ivory. Therein was curiously represented the manner of War, and all stratagems, and manners of fighting, that could be devised; some in one part of the Pageant, some in another. There might one have beheld a most fertil and fortunate land destroyed, and all the Army of Enemies to be slain, and some flying, others taken Prisoners, and strong and huge walls battered down with Rams, and Castles and strong holds destroyed, and the walls of populous Cities to be ruined, and the Army entring the walls, all places filled with massacred men, and how those that were not able to fight, yielding themselves, asked mercy; the Temples set on fire, and after all else was wasted, the houses thrown down upon their owners heads, and a River representing sorrow, not flowing as it was wont, into tilled places, and to serve the use of man, nor for Cattel to drink, but into a Country which was in every part burning, and invironed with flame, all which the Jews in their Wars endured. These things were so artificially represented unto their views that had not seen them, as though they were now a doing. Before every Pageant went the Captain of the City, representing the manner how it was taken. After all these followed many ships, and in every place were carried the spoils taken in War: amongst all which, those that were taken in the Temple of *Jerusalem*, were most excellent, for there was a golden table weighing many talents, and likewise a golden Candlestick, the use whereof was now not such as we were wont to put it unto, for in the midst of the stem thereof was fixed a base, and out of it proceeded many small branches, framed like a three forked spear, every one being at the top made like a Lamp, which were seven in number, shewing the honour of the seventh day, which is called the Sabbath amongst the Jews. After all this, was carried the Jews Law, which was the last of all the spoils. Then followed many that carrying the Image of Victory, all made of gold and Ivory. Afterwards came *Vespasian*, and after him *Titus*, and with him *Domitian* gallantly adorned, and mounted upon an excellent horse, and so they went all to the Temple of *Jupiter Capitolinus*, and there was the end of all this pomp, where they made some abode.

The year of the World, 4026. after the Nativity of Christ, 74.

The building of the Pageants.

The year of the World 4027. after the Nativity of Christ, 75.

A table of gold of the weight of a great talent.

The last of the spoils was the Law of the Jews.

For it was an ancient custom of their Country, to repose themselves there till some came and brought news unto them, of the death of him who was General of their Enemies. This as then was *Simon Giora*, who was also carried in the triumph, and having a rope fastned about his neck, was drawn all along the market-place, where they that drew him did kill him. For it is the custom of the Romans, there to put malefactors to death that are condemned. After word was brought that he was dead, all the people made joyful exclamations, and so they began to sacrifice: which done according to the custom, they returned into the Palace, and they feasted some, othersome had prepared banquets for themselves at their own houses. For this day was sacred amongst the Romans, in joy of the victory over their enemies, and an end of civil calamity, and the beginning of good fortune and hope, which they had in their new Princes. When the triumphs were ended, and all the Roman Empire quieted, *Vespasian* built a Temple, and dedicated it unto Peace, which he did in so short a space as it was admirable: and having bestowed great cost upon it, he also beautified it with divers pictures and carved works. And he placed in that Temple all things that men of former ages had come to see, from the uttermost parts of the earth. And he placed there all the golden vessels, and other necessaries that the Jews used in their Temple, doing them great reverence. But their Law and the Tapestry or purple veils of the Sanctuary he commanded to be kept in the Palace.

Simon the Son of *Giora* is drawn with a halter about his neck, thorow the market place.

Vespasian buildeth and dedicateth a Temple to Peace.

CHAP.

The year of the World, 4027. after the Nativity of Christ, 73.

CHAP. XXV.

How Herodium *and* Machærus *were taken by* Bassus.

CÆsar sent *Lucius Basilius* into *Judæa* to be Lieutenant there, who receiving an Army of *Cerealis Vetilianus*, he took the Castle and Garrison of *Herodium*, being yielded unto him. After this, gathering together all his Army, who were dispersed in divers places of the Country, he with the tenth Legion purposed to War against *Machærus*; for he thought it necessary to destroy that Castle, lest that for the strength it might move many to rebel: for by reason of the situation of the place, they that were in it, had certain hope of their safety, and those that sought to assault it, were in great danger. For it was built upon a Rock that was exceeding high, which made it almost inexpugnable; and nature had so devised, that it is hard to come unto it, who hath environed it round about with Valleys; so deep, that the bottom thereof cannot be described, neither could one pass over them, nor fill them up: for that which is on the West part is threescore stounds large, and endeth at the Lake *Asphaltites*, and on this side *Machærus* hath a very high prospect, and it is environed on the North and South with Valleys of the like measure that the former is, whereby it is impossible to win the Castle; but that Valley which is on the East side, is at least a hundred Cubits deep, and it endeth upon a Mountain near unto *Machærus*. King *Alexander* seeing the nature of the place, did there build a Castle, which afterward *Gabinius* in the War against *Aristobulus* destroyed. But *Herod* when he was King, judged this place worthy to be fortified, as a principal defence against the Neighbouring Arabians. For it was aptly situate upon a Mountain, where one might behold their borders: wherefore making a large Wall, he builded a City there in the place that men do enter unto the Castle: he also compassed the very top thereof with another Wall, and in the corner he placed Towers that were threescore Cubits high, and in the very midst of all he built a Palace, for largeness and beauty admirable, and made many Cisterns to receive water in convenient places, which served the people abundantly, as it were striving with nature, that the places which she had made inexpugnable, he by Art might make places more strong then that was. He also laid up there in store, Arrows and Engines, and made all provision wherewith the Inhabitants might be able to hold out a great siege.

Herod environeth *Machærus* with a great wall and tower.

Wonderful store of arrows and other Engines in this Tower.

In the Kings Palace, there grew the Herb called Rue, which was very admirable for the greatness, for there was no fig-tree taller or broader then it; and it was reported that it had continued ever since *Herods* time, and had endured longer, had not the Jews Inhabitants of the place cut it down. In the Valley that lyeth on the North side of the City, there is a place called *Baaras*, where also groweth a root of the same name, the colour whereof resembleth the flame, and it shineth at night like the Sun-beams, and is not easie to be pulled up, till that one cast upon it the urine of a woman or her flowers: which done, whosoever toucheth it is sure to die, except he carry the root hanging on his hand. It is also gathered another way without danger, after this manner: They dig all round about it, so that they leave a very little of the root covered with earth, and then they tie a Dog unto it, which striving to follow his Master who maketh as though he would go away, he easily pulleth up the root, and the dog presently dieth, as it were in his stead that seeketh to get it, so that afterward none that handleth it or taketh it, need to stand in fear thereof. This Herb notwithstanding all this danger is diligently sought out for the virtue it hath. For it driveth away devils (which are the spirits of wicked men) out of mens bodies, if it be but applyed unto them, whereas otherwise if they had no help, these devils possessing their bodies would kill them. Out of that place also do spring certain hot waters, very different in taste one from another; for some are bitter, some sweet, there are also sources of cold waters, one near unto another in a Plain: but which is most admirable, there is a Cave hard by, not very deep, environed with an eminent Rock above, from the which there cometh as it were two duggs or paps hard by one another, and out of the one of them there floweth very cold water, out of the other very hot; which mingled together make a pleasant bath, and serve to cure many diseases, and especially helpeth all pains of the sinews. In the same place also are mynes of Sulphur and Allom.

Rue, of admirable greatness.

How *Baaras* is to be gather'd

Another fashion how to dig the roots.

Hot Baths.

Bassus having viewed this place on every side, resolved to besiege it, and endeavoured to fill up the Valley that was on the East side, and so make away unto it: which he began to do, hastning

haſtning to raiſe a very high Mount, and ſo make it eaſie to be taken. Thoſe that were inhabitants, conſtrained the Jews that were ſtrangers, to go into the lower City, judging them an unprofitable multitude, and ſo cauſed them to endure the firſt brunt of the Enemies, and they themſelves kept the Caſtle, both for that it was ſtrong, and alſo to preſerve themſelves, hoping that by yielding the place unto the Romans, they might obtain pardon of them; yet firſt they purpoſed to make trial if they could avoid the ſiege: and therefore very courageouſly, every day they made excurſions, and fought with them they found, and many were ſlain on both parts. Fortune and opportunity ſometime cauſed one to be victors, ſometime another: for the Jews got the beſt when they could aſſault the Romans, at unawares, and the Romans overcame, when they were aware of the Jews coming, and armed themſelves. But the ſiege was not ended by theſe ſkirmiſhes: yet a chance befel, that forced the Jews to yield their Caſtle. Amongſt them that were beſieged was one *Eleazar* a young man, and very hardy and bold in any enterprize, who oftentimes made excurſions and ſought to hinder the Romans work, who always in every fight did greatly endamage the Romans, and by his valour and adventurous courage, he gave them that were his fellows, opportunity to aſſault the Romans, and to flie again and retire in ſafety, himſelf being always the laſt that ſo retired. It hapned one day that the fight being ended, and both parts parted, he as it were contemning all men, and thinking that none of his enemies durſt undertake to combate with him, ſtaied without the Gate, ſpeaking to them that were upon the wall, and giving great attention unto them. Then one *Rufus* an Egyptian one of the Roman Army, eſpying this opportunity, ran upon him ſo ſuddenly, that he at unawares took him all armed as he was, and they upon the walls ſtood amazed, whilſt *Rufus* led him unto the Romans Camp. Then the General of the Romans cauſed him to be led into a place, where they in the City might ſee him, and there to have all his Cloaths taken off him, and whipped; and the misfortune of this young man did greatly diſcourage the Jews, and all the City was reſolved into tears for the calamity of that one man. *Baſſus* ſeeing this, he deviſed this counſel againſt them; for he ſought to move them ſo to compaſſion, that for to ſave him they ſhould yield their Caſtle: which fell out as he deſired. For he preſently commanded a croſs to be erected, as though he would preſently have crucified *Eleazar*: which ſight greatly moved them in the Caſtle to ſorrow: ſo that now with loud cries they lamented, ſaying that this calamity was inſupportable: Then *Eleazar* beſought them not to deſpiſe him, who was now to die a moſt miſerable death: and moreover to provide for their own ſafety in yielding the Caſtle unto the Romans vertue and fortunate ſucceſs.

Then they moved with his words, and many alſo within the City intreating for him (for he came of a great parentage and had many Kinsfolks) though contrary to their natures, compaſſion took place in them: and ſo ſending ſome of their company ſpeedily, they deſired to parley, affirming they would yield their Caſtle, upon condition that they might ſafely depart away, and *Eleazar* might be likewiſe reſtored unto them. Which offer of theirs, the Romans accepted; and the Jews in the lower part of the City having intelligence of this Covenant, reſolved themſelves to flie away in the night: but ſo ſoon as they had opened their gates, thoſe that had agreed with *Baſſus*, gave him intelligence thereof; either envying that their Countrymen ſhould eſcape, or elſe fearing that *Baſſus* would puniſh them for their flight: yet for all this, the moſt valiant of them that fled, eſcaped, who were gone before the reſt, and the reſt were ſlain to the number of 1000 and 700 men, for the women and children were made bond-ſlaves. And *Baſſus* thinking it meet to keep his promiſe unto them of the Caſtle, permitted them ſafely to depart, and reſtored *Eleazar* unto them.

The year of the World, 4037. after the Nativity of Chriſt, 75.

The Jews that were forreigners dwelt in the lower City.

The conflict of the Jews with the Romans.

Eleazar a Jew ſtrong in hand, and fierce in bold attempts.

Eleazars calamity moveth the Jews to ſubmit themſelves.

1700 Jews ſlain by the Romans.

CHAP. XXVI.

Of the Jews that Baſſus *ſlew: and how he ſold* Judæa.

THis done, he prepared to carry his Army into the Paſture called *Jardes*, for he had notice that many Jews were there aſſembled together, who had eſcaped from *Jeruſalem* and *Machærus* during the ſiege. So coming unto the place, and finding it to be as it was reported unto him: he firſt of all invironed it with Horſemen, that if any of the Jews ſought to eſcape, the Horſemen might withſtand them, and he commanded the footmen to cut down the wood, into the which they fled to hide themſelves. And ſo through neceſſity they were conſtrained to fight, hoping

Jardes a wood invironed by the Romans.

The year of the World, 4037. after the Nativity of Christ, 75.

ping by a courageous fight to find opportunity to flie: wherefore they altogether with a cry G violently assaulted them by whom they were invironed, and they did valiantly withstand them, and by their valour and the Jews desperation, the fight endured a long time: yet the event of the War was not like unto the rest of the fight, for only twelve Romans were slain and very few wounded, and all the Jews were slain in that fight, being in number three thousand; and their Captain *Judas* the Son of *Jairus* (of whom we have already made mention, who during the siege of *Jerusalem* was Commander of a Company there) hid himself in a certain Cave, and secretly escaped from thence. At that time *Cæsar* writ unto *Liberius Maximus* his Governour, and unto *Bassus*, to sell *Judæa*: for he did not build in all the Country and City, but appropriated it unto himself, leaving there only eight hundred H Souldiers, and giving them a place to dwell in called *Emaus*, thirty stounds distant from *Jerusalem*, and he imposed a tribute upon all Jews wheresoever they lived, commanding every one of them every year to bring two Drachms into the Capitol, according as in former times they were wont to pay unto the Temple of *Jerusalem*: and this was the Estate of the Jews at that time.

3000. Jews slain.

A tribute imposed by *Cæsar* on all the Jews.

CHAP. XXVII.

Of the Death of King Antiochus: *and how the* Alans *invaded* Armenia. I

Cesennius Petus President of *Syria*, accuseth *Antiochus* before *Cæsar*.

IN the fourth year of *Vespasians* Reign, it hapned that *Antiochus* King of the *Comagenes* with all his family fell into great misery upon this occasion; *Cesennius Petus* Governour of *Syria* (either for envy, or for that indeed it was so, for it is not well known) sent Letters unto *Cæsar*, declaring unto him that *Antiochus* was determined to revolt from the Romans, together with his Son *Epiphanes*, and had made a league with the King of the Parthians, and that therefore it was necessary to prevent them in time, lest that if they first began to revolt openly, they might trouble all the Roman Empire K with Wars. *Cæsar* did not neglect these news, for that the nearness of both the Kings Countries one to another, seemed to require that they should be quickly prevented: for *Samosata* the greatest City of *Comagena* is situate upon *Euphrates*, which might both easily receive the *Parthians*, and be a strong hold for them, and also there might easily pass over the River. Wherefore *Vespasian* believing it, permitted him to do what he thought expedient: and he forthwith, *Antiochus* thinking nothing, suddenly entred into *Comagena*, with the sixth Legion, and certain other Companies of footmen, and troops of Horsmen, accompanied with *Aristobulus* King of *Chalcis*, and *Sohemus* King of *Emesa*, who came to assist him. So they entred the Country without any fight, for none of the Inhabitants offered to resist.

Antiochus is suddenly invaded by *Cesennius*.

Antiochus daunted with these unexpected news, did not so much as think of any War L against the Romans, wherefore he determined to leave the whole Kingdom in that Estate that then it was in, and with his wife and children depart from thence, hoping hereby to clear himself unto the Romans, from that which they suspected of him: and going almost a hundred and thirty stounds from the City into a field, there he placed a Tabernacle. And *Petus* sent men unto *Samosata* to take it, and left them to keep the City, and he with the rest of the Souldiers purposed to go against *Antiochus*. But for all this the King though by necessity urged thereto, yet would he not fight against the Romans, but bewailing his misfortune, endured patiently all whatsoever: but his Sons being lusty strong young men, and skillful in martial affairs, could not easily abstain from fight in that their distress. Wherefore *Epiphanes* and *Callinicus* his two Sons, had recourse unto their forces, and in a M great fight that endured a whole day, they shewed their valour, and departed receiving no loss. But *Antiochus* after this fight would not any longer abide in his Country, but taking his wife and daughters he fled into *Cicilia*, and thereby discouraged his Souldiers, who despairing to keep the Kingdom for him, revolted unto the Romans. But *Epiphanes* and the rest were forced to seek to save themselves, before such time as they were left destitute, and so accompanied with ten Horsmen, they passed the River *Euphrates*: and thus being out of danger they came to *Vologesus*, of whom they were received, not as fugitives, but with great honour, and according to their degree, as though they yet possessed their ancient dignity. And *Petus* coming to *Tarsus* of *Cicilia*, he sent a Centurion to carry *Antiochus* bound unto *Rome*. But *Vespasian* permitted not a King to be so brought unto

Antiochus chuseth rather to depart out of his Country with his wife and children, then to fight with the Romans.

Antiochus flieth with his wife into *Cilicia*.

Epiphanes flieth to *Vologesus* the King of *Parthia*.

Antiochus taken.

unto him, thinking it meeter to conſider the old friendſhip between them, then to perſevere in danger, and not to be pacified by reaſon of War. Wherefore he commanded that in the way as he came, he ſhould be unbound, and a while to live at *Lacedemon*, and leave his journey towards *Rome*, allowing great ſtore of money, ſufficient to maintain a Kingly dignity.

The year of the World, 4037. after the Nativity of Chriſt, 75.

Epiphanes, and they with him hearing this, were eaſed of the great care they took for their father, whom they greatly feared to be fallen into ſome danger, and now they alſo conceived ſome hope to be reconciled unto *Cæſar*. Whereof *Vologeſus* writing unto *Cæſar* (for they were contented to live out of the Roman Empire, notwithſtanding that they were honourably entertained) *Cæſar* courteouſly gave them leave, and they came to *Rome*, and their father was preſently ſent for unto them from *Lacedemon*, and ſo remained at *Rome* in great honour: The Nation of the *Alanes* being Scythians inhabited about *Tanais*, and the Marſhes of *Mæotis*, as in another place we have recounted. Who conſpiring with the King of the *Hyrcans* to paſs into *Media*, and ſack it (for he was King of that paſſage) which King *Alexander* had made in ſuch wiſe, that it was ſhut up with Iron Gates, obtained leave to paſs, and ſo came into *Media*, and the Medes nothing fearing any ſuch matter, and ſacked and ſpoiled all their populous and wealthy borders, being full of Cattel, none daring to reſiſt them; for *Pacorus* King of that Country, for fear fled into the ſtrongeſt hold he had, and left all his goods behind him, and with much ado redeemed his wife and concubines whom they had taken, for a hundred talents. Having therefore licence to rob and ſpoil, for that no man reſiſted them, they came into *Armenia*, and waſted all the Country thereabout: and *Tyridates* was then King of that Country, who with an Army coming to fight againſt them, was almoſt by them taken alive in the battel; for one caſt a halter about him and began to draw him amongſt the Enemies: and ſo had done, but that he with his ſword did quickly cut the rope and fled: and they being more enraged, by reaſon he fought againſt them, waſted all the Country, and carrying with them a huge multitude of men and cattel out of both Countries, they returned into their own.

Antiochus reconciled to *Cæſar*.

The Alans enter *Media* to ſpoil the ſame.

Armenia waſted.

CHAP. XXVIII.

How Maſſada *a moſt ſtrong Caſtle was taken.*

The year of the World 4038. after the Nativity of Chriſt, 76.

Baſſus dying in *Judæa*, *Flavius Silva* ſucceeded in his place, and now perceiving that all the Country elſe were conquered ſave one only Caſtle, he with all the forces he could make went againſt it. This Caſtle is called *Maſſada*. The Captain of the Sicarians named *Eleazar*, who firſt invaded it, was a very ſtrong and valiant man born of the Tribe of *Juda*, who perſwaded a great many Jews as is before ſaid, not to enroul themſelves when *Cyrenæus* was Cenſor, and ſent to tax *Judæa*. For at that time the Sicarians had conſpired againſt them that obeyed the Romans, and in all things uſed them like Enemies, taking and driving away their goods, and firing their houſes, affirming that they did not any thing differ from ſtrangers, who betrayed the liberty of their Country, rather then they would fight for it, and that they had rather have them war on the Romans ſide. But that was only an excuſe to hide their avarice and injurious dealing, as the proof made manifeſt, for they themſelves revolted and bare Arms againſt the Romans, and their enterprizes againſt the Romans were worſe then the reſt, and when their firſt forged pretence was known and confuted, they did rage more then before againſt thoſe that upbraided them with it. For that time amongſt the Jews abounded with all manner of iniquity, ſo that none was left undone: yea, though one endeavoured to invent ſome new villanies, yet could he deviſe none that was not then practiſed: all laboured with this malady, both in particular, and in common, and every one did ſtrive with other, to ſurpaſs his fellow in impiety againſt God, and injuſtice towards his Neighbour. The mighty vexed the weaker ſort, and the meaner ſort deſtroyed the Potentates, and took their riches away from them; they gaped after rule and dominion, theſe after miſchief.

The time among the Jews which was moſt fruitful in all manner of impiety.

John Giſcala.

The Sicarians were the firſt that were ſo cruel and injurious againſt their neighbours: for not provoked thereunto, neither by deed nor word, they ſlew and injured all men without cauſe, but *John* ſhewed them to be very moderate. For he did not only ſlay all that counſelled that which was good and profitable, as his greateſt Enemies, and eſpecially dealing thus with the Citizens, but alſo many ways injured his Country, like one who had impiouſly alſo con-

The year of the World, 4028. *after the Nativity of Christ*, 76.

contemned God himself. For he did eat forbidden meats, and violated his Countries temperance: so that it was no wonder to see him observe no justice nor fidelity towards men, who had now infringed the laws of God. Again, what villany did *Simon Giora* leave undone, or what injury did he abstain from to offer unto their bodies, who had chosen him for their ruler? What did kindred and friendship then prevail any man? save only this, that it made them be more cruelly used, and every day be more tyrannously butchered, then otherwise. For they thought it a hainous offence to abuse strangers, and a glory to exercise cruelty upon their most familiar friends. The Idumæans were followers of this fury, who killed the high Priests, and left not any one of note in the City, whereby God might be honoured, and induced all injustice possible, wherein the zealous excelled. For they committed all mischief, leaving nothing unattempted, that had ever before that time been practised: yet they took their name from them that imitated good and godliness, but in truth it was to mock and flout them that did well: so savage and cruel was their nature, or else accounting the greatest impiety to be goodness. But their end was as they deserved, God punished their desert with his just vengeance. For even unto the latter end of their lives, they endured all the miseries that is possible for mans nature to abide, being killed with divers sorts of torments. Perhaps one will say that their punishment was not so great as they deserved: but what punishment could be devised sufficient for their deserts? But I cannot now stand to lament those who perished by these mens cruelty; Wherefore I will return to that where I left.

Simon Son of *Giora*.

The Idumæans.

The zealous.

The end of the Jews answerable to their lives.

Silva the Captain of the Romans besiegeth *Massada*.

The Roman Captain came against *Eleazar*, and them that kept *Massada* with him, who were Sicarians, and he brought an Army with him, and presently subdued all the confines and borders round about, and he placed in every fit place Garrisons, and invironed the Castle with a wall, lest any of them that were besieged should escape, and that they that besieged them might there keep a continual guard. Moreover, he placed his Camp in a fit place for the siege, even there where the rock, that the Castle was built upon, joyned unto the other Mountain, which was an unfit place to get necessaries in. For not only victuals were fetcht far off by great labour of the Jews, who were commanded to do it, but also water for the whole Army somewhere else, for there was no Fountain neer that place. This done, *Silva* attempted the siege, wherein it was requisite for him to use both art and labour, by reason of the strength of the Castle, which is thus situate. It is invironed round with a huge stone very high on every side, and the valley underneath is so deep, that one cannot see the bottom, all rocky, and inaccessible to all living creatures, saving only that in two places there is a difficult passage unto it, one of them is from the Lake *Asphaltites* towards the East, and the easiest of the two is the West side: the first is called a *Snake*; taking his name of the straitness and and crooked turnings, for the rock that is eminent, seemeth as it were broken in sunder, and by little and little often returneth again unto it self, and it is by little and little extended in length, so that he that goeth that way, can make no hast, but must step with one foot first upon them, and the other upon another, and must stand upon one foot whilst he removeth the other, and he that falleth is sure to be slain in the fall: for there is such a hollow place on either side between the Rocks, that it is able to terrifie the boldest man alive. When thou hast gone thirty stounds by this way, then thou comest to the top of the Hill, which is not steep at the top, but hath a Plain about it, and *Jonathan* the high Priest was the first that built a Castle in this place, and called it *Massada*: and *Herod* after him bestowed great labour and cost in building that place, for he invironed it with a Wall, seven stounds Circuit, all of white stone, twelve Cubits high, and eight Cubits broad, and placed in it seven and twenty towers that were fifty Cubits high, by the which men passed into the houses that were round about the wall within: for the King appointed the top of the Hill for tillage, because it was a more fertil and fatter soil then any ground else, so that if at any time they within the Castle wanted provision from other places, yet they might not be famished, having this to find them. He also builded in this place a Palace for himself, the way to which was on the West side within the Castle Wall, whose prospect was towards the North, and invironed the same with a most strong Wall, and in the Corners thereof he built four most firm Towers threescore Cubits high, very sumptuous within, having divers Rooms and Galleries and Baths, supported in every place with Pillars, every one of which was one only stone, the Walls thereof were of solid stone of divers colours: and to every house, and in the top of the Hill, and round about the Palace, he hewed certain Cisterns out of the rock for to bear water; so that by this means water was as plentiful, as though they had Fountains within the Castle. There was a way unto the Castle under the ground and from the Kings Palace, which they that were without could not perceive, the way above ground was inaccessible, for as we have already

The situation of *Massada*.

The journey by the rock called the Snake.

The top more fruitful and fatter soil then the plain.

Herods Palace.

already said, the way on the East-side no man could pass, and as for that on the West-side, it was stopt up with a tower built in the streight thereof distant a thousand cubits from the Castle by which it was impossible to pass, and it was not easie to get it by force, and the more leisurely they went, the nearer they were to danger. And thus was this Fortress strengthned both by Art and Nature.

The year of the world, 4038. after Christs Nativity, 78.

A tower to the west-side.

The provision within the Castle was admirable both for the magnificence thereof, and also for the long time it had continued, for there was corn sufficient for many years, and Wine and Oyl and divers other provision and heaps of Dates. All which *Eleazar* found ready there, having deceitfully obtained the Castle with his *Sicarians*, which provision was all as sound and as fresh, as though it had newly been laid up in store: notwithstanding, that from the time it remained there, unto the time that the *Romans* took it, were a hundred years, and the *Romans* found the reliques of the fruit incorrupted: and one may justly think that the cause hereof is the Air about the Castle, which by reason of the height of the place is most pure, and free from all earthly corruption. There was also found all manner of Armour in great quantity, which *Herod* made, and would have armed ten thousand men; also unwrought iron, brass and lead, so that one may judge that provision to have been reserved for some great cause. It is reported that *Herod* prepared that Castle for his refuge, when he doubted two great dangers, first, that the people of the *Jews* would depose him, and make them Kings whose ancestors had before reigned.

Great store of provision in the Castle.

Fruit for an hundred years kept uncorrupt.

The other which was more dangerous then the first, was, for that he feared *Cleopatra* Queen of *Egypt*, who not concealing her intent, did often request *Antonius* that *Herod* might be slain, and that she might have the Kingdom of the *Jews* given unto her. And it was a great marvel that *Antonius* doting so upon her, did not fulfil her request. *Herod* for these occasions having builded *Massada*, left it unfurnished at the last bulwark for the *Romans* to make war against the *Jews*. For the General of the *Romans*, having now compassed all the place without it with a wall (as is before said) to the end that none might escape, he did very wisely, and so began to assault the Castle, finding one only place that would bear a mount. For behind the Tower, that on the West-side stopped up the passage into the Castle and Palace, there was a great rock very large and long, yet not so high as *Massada* by 3 hundred cubits. The rock was called *Leuce*, which signifieth white. When *Silva* had gotten this rock, and ascended it, he commanded his souldiers to build a mount thereupon; and they chearfully labouring, raised a sudden mount two hundred cubits high: by reason of the height it seemed not firm nor sufficient enough to bear the Engines, but upon it was built a Tribunal with great stones fifty cubits high, and as many cubits broad, and the Engines were such as first *Vespasian*, and after him *Titus* devised to batter walls with, and so they made a Tower threescore cubits high, all plated about with Iron.

Herod suspecting a double peril, builded the place for a refuge.

There was but one place about *Massada* to raise a mount to batter on.

Now the *Romans* with many shot did drive the *Jews* from off the Castle walls, not suffering them to lift up their heads. And *Silva* having builded a mighty Ram, caused the wall to be continually battered therewith, but it could scarcely enter upon: and the *Sicarians* quickly prevented that, building another wall within, which could not be broken with the Ram being yet soft, and so would break the force thereof, for they did sawe timber in pieces, and as it were made two rails, and then filled the space between the two rails with earth, and with other planks they kept the earth from falling down, so that they made a work like the wall of a house, and for that it yielded unto the blows of the Ram (being soft earth) the Ram could not prevail against it, but rather made it more strong then before, by ramming the morter together.

The City battered with a large Ram, and by *Silvas* appointment.

Silva perceiving this, judged that he might sooner destroy the wall with fire then with his Engine: and so he commanded the souldiers to cast upon it many burning firebrands, and the fire did quickly take hold of the wall, because it was for the most part built with wood, and easily also pierced thorow it, by reason it was not clean wrought together, and there was a great flame.

Firebrands darted against the walls.

At the very beginning of the fire, the North wind did greatly annoy the *Romans*, for the fire blowing furiously from above against them that were *Romans*, it did drive it extremely upon them, so that they were in great despair; fearing their Engines would be burnt, and presently the wind changing and blowing from the South, (as it were by Gods providence) it turned the fire again upon the wall, and now all of it even unto the foundation thereof, was there most cruelly on fire. And the *Romans* having Gods assistance, returned again into their Camp joyfully, purposing the next morning betimes to assail their Enemies, and that night to place stronger watches, lest any of the Enemies should escape. But

The North wind diverting the flame, turneth it on the *Romans*.

The year of the world, 4038. after Christs Nativity, 76.

Eleazar thought not to flie, neither would he permit any one of his company ſo to do. And ſeeing now the wall was fired, and not knowing any way elſe to help himſelf, conſidering likewiſe what the *Romans* would do unto their wives and children if they ſhould take them, he deliberated of all their deaths, which he in that extremity judged to be the beſt way they could take. And ſo he aſſembled the moſt valiant of all his company, and exhorted every one thereunto, after this manner.

Eleazars Oration to his companions.

Valiant Champions, we long ago reſolved our ſelves neither to ſerve the Romans, nor any other ſave only God, for he alone is the true and juſt Lord of all men. Behold, the time is now come, that exhorteth you to ſhew your reſolute minds: let us not therefore diſhonour our ſelves, and beſides our ſlavery, ſuffer alſo intolerable torments if we be taken alive by the Romans. For, we were the firſt that revolted from them, and the laſt that war againſt them. And I verily think that God hath given us this benefit, that we may die well in our own liberty, which he denied to other, who were overcome contrary to all expectation. We are certain to be conquered as ſoon as it is day light: but to die valiantly with our deareſt friends, is a glorious reſolution unto valiant men, and of this our enemies cannot debar us, who do labour to take us alive, and carry us away Captives, and we are not able to vanquiſh them in fight. For truly, at the firſt (when we who coveted liberty, ſuffered all miſery at the hands of our own Countreymen, and worſe at the hands of our enemies) we ſhould have conſidered that God, who was ſometime favourable unto the Nation of the Jews, had now condemned them unto perdition: for had he yet been favourable unto us, or had he been but lightly offended at us, he would not have permitted ſo many men to have periſhed, and have delivered his holy City into the hands of the enemies to be conſumed with fire. And we only amongſt all our Nation, hoped to live in liberty, as though we had no ways offended the divine Majeſty, nor been guilty of any offence, who indeed taught others iniquity. So you ſee how we are checked for longing after vain hope, being brought into greater extremity then we expected. Neither hath our Caſtle by Nature inexpugnable, any thing profited us to our preſervation, but we having ſtore of victuals and armour, and all other neceſſaries, have loſt all hope of ſafety, God himſelf openly taking it from us. For, the fire that once was carried againſt our enemies, did not of it ſelf return againſt us and unto the wall we built.

Eleazar confeſſeth Gods wrath to be kindled againſt the people.

The puniſhment of thoſe crimes which the *Jews* in *Jury* attempted againſt the *Gentiles*.

But it was the puniſhment of our offences, who furiouſly raged againſt our own Nation. For the which I requeſt you, let us not be puniſhed by the Romans: whoſe forces are invincible, but by our ſelves, let us ſatisfie the ire of God, and ſo it will be more tolerable for us; even by that means our wives ſhall die undefiled, and our children ſhall not taſte of ſervile captivity. After whoſe deaths, we will one help another to die with credit, concerning our liberty, which is the beſt ſepulture of all: yet let us firſt fire our Caſtle, and burn our treaſure: for it will be no ſmall grief unto the Romans, if they neither get our bodies alive, nor can find any one jot of our riches for recompence of their labour. Let us only leave our victuals as a ſufficient teſtimony, that famine did not at any time cauſe us to be conquered, but that we, as at firſt we reſolved, preferred death before bondage.

The beſt grave is when liberty is maintained.

Eleazar having thus ſpoken, they that were preſent did not all accord unto him, for ſome joyfully haſted to execute his advice, thinking it ſo glorious a death. But they who moved with compaſſion towards their wives and families, were ſomething effeminate, or elſe abhorred to kill themſelves, one looking upon another with tears, did ſhew his mind to diſagree from that which *Eleazar* perſwaded. Which when *Eleazar* perceived, and that his counſel through fear was defeated, fearing alſo that they who couragiouſly had accorded thereunto, would be withdrawn by the tears of others, he did not ſo end his exhortation; but ſtanding up, and with a vehement ſpirit, he began to ſpeak unto them of the immortality of the ſoul, and fixing his eyes upon them that wept, he uſed a vehement exclamation, ſaying:

Eleazars Oration as touching the immortality of the ſoul.

'How much am I deceived, who thought that valiant men fighting for their liberty, would 'rather chuſe to die then to live? but ye do ſhew your ſelves nothing to excel any ordinary 'men, who fear to die, notwithſtanding, that thereby you may eſcape great miſery, and cala-'mity, when in this point you ought not to have expected any admonition thereunto, nor to 'have made any delay to do it. The ancient cuſtomes, which have endured ever ſince men 'had reaſon, the divine doctrine of our nation, which hath continually bin confirmed by the 'deeds of our predeceſſours, do inſtruct us, that it is miſery to live, and not to die. For death 'freeth our ſouls from priſon unto their moſt pure and proper place, where never after they 'ſhall be touched with calamity. Which whileſt they are bound in a mortal body, and do 'participate of his miſeries, may probably be affirmed to be dead. For it is an unſeemly

'con-

'conjunction for that which is divine, to be coupled and connexed unto that which is mortal.
'True it is, that our ſouls can do much being joyned to our bodies, for they uſe the bodies as
'their inſtruments, ſecretly producing in them motion, and many other actions paſſing the
'nature of mortal things. But when the ſoul is looſed from that heavy burthen which doth
'weigh it down even unto the earth, which hangeth upon it, and hath received its proper
'habitation, then it enjoyeth free and perfect felicity; and remaineth inviſible to our
'mortal eyes as God himſelf is, neither is it viſible in our bodies. For it cometh ſecretly
'into them, and ſo departeth from them again, that no man can perceive it, having only a
'nature incorrupt, and cauſing a change in our bodies. For whatſoever the ſoul toucheth,
'that preſently liveth and flouriſheth; and what it forſaketh, that incontinently withereth
'and dyeth: ſo much doth it participate of immortality. The ſleep may be an evident argu-
'ment unto you of this which I ſpeak, where the ſoul not diſtracted, taketh a moſt pleaſant
'and ſweet repoſe; and communicating with God, it is with him preſent in every place by
'reaſon of affinity, and foretelleth many future events. Wherefore then ſhould we fear death
'who love the reſt that we have in ſleep? were not he a mad man that for a ſhort life would
'hinder himſelf of eternal life? It were neceſſary that we who are inſtructed in the law of our
'Nation, ſhould give example to others to deſpiſe and contemn death. But if we ſeek confir-
'mation hereof from ſtrangers, let us ſee the example amongſt the wiſer ſort of the Indians:
'for they being juſt men do tolerate this life as a neceſſary office of nature for a certain time,
'though againſt their wills; yet do they haſten to unlooſe the ſoul bound in this mortal body,
'though not urged thereunto by any calamity or neceſſity, but only for deſire of immortali-
'ty, telling others that they will depart out of this life; neither doth any one ſeek to hinder
'them, but all men eſteeming them moſt fortunate, ſend by them commendations and other
'meſſages unto their friends departed: ſo firm is their belief that the ſouls of them that are
'dead have communion and converſation together: And ſo they having all inſtruction what
'to ſay to the ſouls departed, do with great applauſe leap into the fire, that thereby their
'ſouls may be purified from their bodies. And their friends go more joyfully with them when
'they go to their deaths, then any doth that bringeth his friend on the way when he is to go
'a great journey; and they bewail themſelves, not thoſe who are dead and have attained im-
'mortality. Shall not we then be aſhamed not to believe ſo firmly as the Indians do? deſpiſing
'through our own ſloth our Country-laws which are to be emulated of all men? Nay, ſuppo-
'ſing that by our law we had bin inſtructed contrariwiſe, to wit, that to live in this life is bliſs,
'and to dye is calamity: yet notwithſtanding, this preſent neceſſity, this preſent time had bin
'a ſufficient motive to cauſe us to embrace death rather then life, ſeeing that by Gods ap-
'pointment, and of neceſſity we muſt needs dye. In times paſt it appeareth God ſo provided,
'that he ſhortned the days of our own Nation, that would not uſe their life as they ought to
'have done. I dare not aſcribe it unto the Romans, nor report of our ſelves that their Wars
'conſumed us all. For this did not happen through their forces, but a more potent cauſe here-
'of there was which made them conquerors. Which of the Romans ſlew the Jews that inha-
'bited at *Cæſarea*? whom the Inhabitants thereof upon the Sabbath-day, they being aſſem-
'bled in one place together with their wives and children, did maſſacre, notwithſtanding that
'they had no intent to revolt from them, nor never lifted up their hands in their own defence,
'nothing fearing the Romans, who only accounted them of our Nation their enemies that
'revolted from them. But ſome may object the Jews at *Cæſarea*, and the Inhabitants thereof
'were always at variance, and that now they revenged their old quarrel, having gotten op-
'portunity. What then ſhall we ſay of the Scythopolitans? who bare arms with the Grecians
'againſt us, and denied to aſſiſt their own kindred againſt the Romans. What profit did they
'receive by this their good will and fidelity? for they were altogether with their whole fa-
'milies cruelly ſlain, and this was the reward they had for their labour, for having withſtood
'us to have done the like unto them; it were too long to recount all things ſeverally to this
'effect. For as ye know there is no City in all *Syria* that hath not maſſacred the Jews there
'inhabiting, being more enemies then the Romans were, where they of *Damaſcus*, al-
'though they could not deviſe any probable cauſe for it, yet did they maſſacre all the Jews
'living among them, who amounted to the number of eighteen thouſand, beſide their wives
'and families. And as we have heard it reported, the number of the Jews ſlain by the Egyp-
'tians were above 60000. It may be that finding no adverſity in a ſtrange Country they
'were put to death by their enemies: but they that in their own Country fought a-
'gainſt the Romans, wanted nothing that might have cauſed a perfect hope of a full victory
'over the Romans, they had weapons, armour, walls, and ſtrong holds inexpugnable; their

The year of the World, 4034. after the Nativity of Chriſt, 72.

A ſoul tyed in a mortal body. The power of the ſoul.

Sleep the Argument of the immortality of the ſoul.

The profeſſors of wiſdom among the Indians burn themſelves.

An exhortation to contemn death, drawn from the time and place.

Example taken from the Jews that were ſlain in *Cæſarea*.

The calamity of the Jews in *Scythopolis*.

18000 Jews ſlain in *Syria*, and 60000 in *Egypt*.

The year of the World, 4038. after the Nativity of Christ, 76.

'valorous courage in fighting for liberty ſhunned no danger, and encouraged men to revolt: C
'which all, having a while ſerved their turns, at laſt was a cauſe of their greater miſery. For
'all were taken and ſubdued by the enemies, as though they had been built and made to make
'their enemies victory more famous, and not to do them ſervice. And we may juſtly deem
'them happy who were ſlain in the War, for they died in liberty. Yet who doth not pity
'the multitude of them that fell into the Romans hands? or who would not haſten to dy, ra-
'ther then endure the like miſery that they ſuffered? Some of them being tortured, and ſome
'with fire and ſtripes periſhed; and others half eaten of wild beaſts, were reſerved alive for
'their ſecond food: and they are moſt miſerable of all that are yet alive, who often wiſh for
'death and cannot find it. Where is now that gorgeous City? where is it that was once the
'Mother City of all the Nation of the Jews? ſo ſtrengthned with ſuch ſtrong walls, ſo for-
'tified with Towers and Caſtles to defend the Walls, ſcarcely able to contain the proviſion
'made for War, having in it ſo huge a multitude of men to fight for it, what is it now be-
'come, wherein God himſelf was thought to dwell? It is now razed down even unto the
'very foundations; and no other memory or reliques thereof is left ſtanding; their Camp is
'deſtroyed, only a few old men and unhappy ſurvive, who ſate among the Aſhes of the Tem-
'ple, and a few women whom the enemies reſerved to ſatisfie their filthy luſt. And will any
'amongſt us, conſidering all theſe things, deſire to behold the light of the Sun, although he
'could live without moleſtation? who is ſuch an enemy to his native ſoil? who is ſo effeminate,
'or deſirous of his life, that doth not grieve to have lived till this time? would God we had
'been all in our graves, before we had ſeen that ſacred City fired by a hoſtile hand, before
'we beheld the holy Temple deſtroyed by impiety: and ſeeing that the hope we had to be
'revenged upon our enemies, is now vaniſhed away, and that we are left alone in miſery and
'neceſſity, let us haſten to dy well, and take compaſſion upon our ſelves, our wives and chil-
'dren, and that whilſt we have time to compaſſionate our ſelves. For both we are born to
'dy, and all that are begotten by us, and the ſtrongeſt men living cannot avoid it: but injury
'and bondage, and to ſee our wives and children abuſed before our faces, is no neceſſity pro-
'ceeding from mans nature, but they only are forced to endure it, who when they might
'have died without it, did refuſe for fear. We firſt of all truſting to our ſtrength, rebelled
'againſt the Romans; Now laſtly, they exhorting us to obedience, we denied: which of
'them then will not be enraged againſt us, if they can take us alive? Moſt miſerable ſhall
'thoſe young men be, whoſe ſtrength will endure many torments, and thoſe old men will
'move compaſſion whoſe aged years cannot ſuffer tortures; one ſhall ſee his wife carried
'away from him, and another his Son having his hands bound behind him, cry out unto his
'father for help: who now whilſt they are free from the thraldom of their enemies, may glo-
'rioufly aſſiſt us with their Swords. Let us with our Wives and Children dy free men, let us
'altogether depart out of this life. This our Religion commandeth, this our Wives and
'Children perſwade; God himſelf hath driven us unto this neceſſity for this purpoſe.
'The Romans would have it otherwiſe, who fear leſt any of us ſhould periſh, and not fall
'into their hands alive. Let us therefore haſten, that in ſtead of their expected hope, L E
'whereby they verily perſwaded themſelves to take us alive, we may contrary to their ex-
'pectation daunt them with a ſudden admiration of our glorious deaths.

The calamity of thoſe Jews who were taken by the Romans.

Jeruſalem the Metropolitan City razed from the foundations.

We are born to die, and the moſt ſtrongeſt cannot avoid the ſame.

Eleazar tells the Jews of the Romans Tyranny.

It is a happineſs among the Jews to die free.

Whilſt *Eleazar* was yet ſpeaking, and deſirous ſtill to continue his exhortation, they all interrupted him: every one now in a fury bent to follow his advice, made haſt to effect it; and as though they had been urged by ſome ſpirit thereunto, every one laboured to prevent one another in the execution thereof, judging him to ſhew moſt valour and fortitude, that firſt diſpatched himſelf. They were alſo deſirous to kill their Wives and Children with themſelves. And which is moſt ſtrange, their minds were nothing altered when they came to effect this bloody work; but with the ſame reſolution they had, when they heard *Eleazars* ſpeech, every one retained his good affection towards his friends: yet permitting reaſon M F to take no place, and perſwading themſelves that thus they had well provided for their Children, they all at once embraced their Wives and Children for their laſt farewel, and took their leaves of them, kiſſing them with tears, and then at once ſlew them, as though it had been done by the hands of other men, and not their own, comforting themſelves, being forced ſo to do, in that hereby they ſhould eſcape the tyranny and cruelty of their Enemies. Finally, no man was ſo cowardly, who durſt not preſume to this action; ſo every one of them killed his deareſt friends. O miſerable people, whom neceſſity forced to ſlay their Wives and Children, accounting the action thereof to be the very leaſt of all their miſeries! Wherefore, now not enduring the grief that enſued upon this fact, and thinking that in living any while

while after them, they ſhould injure them whom they had ſlain, they with all ſpeed poſſible gathered all their riches together, and ſet them on fire: which done, they elected ten by lot, who ſhould ſlay the reſt, every one proſtrating himſelf upon his wife and children, and embracing them in his Arms, and was ſo ſlain willingly by them that executed that wretched office: who having without fear diſpatched them, they caſt lots whoſe fortune it was to kill all the reſt, and he upon whom the lot ſhould fall, ſhould kill the other nine, and laſtly himſelf upon them all, every one ſo encouraging one another, that there was no difference between them that were to be killed, and them that were to kill, and ſo the reſt offered themſelves to death: which done, one who was the laſt of all, being yet alive, went amongſt the dead bodies, and ſearched to ſee if none lived that needed his hand in ſo great a multitude of ſlain people; and finding all of them diſpatched, he went and fired the Palace: which done, he with all his force thruſt his Sword into his own body up to the Hilts, and ſo fell down by his deareſt friends.

The year of the World, 4038. after the Nativity of Chriſt, 76.

The Jews gathering all their goods together, caſt them into the fire.

Ten choſen by lot to kill the reſt of the Jews.

In this manner they died, thinking they had left no one alive to have fallen into the Romans hands, but one certain old woman, and another that was *Eleazars* Couſin, who in learning and wiſdom ſurpaſſed all other women, and five children, who all hid themſelves in a Cave, wherein water was reſerved to drink, whilſt the reſt were buſied in this Maſſacre, who were in number nine hundred and ſixty, beſide women and children. This calamity hapned the fifteenth day of *April*. In the morning the Romans expecting that the Jews would fight with them, made Bridges from their Mounts unto the Walls, and ſo aſſaulted the Walls: and ſeeing none of their Enemies appear, but all the Walls waſted and on fire, and deep ſilence in every place, they could not conjecture what was done, and at laſt they made a cry at once, as though they had been beating the Walls with a Ram, thereby to ſee if they could make any Enemies come out. The women in the vaults heard this cry, and coming forth, declared to the Romans all that had hapned, one of them relating unto them the event of all the whole matter: yet for all this the Romans did not eaſily believe the words, by reaſon of the greatneſs of that fact, but they endeavoured to quench the fire, and paſſing through it, they preſently came into the Palace, where they beheld all the dead bodies, yet they did not inſult over them as their Enemies, but admired that ſo many ſhould be ſo obſtinately minded to deſpiſe death.

The Romans expect the fight.

The Romans admire the Jews fortitude and obſtinate contempt of death.

CHAP. XXIX.

Of the death of the Sicarians *that were fled unto* Alexandria *and* Thebes.

THE Caſtle being thus taken, the General of the Romans leaving a Garriſon there, went unto *Cæſarea*, for there was no enemy left in all that Country, but now all *Judæa* was deſtroyed through continuance of long Wars, and many of that Nation, though far diſtant from it, taſted of thoſe troubles: for it ſo fell out, that afterward many Jews periſhed in *Egypt* at *Alexandria*: for thoſe Sicarians who had eſcaped thither, were not content to be ſafe and free from danger, but there alſo they attempted alteration, and to defend their liberty againſt the Romans, eſteeming themſelves nothing inferiour unto them, and that only God was their Lord. And ſome of the nobler race of the Jews, ſeeking to withſtand that their enterprize, were by theſe Sicarians ſlain: which was no ſooner done, but they exhorted the people to revolt.

The murtherers, authours of new calamity.

The chief and Elders of the Jews ſeeing this, and that they could not repreſs them without danger, they aſſembled all the Jews together, and declared unto them the temerity of theſe Sicarians, ſhewing them to be the Authours of all the miſery that had befallen the Jews, and that now notwithſtanding they were eſcaped, yet they were not certain of their lives; for that if they were known, the Romans would preſently put them to death, and draw them alſo into the like miſery, who were not partakers of their wickedneſs. Wherefore, they admoniſhed the multitude to beware leſt they drew themſelves into the ſame danger, wherein they were, and to make ſatisfaction unto the Romans for themſelves, by delivering ſuch people unto them. The Jews were perſwaded by theſe ſpeeches: and foreſeeing the danger that might enſue, they furiouſly aſſaulted the Sicarians, and took of them 600. and ſhortly after thoſe who there eſcaping, fled into *Egypt* and *Thebes*, were

The Jews aſſemble and conſult about the murtherers.

The year of the World, 4028. *after the Nativity of Christ*, 76.

were taken and brought back again; whose hard-hearted obstinacy was so great, that none can without admiration hear of. For notwithstanding, that all torments and tortures that could be devised were inflicted upon them, only to force them to confess, that *Cæsar* was their Lord, yet no one of them would say so, nor make any shew thereof, but all persevered in their former opinion, as though the body tormented had been dead, and not alive. Moreover, their children were most to be admired, for not one of them could be constrained to call *Cæsar* Lord. So much did their boldness overcome the torments inflicted upon their bodies.

Divers sorts of torments and tortures inflicted on them who refuse *Cæsars* Sovereignty.

CHAP. XXX.

How the Temple of Onias *at* Alexandria *was shut up.*

AT that time *Lupus* was Governour of *Alexandria*, who with all speed by letters gave *Cæsar* notice of these troubles. And *Cæsar*, seeing that it was necessary to beware of the Jews, who were naturally inclined to sedition and unquietness, fearing also that they would once again gather themselves together, and cause some to joyn with them, he commanded *Lupus* to destroy the Temple, which *Onias* erected in *Egypt*, which was builded and named upon this occasion: *Onias* the Son of *Simon* one of the high Priests, being driven out of *Jerusalem*, *Antiochus* King of *Syria* then warring against the Jews, he came unto *Alexandria*, and was courteously entertained by *Ptolomæus*, who was then also Enemy unto *Antiochus*, affirming, that he would annex unto his Country the people of the Jews, if he would agree to that which he required. The King according to all that could be granted, he requested him to permit him to build a Temple in some place of his Country, and that he might worship God therein according to the custom of their Country: for so the Jews would hate *Antiochus* the more, who had destroyed their Temple at *Jerusalem*, and be friendly unto him, and many of them did flie unto him for Religion sake. *Ptolomæus* agreed so to do, and gave him a piece of ground for that purpose, a hundred and fourscore stounds from *Memphis*, in that place which was called the way to *Heliopolis*: where *Onias* building a Castle, made also a Temple unlike to that of *Jerusalem*; but he erected a Tower like that of *Jerusalem*, with stones, that was threescore Cubits long, and he built an Altar after the fashion of that of his Country, and adorned it with all manner of gifts (save only a Candlestick) which had instead thereof a Lamp to give light, which he caused to be hung before the Altar in a golden Chain, and he inviroued all the Temple with a wall made of Brick, and the Gates he made of Stone, and the King granted unto it great revenues of money and ground, to the intent that the Priests might have abundance of all things which they required.

Onias by *Ptolomies* consent buildeth a City and Temple in *Egypt*.

Onias Temple built in *Egypt*.

But *Onias* did not this with a good conscience, but for that he was at variance with the Jews of *Jerusalem*, for that they forced him to flie: and he perswaded himself that by the building of this Temple, he might withdraw all men from *Jerusalem* thither; and of this, there was a Prophecy 970 years before, and *Esaias* foretold that a certain Jew should build a Temple in *Egypt*. And thus that Temple was built, and *Lupus* having received the Emperours letters, went unto the Temple, and taking away certain gifts from it, he shut it up: And after him *Paulinus* who succeeded in his stead, left not one gift there (for he threatned the Priests, if they did not bring forth all) and permitted not any that came thither for to sacrifice, to come neer it; but shutting up the gate thereof, he left no sign of divine service there, and from the time it was built, till the time it was shut up, were three hundred thirty and three years.

Lupus shuts the Jews out of the Temple.

CHAP.

CHAP. XXXI.

The year of the World, 4038. after the Nativity of Christ, 76.

Of the Massacre of the Jews at Cyrene.

THe boldness of the Sicarians, like some infectious disease, infected also the Towns about *Cyrene*. For one *John*, a Weaver, and a wicked man, having escaped, perswaded many simple people to follow him, and led them into the Wilderness, promising to shew them signs and visions, and thus he deceived the simplest sort of the Jews: but the noblest of them of *Cyrene*, understanding his deceit, gave *Catullus* notice of his preparation and departure, who was then Governour of *Lybia*; who sending Horsmen and footmen, did easily surprize them being unarmed, and the most part of them were slain, yet some were taken alive, and brought to *Catullus*. But their leader *Jonathan* at that time escaped: yet being diligently laid, and sought for over all those Countries, he was at last taken, and being brought unto *Catullus*, he sought to delay his own punishment, in offering an occasion of iniquity unto *Catullus*. For he accused the richest among the Jews, to have been his advisers to do this matter. *Catullus* was glad of those allegations, and exaggerated his accusations very much with tragical terms, so that he seemed to have made an end of the Wars against the Jews, and which was worst of all, to be content to credit whatsoever was maliciously spoken: he himself instructed the Sicarians to frame scandalous accusations; and commanding them to nominate one *Alexander* a Jew, whom he had long hated, and his wife *Bernice*, he put them first of all to death, and after them, all that were well moneyed, who amounted to the number of 3000. And this he thought he did without controul, because he confiscated their possessions unto *Cæsar*. And lest any Jew living in any other place should complain of his injustice, he extended his malicious lies against others further off, and perswaded *Jonathan*, and certain others that were taken with him, to accuse the most trusty and faithful Jews at *Rome*, and *Alexandria*: one of them who were thus falsly accused, was named *Joseph*, who writ this History. But this device of *Catullus*, had not success as he hoped: for he came to *Rome*, and brought *Jonathan*, and the rest bound with him, thinking that no more inquiry would be made of the false accusations invented by himself.

A part of *Jonathans* companions were taken and slain, the rest kept captive alive, and brought to *Catullus*.

Three thousand Jews slain by *Catullus*.

Joseph by *Catullus* perswasion is accused by *Jonathan*.

But *Vespasian*, suspecting the matter, made diligent inquiry to know the truth: and finding these crimes injuriously imposed upon those men, at *Titus* intreaty, he acquitted them, and punished *Jonathan*, according to his desert; who being first whipped, was afterward burned alive. And *Catullus* at that time, by reason of the mildness of the Emperour, had nothing said unto him: but not long after he fell into a grievous disease, and was cruelly tormented not only in body, but also in mind. For he was greatly terrified, and still imagined to see the Ghosts of them, whom he had so unjustly slain, ready to kill him; so that he cried out, and not able to contain himself, leapt out of his Bed, as though he had been tortured with torments and fire. And this disease daily increasing on, his Guts and Bowels rotting, and issuing out of him, at last he died in this manner, leaving behind him an evident argument, that the Divine Justice doth punish impious malefactours. And this is the end of the History, which we promised to beset down with all fidelity, for them that are desirous to know the event of the Wars between the Jews and the Romans. And as for our style, we leave it to the judgment of the Reader: but touching the verity of the History, it is such, as no man need to doubt of; for I do affirm that to be the only scope, which I aimed at in this whole work.

Jonathan being first beaten is burnt alive.

The conclusion of the seven books of the Wars of the Jews.

The end of the seventh and last Book of Flavius Josephus, *of the Wars of the Jews.*

THE

The *FIRST BOOK* of
FLAVIUS JOSEPHUS
The Son of *MATTHIAS.*

Written againſt *APION*, as touching the Antiquity of the *JEWS*.

I Suppoſe, (O thou worthieſt amongſt worthy men! *Epaphroditus*) that I have ſufficiently teſtified unto them, who ſhall read thoſe Books which I have written, as touching the Authentick Hiſtory of the Jews, that our Nation is moſt ancient, and that they have had their Original from themſelves, and have from the firſt beginning inhabited that Country, whereof they are now poſſeſſed at this preſent. To which effect I have gathered out of our ſacred Writings, and publiſht in the Greek tongue, a Hiſtory containing the occurrences of five thouſand years. And for that I ſee there are divers, (who being too much addicted and ſeduced by the ſcandalous blaſphemies and reports, which ſome of thoſe who are lewdly affected towards us, have publiſhed againſt us) have miſconceited and miſbelieved that which I have written of our Antiquity, and labour to approve our Nation to be modern, becauſe none of the moſt ancient, and moſt renowned Hiſtoriographers among the Grecians, have thought our Anceſtours worthy to be enrouled in their writings: I have for theſe cauſes held a part of my duty to write ſome ſhort Treatiſe hereupon; both to reprove the evil intent and affected lying of thoſe our calumners, as alſo to correct their ignorance, by teaching thoſe who are deſirous to know the truth, what the Original of our Nation is. For proof whereof, I will produce no other Teſtimony then thoſe, who from antiquity have been judged worthy of credit among the Greeks; laying open before their Eyes, that they who have ſlanderouſly and falſely written againſt us, are convicted by their own mouths: I will alſo enforce my ſelf to expreſs the cauſes why very few Grecians have made mention of us in their Hiſtories: and moreover, I will make it known to thoſe who are ignorant, (either in effect or pretence) who they have been that omitted not our Hiſtory.

The Hiſtory of the Antiquity containeth the events of five thouſand years.

The cauſes that moved him to write this Book.

Firſt of all therefore, I do not a little marvel at thoſe, (who in reſpect of antiquity) ſuppoſe that the truth ought only to be gathered from the Greeks: and that they juſtly may claim the honour and knowledge of faithful writing, whereas they neither vouchſafe either us, or any others, the credit or truth in that we ſet down, although I am able to prove, that all things have faln out quite contrary. For which cauſe it behoveth us not to look to mens various opinions, but to examine that which is right, and gather the ſame by the effects. For, whatſoever is ſet down by the Greeks is new, and of late memory, and hath been brought to execution in a manner but yeſterday: I mean the foundations of Cities, the inventions of Arts, and the deſcriptions of Laws, and the lateſt practice among them hath been, and is, the diligent travel in Hiſtory.

All things among the Greeks are modern, but ſuch things as were done among the *Egyptians*, *Chaldees*, and *Phœnicians*, are of happy memory and venerable antiquity.

But amongſt the *Egyptians*, *Chaldees* and *Phœnicians* (for I preſume not to compare my Countrymen with them) as they themſelves confeſs, the memory of their writings is moſt ancient and infallible. For all theſe Nations dwell in ſuch Countries as are not ſubject to the corruption of Air; and have carefully provided, that none of thoſe things that have been done by them ſhould ſleep in obſcurity, but ſhould be kept in memory in the publick writings

writings of the learnedſt men: whereas innumerable corruptions have crept in among the Greeks, by which the memory of things ſo repaſſed, is defaced. But they always who have eſtabliſhed new eſtates, have each of them ſuppoſed in their own behalf, that whoſoever was of theirs, he was the firſt of the World. Yet notwithſtanding they have had the knowledge of the nature of letters very late, and have attained the ſame with very great difficulty. For they that ſpake of the moſt ancient uſe of the ſame, do boaſt and glorifie themſelves, that they have received the knowledge thereof from the Phœnicians, and *Cadmus*. Yet notwithſtanding, there is not any one of them that can ſhew any Record of that time, either in their Temple, or in their publick Regiſters: whereas, after, there aroſe a great doubt and B queſtion, whether thoſe letters were in uſe during their time, who ſince have for the ſpace of many years continued the ſiege before *Troy*. And indeed, their opinion who affirm that they were ignorant of the uſe of thoſe letters, which are at this preſent allowed and accuſtomed among us, is not to be refuſed. For it is moſt manifeſt, that there is not any writing extant among the Greeks that is more ancient then *Homers* Poeſie, which as it is moſt manifeſt, hath been in allowance and continuance ſince the time of the ſiege of *Troy*: and yet it is reported, that he left no part of that his Poeſie in writing, which was compoſed of divers Songs, and not only ſung by roat; by which means it came to paſs that there are ſo many contradictions in the ſame. And as touching thoſe who have undertaken to write Hiſtories among them, I mean *Cadmus* the Mileſian, and *Acuſilaus* the Argive, and after him C if there were any others; they were not alive, but very little time before the paſſage of the Perſians into *Greece*. Furthermore, they who among the Greeks were the firſt that introduced Philoſophy, and the knowledge of Celeſtial and divine things, that is to ſay, *Pherecydes* the Syrian, *Pythagoras* and *Thales*, theſe all of them confeſs with one accord, that being inſtructed by the Egyptians and Chaldees, they have publiſhed ſome few writings, which are ſuppoſed to be the moſt ancient among the Greeks, and it is hardly believed alſo that they were written by them. What reaſon therefore have the Greeks to be ſo proud, as if there were none but themſelves only who knew the affairs of Antiquity, and could exactly expreſs their truth and verity? Or who cannot eaſily conjecture by their own Writers themſelves, that their writings were only upon here-ſay and ſuppoſition, and that their D ſtyle was only tied to their vain conjectures? Hence cometh to paſs, that in their Books they cavil and reprove one another, and make no conſcience to maintain and write contradictions in one and the ſame thing.

Innumerable corruptions invaded *Greece*.

The Phœnicians and *Cadmus* the firſt inventers of Letters.

Among the Greeks there is not any writing more ancient then *Homers* Poem.

But it may be ſaid, that I taſk my ſelf to a fruitleſs labour, if I ſhould go about to inform thoſe who are better experienced then my ſelf, in how many points *Hellicanus* differeth from *Acuſilaus* as touching the Genealogy: in how many places *Acuſilaus* hath corrected *Herodatus*; or how *Ephorus* hath approved that *Hellicanus* was a lier in the greater part of that which he recited. *Ephorus* hath been reproved by *Timæus*; and in general, all they have taxed *Herodotus*. Neither hath *Timæus* vouchſafed to accord with *Antiochus* or *Philiſtus*, or *Callias* in the Hiſtories of *Sicily*. Neither have they who have written the Hiſtories of E *Athens*, or thoſe who have entreated of the Argoliques, followed others. What need I reckon up thoſe who in particular have entreated of Cities, or of ſuccinct and ſhort matters? whereas in the deſcription of the Perſian War, and thoſe exploits that were performed therein, thoſe of greateſt authority are moſt at odds. *Thucydides* is accuſed by ſome for a lier in divers places, notwithſtanding that he ſeemeth to have deſcribed the Hiſtory of his time moſt exactly. But the cauſes of this diſcord are divers, and it may be that they who ſhall narrowly pry into them, ſhall find more. For mine own part, thoſe two which I ſhall here ſet down, in my opinion are of greateſt weight. The firſt, and in my judgment the chiefeſt, is, that amongſt the Greeks, from the beginning they have not been induſtrious to keep publick Regiſters of ſuch matters as happened in any time or place: which hath made F them erre, and given thoſe a priviledge to lye, who afterwards would look to write any thing of ſuch matters as were acted long ſince. Neither are the other Greeks only to be touched with this negligence for not making account of ſuch Regiſters, but amongſt the Athenians alſo (who are reputed to be glorious for the antiquity of their Countrey, and who are exerciſed in Sciences) there is no mention of them. For it is ſaid, that the moſt ancient and publick writing which they have, are thoſe capital laws which were ſet down by their Law-maker *Draco*, who lived but a little time before *Piſiſtratus* Tyranny. What need we ſpeak of the Arcades, who vaunt themſelves of their antiquities? For they have learned the uſe of letters with very great difficulty, and ſometime after this: whereas therefore there was not any writing publiſhed before that time, which might inſtruct thoſe that would learn,

Thucydides writ a moſt exact Hiſtory of his time.

The cauſes of diſcord among the Jews.

learn, or reprehend thoſe that publiſhed untruths: from thence it is, that ſo many differen- G
ces have happened amongſt Hiſtoriographers. A ſecond cauſe is, for that they, who ad-
dicted themſelves to compoſe Hiſtories, did not buſie themſelves about the inquiſition of
the Truth (notwithſtanding that each of them did ordinarily promiſe no leſs) but they la-
boured to expreſs how eloquent they were, and fixed their whole ſtudy thereon, as the on-
ly means whereby they hoped to obtain reputation above the reſt. Some of them there-
fore addicted their ſtyles to fables, other ſome by flattering praiſes thought to curry favour
with Kings and Cities. The reſt inforced their ſtudies to accuſations, by obtrecting the
work of the Writer thereof, under truſt to get the more credit thereby. In effect they have
followed that courſe in compoſing their Hiſtory, that was every way different from the true H
nature thereof. (For the aſſured ſign of a perfect and true Hiſtory is, whereas all men ac-
cord both in word and writing in ſetting down the ſame thing:) and they who have writ-
ten diverſly, made men believe that they were the trueſt amongſt all the reſt. We ought
therefore to grant the ſuperiority to the Grecians in all that which concerneth Eloquence,
and the Ornament of Language, but not in that which appertaineth to Antiquity or truth
of Hiſtory, and eſpecially, when the queſtion is, what each man writ as touching his own
Nation.

Another cauſe of their diſcord recorded by the Grecian Hiſtoriographers.

The ſign of a true Hiſtory.

Seeing therefore that both the Egyptians and Babylonians long time ſince uſed all dili-
gence in writing, inſomuch as their Prieſts were hereunto enjoyned, who did moſt curiouſly
intreat of all ſuch points; the ſame alſo did the Chaldees amongſt the Babylonians, and the I
Phœnicians alſo (inhabiting amongſt the Greeks) uſed laws (both concerning private and
publick affairs) which, becauſe all men confeſs it, I will omit to ſpeak of. I let paſs alſo to
recount what care our Nation had of this point (no doubt greater then thoſe Nations above
mentioned had) charging our high Prieſts and Prophets to execute this office, which cu-
ſtom hath been obſerved even until this our Age: yea (and if I may preſume ſo far) will be
obſerved in all ſucceeding Ages, as by the ſcope of my ſpeech enſuing, I will endeavour to
make manifeſt. For our Nation did not only depute this office to the moſt juſt men amongſt
them in the beginning, and unto ſuch as were always ready to appeaſe the heavy diſplea-
ſure and wrath of God kindled againſt them; but they alſo provided to preſerve the line
and deſcent of Prieſts from all impurity, and from being intermingled with others. For no K
man amongſt us can be a Prieſt, who is not born of a woman deſcended from the Prieſts
line; neither in this caſe is any reſpect made either of riches or honours: but the party who
claimeth the dignity of Prieſthood, muſt by many witneſſes prove his Genealogy, and that
he is deſcended from Prieſts. This cuſtom is not only of force in *Jurie*, or our own Coun-
try, but whereſoever elſe any of our Nation inhabit, as in *Egypt* and *Babylon*, and in any
other place, where continually the Prieſts in their marriages have this reſpect, not to marry
with any woman that is not of their own line, and they ſend unto *Jeruſalem* the name and
Pedigree of the woman whom they have married, and all teſtimony hereof which they can
deduce from her Anceſtors. Now if Wars moleſt our Nation (as often they have) in the time
of *Antiochus*, ſirnamed *Epiphanes*, of *Pompey* the Great, *Quintilius Varo*, and eſpecially in L
this our Age, then thoſe Prieſts who ſurvive, make new Genealogies, and Pedigrees out of
our holy writ for the foreſaid women, that are not devoured by the fury of War. For they
come unto theſe women, not fearing the Company of ſtrangers amongſt whom they live:
yea, this is an evident token of the Prieſts integrity, that every Prieſt during the revolu-
tion of two thouſand years, are regiſtred together with the names of their fathers, and if
any one do erre or falſifie any of the things before-ſaid, he is then interdicted from the Al-
tar and from exerciſing any Prieſtly function. So that in the writings of ſuch men, all things
muſt of neceſſity be true, and as they ought to be, for that neither all men are permitted to
write, nor yet any diſſonance and diſagreement is found in their writings. For ſuch things
as paſt in ancient times quite beyond the memory of men, were only written by our Pro- M
phets, who had the knowledge thereof by inſpiration from God himſelf: but other things
of latter time are only recorded by thoſe who lived in the age, wherein the things they
writ of were done. The books amongſt us, containing the Hiſtories of all Ages, are nei-
ther infinite, nor one repugnant to another: for all our Chronicle is contained in 22 Books,
to which Books it is impiety to deny credit.

A cuſtom which the Prieſts obſerved.

The Prieſts amongſt the Jews are every one regiſtred with the name of their fathers and this cuſtom hath continued two thouſand years.

Two and twenty Books of holy Writ.

Five of theſe Books were written by *Moſes*, comprehending Genealogies, and the begin-
ing of mankind, and ſuch notable events as hapned even from the beginning of the World
until his death; which is little leſs then three thouſand years. After the death of *Moſes*,
until the time wherein *Artaxerxes* lived, who was King of the *Perſians*, and Son to *Xerxes*,

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the Prophets of our Nation every one writ the History of his time wherein he lived, so that of these mens writings we have thirteen books: the four other books, which make up the number already mention'd, are known to contain holy Hymns dedicated unto God, and wholsome precepts for mans life and conversation. All things which from *Artaxerxes*, until our time have hapned, are also set down in writing: yet the books wherein they are registred, do not deserve so much credit as the former of ancient times, for that there was no certain succession of Prophets in this age. Moreover, it is evident, that to the former works we give as great credit as to things we our selves write; and notwithstanding, they have been so long written, yet in all that time no man durst presume either to alter or blot out any thing therein contained. For all *Jews* even from their cradle do believe these books to be sacred, holy, and divine, and therefore do give all credit possible unto them, and so would willingly suffer death, rather then to do the contrary. Many captives of our Nation have already been cruelly tormented, and divers ways put to death in open Theaters, only for that they would not commit any thing either in word or deed against their laws, nor violate the writings of their fore-fathers. Now who amongst the *Greeks* did ever sustain the like? Nay, they are so far from doing it, that none can be found among them who would suffer any loss in his goods or fortunes, thereby to preserve all the writings of their Nation from perdition: and the reason hereof is, that every one esteemeth the verity of their Histories to depend upon the will of the Writer. And this they do also of their most ancient Historiographers, and not without cause: for they every day see men of their own times writing Histories of matters long past before in former ages, wherein neither themselves were present, neither yet vouchsafe they to credit the writings of such as were then eye-witnesses thereof; yea, some among them have divulged Histories of such things, as of late befel our Nation, when themselves never have bin in the place where such matters past as they did write of were, nor have lived in any neighbour place, where they might have probable report how matters past, but only making a few centones or broken news, they most impudently arrogate to their patcht stuff, the name of a History.

The *Jews* and *Grecians* are compared together.

Some others have written of the wars of the *Jews*.

I my self have composed a most true History of those wars, and of every particular thing there done, as well I might, having been present in all those affairs. For I was Captain of the *Galileans* amongst our Nation, so long as any resistance could be made against the *Romans*: and then it so fell out, that I was taken by the *Romans*, and being prisoner unto *Titus* and *Vespasian*, they caused me to be an eye-witness of all things that past. First, In bonds and fetters, and afterward freed from them, I was brought from *Alexandria* with *Titus*, when he went to the siege of *Jerusalem*. So that nothing could then pass whereof I had not notice. For beholding the *Roman* Army, I committed to writing all things with all possible diligence. My self did only manage all matters disclosed unto the *Romans* by such as yielded themselves, for that I only did perfectly understand them. Lastly, Being at *Rome*, and having now leisure, all business being past, I used the help of some (for the privity of the Greek tongue) and so I published a History of all that had hapned in the foresaid wars: which History of mine is so true, that I fear not to call *Vespasian* and *Titus* Emperors in those wars, to witness for them. I first gave a copy of that book to them, afterwards to many noble *Romans*, who also were present in those wars; I sold also many of them to our own Nation, to such as understood the Greek language, amongst whom were *Julius*, *Archelaus*, *Herod* the honest, and the most worthy King *Agrippa*, who all do testifie, that my History containeth nothing but truth: Who would not have been silent, if any thing either for ignorance or flattery I had changed or omitted any particular. Yet notwithstanding all this, some ill disposed persons endeavour to discredit my History, as though they were disputing *pro* and *contra* amongst children in schools, being sometimes on a sudden to forge a feigned accusation, and otherwise to feign a slanderous and sudden detraction, never considering that he who promiseth other men a true relation of things past, must either be privy unto them by his own knowledg, as having been present in the affairs, or else have that which he speaketh from other mens mouths, by report of them who know them: both which I have done. For I gathered my other books of Antiquity out of holy Scripture, being my self a Priest, and skilful in our Law; and the History of our wars I have written, my self being an Agent in many matters therein contained, and an eye-witness of the rest; so that nothing was said or done whereof I had not notice. How then can any one excuse them from impudency and malice, who labour against me to prove my relation false? They perhaps alledge, that they have read the Commentary containing the Emperours acts, yet for all

Joseph was present in all the wars of the *Jews*.

Joseph writ the History of the *Jews* wars being at *Rome*.

Some do derogate from *Josephs* History.

all this, they were not preſent in any action, repugnant to that, which my Hiſtory re- G
counteth.

Thus have I (as I thought it neceſſary) made a digreſſion to ſhew how they are able to perform their word, who diſcrediting my Hiſtory, promiſe to ſet down truth in writing. I have alſo ſufficiently (as I think) demonſtrated, that the regiſtring of things is more ancient amongſt other Nations, then amongſt the *Greeks*. I will now firſt of all diſpute againſt thoſe, who with all might and main labour to prove our Nation of no Antiquity, for that (as they ſay) no Greek Writer maketh any mention of it. This done, I will bring forth proof and teſtimony of the Antiquity hereof out of other Writers, and ſo I will ſhew that their tongues are no ſlander, who ſeek to diſcredit our Nation. Firſt therefore, our Nation neither inhabiteth a Country bordering upon the Sea, neither are we delighted in merchandize, nor for this cauſe wearied with pilgrimages from place to place. But our Cities are ſcituate far H B
from the Sea in amoſt fertile ſoyl, which we till with all induſtry, and our whole endeavours are how to get food for our children, and to keep our Country Laws, and how to leave unto our poſterity the knowledge of Piety, which work we think all our age ought to be employed in. Beſide all this before mentioned, we have a form of living, different from all other Nations: all which concurring together, we had no need to traffick with the *Greeks*, as the *Egyptians* and the *Phœnicians* do, who give themſelves to bargaining and merchandize only for the covetouſneſs of money. Neither were our Anceſtors delighted in theſts and robberies, nor did our fathers make war upon any Nation, for deſire of larger poſſeſſions: Notwithſtanding, our Country was furniſhed with many thouſands of ſtrong warlike men. Wherefore the *Phœnicians* ſailing unto the *Greeks* to traffick with them, they were thus made known unto them, and by them the *Egyptians*, and all other Nations, who ſayling I upon the Seas, brought Merchandize into *Greece*. The *Medes* alſo and *Perſians* were known C
unto them, after ſuch time as they openly reigned over *Aſia*, and the *Perſians* warred even to the other oppoſite continent.

Two things which *Joſeph* intendeth.

The *Jews* care to bring up their children.

The ancient *Jews* had no need to traffick with the *Grecians*.

Moreover, the *Greeks* knew the *Thracians*, becauſe they were their neighbours, and the *Scythians* by ſayling to *Pontus*; and finally, all that were diſpoſed to write, knew all the Nations bordering either upon the Eaſtern and Weſtern Seas; but ſuch as dwelt far from the Sea and Sea-coaſt, were long time unknown, as alſo appears in *Europe*: for neither *Thucydides* nor *Herodotus*, nor any other of that time, maketh any mention of *Rome*; notwithſtanding, that ſo long ſince it was ſo mighty, and made ſo great wars: yet at laſt with much ado the *Greeks* heard of it. Yea, their moſt curious Writers, and namely *Ephorus*, were ſo ignorant K D
of the *Frenchmen* and *Spaniards*, that they thought the *Spaniards* to be a people only denominated of one City, wherein they inhabited, whereas the whole world now knoweth them to inhabit a vaſt Country, and a great part of the Weſtern world. Likewiſe the ſaid *Greek* Writers relate the manners of the foreſaid people to be ſuch, as neither are, nor were ever uſed among them. And the only cauſe why they were ignorant of the truth, was the diſtance of the place; and theſe writers would ſeem to tell ſomething which others of former time had not ſpoken of. No marvel therefore though our Nation was unknown, and none of them in their writings made any mention of us, being both ſo far from the Sea, and living after a different manner.

The *Romans* were lately known to the *Greeks*.

Certain Hiſtoriographers report *Spain* to be only one City.

Put caſe therefore that I denied the *Greeks* to be of any antiquity, and to prove my aſſer- L E
tion ſhould conclude their Nation to be modern, for that our Hiſtories made no mention of them, would they not laugh at this reaſon, and uſe the teſtimony of their neighbour Nations to prove their Antiquity? I therefore will do the like, and uſe the teſtimony of the *Egyptians* and *Phœnicians*, whoſe Record, the *Greeks* cannot deny. For all *Egyptians* in general, are our Enemies, and among the *Phœnicians* they eſpecially of *Tyre*; Which I cannot juſtly ſay of the *Chaldees*, who having been Princes over our Nation, and becauſe of their affinity and alliance with our Countrymen, have in their Chronicles made mention of the *Jews*. Yet when I have proved what I now aver, and refel the ſlanderous reports againſt us, I will then alſo ſhew who amongſt the *Greeks* ſpake of us, that ſo the *Greeks* may alſo be deprived of this ſhift and refuge, to excuſe their malicious lies falſly forged againſt our Nation. And firſt F
of all I will begin with the writings of the *Egyptians*, who as they well know, do nothing at M
all favour us. Wherefore *Manethon*, an *Egyptian* born, ſkilful in the *Greek* tongue, as by his works appears (for he writ in *Greek*) compiling a Hiſtory of the cuſtoms and religion of his fore-fathers, collected (as himſelf reporteth) out of the *Egyptian* holy writings, often reprehendeth *Herodotus*, who being indeed ignorant, did much help the *Egyptians*. This

Arguments to prove the *Jews* of more antiquity then the *Greeks*.

Manethon an *Egyptian* Writer.

Mane-

A *Manethon*, in his ſecond Book of the Egyptian Cuſtoms, ſaith thus (I will ſet down his own words, becauſe I uſe them as a witneſs) We have a King (quoth he) named *Timæus*, in whoſe reign God being angry with us, contrary to all expectation, an obſcure people taking courage, came from the Eaſt, and pitching their Tents in our Country, conquered it by force, no man reſiſting them; and committing our Princes to bonds, did finally burn our Cities, and deſtroyed the Temples of our gods, and behaved themſelves moſt cruelly againſt the Inhabitants, killing many of them, and making ſlaves of the reſt with their wives and children: finally, they choſe a King amongſt themſelves, who ſhould be then of our Country, his name was *Saltis*, who coming to *Memphis*, made both the higher and lower Province tributaries, leaving Garriſons in ſtrong holds, and fortifying thoſe places in the Eaſt: Likewiſe, foreſeeing that the Aſſyrians were more mighty then he, and would invade his Country, he found out in this Province a City called *Saite* fit for his purpoſe, being ſcituate on the Eaſt ſide of the River *Bubaſtis*, which by an ancient Divine was called *Avaris*, he builded up this City, and compaſſed it with moſt huge Walls, and placed in it two hundred thouſand armed men to keep it. This *Saltis* came in harveſt time, to the intent that he might both pay his Souldiers, and be a terrour unto other people, and after he had reigned nineteen years, he dyed. *Saltis* ſubdued the Egyptians.

After him ſucceeded another King called *Bæon*, who reigned four and forty years, next to him *Aphinas*, who reigned thirty ſix years and ſeven months, then *Apholis*, who reigned threeſcore and one years, and then *Iandas*, who reigned fifty years and one month, after them alſo reigned *Alſis*, nine and forty years and two months; and theſe ſix were the firſt Kings amongſt them, ever deſtroying and warring upon the Egyptians, and labouring to extinguiſh their race. This Nation was called *Hicſos*, which ſignifieth Kings ſhepherds: for *Hic* in the ſacred tongue, ſignifieth a King, and *Sos* a ſhepherd or ſhepherds, according to the common ſpeech, and *Hicſos* is a compound word. Some ſay theſe people were Arabians: but in other Copies I find that *Hicſos*, is not interpreted Kings ſhepherds, but ſhepherds that were Captives: for *Hic*, and *Hac* alſo when it is pronounced, doth in the Egyptian tongue ſignifie a Captive; and this latter expoſition ſeemeth to me to be the trueſt, for it is more agreeable with the Hiſtory. Wherefore *Manethon* reporteth theſe foreſaid Kings and Shepherds to have ruled *Egypt* five hundred and eleven years: and after theſe, the King of *Thebes*, and the King of the reſidue of *Egypt*, uniting their forces together, invaded the ſaid Shepherds and held on great and long Wars againſt them, and that the ſaid Shepherds were overcome by the King *Alisfragumthoſis*: alſo that then they loſt all *Egypt* which he had in their power, and that they were ſhut up in a place called *Avaris* containing ten thouſand acres of ground, which as *Manethon* reporteth, theſe ſhepherds environed round about with a huge Wall, to the end that all their whole proviſion might be fortified, and all the preys which they got, defended. Moreover, that *Themoſis* ſon of the ſaid *Alisfragumthoſis* endeavoured by force to ſubdue them, and for this cauſe beſieged them with four hundred and 80000 armed men: and at laſt deſpairing to take them by ſiege, he covenanted with them that they ſhould ſafely depart out of *Egypt* whither they would; and that they upon theſe conditions together with all their families and goods, and cattel, departed out of *Egypt* into the Wilderneſs, and ſo into *Syria*, being in number two hundred and forty thouſand, and that fearing the puiſſance of the Aſſyrians, who at that time reigned in *Aſia*, they builded a City in the Country now called *Judæa*, which they made ſo large, that it might receive them all, and this City they called *Jeruſalem*. Further, the ſaid *Manethon* in another Book of the Egyptian Affairs ſaith, that in the holy Writings, he findeth the foreſaid ſhepherds called Captives, wherein he ſaith moſt true. For our Anceſtors were wont to feed cattel, and ſo leading a paſtoral life, were called Shepherds, neither are they unjuſtly called Captives: for our forefather *Joſeph* told the King of *Egypt* that he was a Captive; and long time after he called his brethren into *Egypt* by the Kings command; but we will hereafter examine this point more ſtraightly: I will now cite the teſtimony of the Egyptians concerning this point, and alſo relate the words of *Manethon* touching the time when this befel, who ſaith as followeth. Kings Shepherds.

After that the Nation of Shepherds were departed out of *Egypt* unto *Jeruſalem*, King *Themoſis* who drave them out of the Land, reigned twenty five years and four months, and then dyed: and his ſon *Chebron* ſucceeded him, who reigned thirteen years, and after him *Amenophis* twenty years and ſeven months, next, his ſiſter *Ameſſes* one and twenty years and nine months, then reigned *Mephios* twelve years and nine months, and *Mephamuthoſis*

muthoſis twenty five years and ten months, *Themoſis* nine years and eight months, *Amenophis* thirty years and ten months, *Orus* thirty ſix years and five months, after him his daughter *Achemcheres*, twelve years and one month, and the brother of *Rathotis* nine years, *Achencheres* twelve years and five months, another *Achencheres* twelve years and three months, *Armais* four years and one month, *Armeſis* one year and four months, *Armeſeſmiamus* threeſcore and ſix years and two months, *Amenophis* nineteen years and ſix months. Moreover, that *Sethoſis* having made ready a huge Army both of foot and horſe, and alſo a Navy at Sea, left the Government of *Egypt* unto his brother *Armais*, and permitted unto him all other Kingly Authority, only forbidding him to wear a Diadem, and to oppreſs the Queen, mother to his children, commanding him alſo to abſtain from the reſt of the Kings Concubines. And *Sethoſis* himſelf went to *Cyprus* and *Phœnicia*, againſt the Aſſyrians and Medes, and ſubdued them all, partly by the ſword, partly by the fear of his power and greatneſs: and being proud of all this his fortunate ſucceſs, he bent himſelf againſt the Eaſtern Country, and deſtroyed with fire and ſword the Cities of that place, with whole Provinces: and ſpending much time in theſe Wars, his brother *Armais* whom he left in *Egypt*, did without fear commit all that he forbade him to do: for he oppreſſed the Queen violently, and daily lay with the reſt of the Kings Concubines, and being thereto counſelled by his friends, he put a Crown upon his head and rebelled againſt his brother. Alſo that he who was then Chief of the Egyptians holy cuſtoms, ſent letters unto *Sethoſis*, containing all that had happened, and how *Armais* had rebelled againſt him: who returning to *Peluſia*, came and enjoyed again his own Kingdom which by his name was called *Egypt*: for *Manethon* writeth that this *Sethoſis* was named *Egyptus*, and his brother *Armais Danaus*.

Sethoſis King of *Egypt*, made his brother *Armais* Governor of his Country.

Whereupon *Egypt* took his name.

Thus far *Manethon*, out of whom it is evident by computation of the foreſaid times, that our Nation was delivered out of *Egypt*, three hundred ninety and three years before *Danaus*, and inhabited this Country of *Judæa* ſo long, before *Danaus* came unto *Argos*: notwithſtanding the Inhabitants of *Argos* boaſt their City is moſt ancient. Wherefore *Manethon* recounteth two things for us out of the Egyptian letters: firſt, that we came from another place to them, afterwards went out of their Country again, and that ſo long ago, as it was almoſt a thouſand years before the Trojan Wars. Touching thoſe things which *Manethon* profeſſeth himſelf, not to have gathered out of the Writings of the Egyptians, who did write out of certain tales and reports, I will hereafter ſhew, how they are alledged without any reaſon for them. For I will once again leave theſe, and go to the teſtimony of the Phœnicians, which they writ concerning our Nation. The Tyrians therefore have Chronicles of very great Antiquity, which they have kept with all diligence, concerning that which hath been done among them, and indeed they are worthy of memory. Amongſt theſe Records it is written, that King *Solomon* built a Temple at *Jeruſalem*, a hundred forty three years and eight months, before the Tyrians erected *Carthage*. So they have regiſtred the building of our Temple, for *Hircanus* King of the Tyrians, was our King *Solomons* friend, obliged unto him for his fathers ſake, who for this cauſe alſo of his own liberality, gave *Solomon* a hundred and twenty talents of gold towards the building of the Temple, and cut down the moſt goodly wood called *Libanus*, which he beſtowed upon him, to make the roof of the Temple withal: for which bounty, *Solomon* gave him again many liberal gifts, and among the reſt a Country of *Galilee* named *Zabulon*: but *Solomons* wiſdom was the chief cauſe of this Kings friendſhip towards him. For they ſent Problems one to the other to be anſwered, and *Solomon* in his anſwers appeared moſt witty, as alſo he did in many things elſe; and even until this day, many of the Epiſtles ſent one unto another, are kept among the Tyrians. And that I do not fear the Authority amongſt the Tyrians, I will prove by the teſtimony of *Dius*, a man who by common conſent hath faithfully written the Phœnician Hiſtory, wherein he writeth as followeth.

Manethon ſheweth the Jews coming into *Egypt* & their departure.

Solomon built a Temple in *Jeruſalem* 143 years and 8 months, before the Tyrians builded *Carthage*.

The friendſhip of the Tyrian King and of King *Solomon*.

Problems of *Hircanus* and *Solomon*.

After the death of *Abibalus*, *Hircanus* his ſon reigned in his ſtead, who encreaſed the number of his Eaſtern Cities, and inlarged *Jeruſalem*, he alſo joyned the Temple of *Jupiter Olympius*, ſcituate in an Iſland, unto it, filling up the water with earth, adorned it with golden gifts. After this aſcending into *Libanus*, he cut down the Wood to build Temples, and that the King of *Jeruſalem* named *Solomon*, ſent unto him certain riddles to be expounded, and he again the like unto him, covenanting together, that he who could not tell the meaning of one anothers riddles, ſhould pay unto the other a ſum of money, and that *Hircanus* confeſſing he could not expound *Solomons* riddles, did pay unto him much money: Laſtly, that one *Abdemonus* a Tyrian did expound the ſaid riddles, and writ more unto *Solomon*, which

which if *Solomon* could not interpret, he ſhould pay unto *Hircanus* a ſum of Money, and this teſtimony *Dius* beareth us concerning the foreſaid matter. But I will now recount the words of *Menander* an Epheſian, who hath regiſtred the acts of all Kings both at home and abroad, endeavouring to make a true Hiſtory out of the writings of every Country. This man writing of the Tyrian Kings, and coming to *Hiramus*, he ſaith thus of him: *Abibalus* dying, there ſucceeded in the Kingdom his Son *Hiramus*, who lived 34 years: and this King with a rampire conjoyned *Eurychorus*, and erected there a Pillar of Gold in *Jupiter*'s Temple, and went into the woods, and cut down the Cedars of *Libanus* to make coverings for the Temples; of which, pulling down the old, he erected new, and dedicated the Temple of *Hercules* and *Aſtartus*: but that to *Hercules* in the Month of *Peritius*, and then the other to *Aſtartus*, when he with an Army went againſt the Tyrians, who did not pay him tribute, whom when he had ſubdued, he returned again.

The teſtimony of *Menander* the Epheſian. The Genealogy of King *Hiramus*.

At this time lived *Abdemonus* a ſervant unto the King, who was wont to expound the parables, which King *Solomon* of *Jeruſalem* ſent unto King *Hiramus*: now how long it was from this Kings time till the building of *Carthage*, we may thus calculate. After the death of *Hiramus*, his Son *Beleaſtartus*, ſucceeded him, who lived forty and three years, and reigned ſeven: after him his Son *Abdaſtartus*, who lived twenty years, and reigned nine; but this King was treacherouſly ſlain by the four Sons of his Nurſe, the eldeſt of whom reigned twelve years. Next whom, *Aſtartus* the Son of *Beleaſtartus*, who lived fifty and four years, and reigned twelve: after him ruled his Brother *Aſtarimus*, who lived fifty and four years, and ſate in the Kingdom nine, then he was ſlain of his brother *Phelletes*, who reigned eight months, and lived fifty years, and was ſlain by a Prieſt of *Aſtarta* named *Ithobalus*, who lived threeſcore and eight, and reigned thirty two years: him ſucceeded his Son *Badezorus*, who lived forty five years, and reigned ſix years, to him ſucceeded his Son *Mettinus*, who lived thirty two years, and reigned nine. After him *Pigmalion* who lived fifty ſix years, and reigned forty: in the ſeventh year of whoſe reign, his Siſter *Dido* builded a City in *Africa*, and named it *Carthage*: ſo that from the time of King *Hiramus* unto the building of *Carthage*, is by this computation a hundred fifty five years, and two Months: and for as much as the Temple of *Jeruſalem* was built in the twelfth year of *Hiramus* his reign, the computation of the time ſince that year until the building of *Carthage* is a hundred forty three years and eight Months. What need we alledge more, ſeeing this teſtimony of the Phœnicians? The truth is now ſufficiently made manifeſt; for our Anceſtors muſt need have come into this Country we inhabit, before ſuch time as they built a Temple in it, as I have alſo made manifeſt in my Books of Antiquity, collected out of our holy Scripture.

Carthage built in *Africk* by *Dido Pigmalion*'s Siſter.

I will now ſpeak of that which the Chaldees writ of us in their Hiſtories; which do much agree in all other matters with thoſe of our Nation. And firſt let *Beroſus* be my witneſs, who was a Chaldean born, yet a man famous and known unto all that love learning, for he in the Grecian tongue did write Aſtronomy, and the Chaldees Philoſophy. *Beroſus* imitating the moſt ancient Hiſtories writeth of the Deluge, and how mankind was therein extinguiſhed, and he in all things imitateth *Moſes*. He alſo ſpeaketh of the Ark wherein our forefather was preſerved, and affirmeth that it was carried into the tops of the Mountains in *Armenia*: after this he proſecuteth the Genealogy of all that reigned from *Noe*, until *Nabulaſſarus* King of the Babylonians and Chaldeans. He likewiſe ſetteth down how long every one reigned, and in proſecuting the deeds of this King he recounteth how he ſent his Son *Nabuchodonoſor* into *Egypt*, and to our Country with great power, who finding them rebels, ſubdued them and burnt the Temple at *Jeruſalem*, and ſo departed, carrying with him all our Nation into *Babylon*: whereupon our City was deſolate ſeventy years until the reign of *Cyrus* King of the Perſians. Moreover he affirmeth that the Babylonian kept *Egypt*, *Syria*, *Phœnicia*, and *Arabia*, exacting more of his ſubjects than ever any King of *Babylon* or *Chaldea* had done before his time. And the words of *Beroſus* muſt needs be to this effect: *Nabulaſſarus* his Father hearing that his Subſtitute in *Egypt*, *Cœloſyria*, and *Phœnicia* had rebelled, he himſelf not being able to take ſuch pains, committed theſe Affairs unto his Son *Nabuchodonoſor*, and gave unto him a part of his Army; for that he was in the flower of his age, and ſent him againſt him: and *Nabuchodonoſor* fighting with the ſaid Champion, overthrew him, and ſubdued the Country which of old belonged unto them, and at the ſame time his Father *Nabulaſſarus* fell ſick in *Babylon*, and died, having reigned twenty nine years. But *Nabuchodonoſor* long after underſtanding his Fathers death, he diſpoſed of *Egypt* and other Provinces as he thought good, and taking the Captives of *Judæa*, *Phœnicia*,

Beroſus the Hiſtoriographer a Chaldean.

Nabulaſſarus father to *Nabuchodonoſor* the King of *Babylon* and *Chaldea*.

Nabuchodonoſor conquered the rebels.

Nabuchodonoſor ſucceedeth in his fathers Kingdom.

Phœnicia, and the Syrians that lived in *Egypt*, he committed them to certain of his friends, G
to be brought with other Carriage and his Army to *Babylon*; and ſo he himſelf, accompanied with a very few, took his journey to *Babylon* through the Deſart: and finding that the Chaldees ruled all, and that their Nobility reſerved the Kingdom for him, he was made King, and commanded Houſes to be built for the Captives that were coming, in the moſt convenient places of *Babylon*, and he of the ſpoil beautified the Temple of *Belus* and other places moſt richly, and built a new City without the Wall of the old: and providing, leſt hereafter the Enemies might turn the River and ſo have acceſs unto the City, he invironed the inner City with three ſeveral Walls, and the outmoſt City likewiſe. The Walls whereof were made of Brick, but the Walls of the inner City were of Brick and Bitumen: H
this done, he builded moſt ſumptuous Gates which might have become Temples: and moreover, neer unto his Fathers Palace he builded another far greater, and more coſtly than it was, the pomp whereof it were hard and perhaps tedious to expreſs. Yet this we will rehearſe worth the noting, that this ſo ambitious and above all credit gorgeous Palace, was builded in fifteen days: in it he erected rocks of ſtone like mountains, beſet with all ſorts of trees; he alſo made a famous Garden, all ſupported with Pillars, for that his Wife being brought up in the Country of the Medes, deſired to have a proſpect into the fields and mountains.

Nabuchodonoſor builded a Palace.

This he relateth of the forementioned King, and many things more in his Book of the affairs of the Chaldees, wherein he reproveth the Greek Writers, who falſly affirm that *Semiramis* the Aſſyrian Queen built *Babylon*, and that they falſly report thoſe wonderful I
works about *Babylon*, to have been by her made and finiſhed. We muſt needs think that the Chaldean Hiſtory is true, ſeeing it agreeth with that of the Phœnicians, which *Beroſus* writ of the King of *Babylon*, who ſubverted both *Phœnicia* and all *Syria*: with them alſo accordeth *Philoſtratus* in his Hiſtory of the ſiege of *Tyria*, and *Megaſthenes* alſo in his fourth Book of the affairs of *India*; where he laboureth to prove, that the ſaid King excelled *Hercules* in ſtrength and valour, affirming that he ſubdued the greateſt part of *Africk*, and *Spain*, and that the Temple of *Jeruſalem* was burnt by the Babylonians, and again re-edified by *Cyrus*; and we may prove it out of *Beroſus*, who in his third book ſaith as followeth: *Nabuchodonoſor* having begun the third wall, fell ſick and died, when he had reigned forty three years, and K
his Son *Evelmeradochus* ſucceeded him, who for his iniquity and luſtful living, was treacherouſly ſlain by his Siſters Husband, named *Nirigliſſoroor*, after he had reigned two years. He being dead, the Traytor *Nirigliſſoroor* uſurped the Kingdom, and reigned four years; whoſe Son then a child was made King, called by name, *Laboroſardochus*, and he reigned nine months; who for that he ſeemed to be of very corrupt manners, was ſlain by his own friends: after whoſe death, they who ſlew him conſulting together, did make one *Nabonidus* a Babylonian King. At this time the walls of Brick and Bitumen about the River of *Babylon* were built. In the eighth year of this Kings reign, *Cyrus* coming with an Army out of *Perſia*, conquered all *Aſia*, and came with his Forces againſt *Babylon*: but the King of *Babylon* having notice of his coming, levied an Army meeting him in the way, and joyned battel L
with him; but being overcome in the fight, he accompanied with a very few of his men, was forced to flye into *Borſippa*. *Cyrus* now beſieged *Babylon*, and purpoſed to deſtroy the outward walls thereof, but by reaſon that it was too ſtrong and too hard to win, he returned to *Borſippa* to beſiege *Nabonidus* the King of *Babylon* who was fled thither. But *Nabonidus* not abiding the event of war, yielded himſelf unto *Cyrus*, who dealt mercifully with him, and gave him a Territory in *Carmania*, but expelled him out of *Babylon*: ſo *Nabonidus* led the reſt of his life in that Province. This Hiſtory agreeth with ours; for in our writings we find that *Nabuchodonoſor* in the eighteenth year of his reign did deſtroy our Temple, and that it ſo remained threeſcore and ten years: alſo that in the ſecond year of King *Cyrus*, the foundations thereof were laid again, and that it was finiſhed and re-edified in the ſecond year of M
King *Darius* his reign. This done, I will alſo relate the Hiſtories of the Phœnicians, that we may abound with proof of that we ſay, for they make a computation of the years after this manner: In the reign of King *Ithobalus*, *Nabuchodonoſor* beſieged *Tyre* thirteen years, after whom *Baal* reigned ten years, next him Judges were appointed, to wit, they that follow; *Ecnibalus* the Son of *Balachus* judged two Months, *Chelbis* the Son of *Abdæus* ten Months, *Abbarus* the High Prieſt three Months, *Myttomus* and *Geraſtus* Sons of *Abdilimos* judged ſix years, after whom *Balatorus* reigned one year, and after his death the Tyrians called *Merbalus* from *Babylon*, and made him King, and he reigned four years: and he then dying, they ſent alſo to *Babylon* for his Brother *Iromus*, who reigned twenty years,

Semiramis did not build *Babylon*.

The King of *Babylon* excelled *Hercules* in ſtrength and noble valorous deeds.

The walls of *Babylon* built of brick and bitumen.

Cyrus expelled *Nabonidus* from *Babylon*.

The teſtimony of the Phœnicians touching the Jews Antiquity.

in

in whose reign *Cyrus* obtained the Persian Empire, so that this whole time is fifty four years and three months: for *Nabuchodonosor* began to besiege *Tyre* in the seventh year of his reign, and in the fourteenth year of King *Ironus* his reign *Cyrus* was made Emperour of *Persia*. *Nabuchodonosor* besieged *Tyre*.

Wherefore both the Chaldees and Tyrian Historiographers agree with us concerning our Temple. So that the Antiquity of our Nation above mentioned is now made manifest, and without all controversie. And that which is already alledged to this end, may be sufficient for them, who are not upon purpose contradictious. It is therefore requisite (to satisfie them who give no credit to the Writings of other Nations, and contend that the Grecian Historiesonly are to be believed) to bring many testimonies from the Greeks themselves, who have as opportunity served, made mention of our Nation, and known it. *Pythonis* a Samian born, both of great Antiquity, and excelling all other Philosophers in holiness towards the gods, is not only convinced to have known the customs of our Nation, but he did also, as it plainly appeareth, imitate them in many things. His writings are in no place extant, but divers have recorded many notable things of him, and especially *Hermippus* a man most diligent in searching of Histories. This *Hermippus* recounteth in his first Book of *Pythagoras*, that the said Philosopher (having one of his familiar friends,named *Calliphon*, dead, who was a Crotonian born) reported this mans soul to be perpetually with him, and that the said soul commanded him not to pass the place where his Ass fell, and that he should abstain from unclean water, and that he should with all diligence eschew blasphemy: and then it followeth, this he did and said, imitating the opinions of the Jews and Grecians, and applying them to himself. For it is certainly reported that this man gathereth much of his Philosophy out of the Jews Laws. Our Nation in times past was well known to divers Cities, so that many of them do now observe our customs, and others esteem them worth the imitation, as *Theophrastus* doth witness in his Book intituled *De legibus*: for he saith that the Tyrian Laws forbid to swear by any strange Sacrament, and amongst these strange and forreign Sacraments, he reckoneth the oath called *Corban*, which oath is used only amongst the Jews, and in our language signifieth the gift of God. *Herodotus* of *Halicarnassus* knew our Nation also, and in a manner maketh mention of it: for speaking of the Colchians, he saith thus in his second Book: The Colchians, Egyptians, and Æthiopians only amongst all other Nations did use Circumcision in the beginning: for the Phœnicians and Syrians living in *Palestina* do confess themselves to have learned this custom from the Egyptians, and the Syrians living near unto *Thermodoontes*, and the River *Parthenius*, and their neighbours the Macronians, are reported lately to have learned it of the Colchians: and these are they only that use Circumcision, and they do like unto the Egyptians, but I am not able to say, whether the Egyptians or Æthiopians learned it of the other. *Herodotus* therefore affirmeth the Syrians in *Palestina* to use Circumcision, and it is manifest that of all that inhabit *Palestina*, the Jews only use it, which he knowing writeth so of them. *Cherilus* also an ancient Poet maketh mention of our Nation, and affirmeth that our Country-men warred under *Xerxes* against the Greeks, and numbring them of the Countries that followed him, he lastly spake thus of our Nation: The Chaldees and Tyrians agree with the Jews History. *Hermippus* writings and testimony of *Pythagoras*. *Theophrastus*. Corban the gift of God. *Herodotus* the Halicarnassian touching the Jews Circumcision. *Cherilus* an ancient Poet his testimony of the Jews.

A people strange followed this royal throng,
Their language was th'unknown Phœnician tongue:
In th'hills of Solymus *their dwelling was,*
Near to a Lake for greatness which did pass:
Their heads were shav'd, and for the heads attire,
They wore an horse-skin dryed at the fire.

It is evident as I think that he speaketh of the Jews: for the Mountains of *Solymus* are in our Country, and that Lake also called *Asphaltites*, which is the greatest and vastest of all Lakes that are in *Syria*, and thus *Cherilus* maketh mention of us. And that the Jews were not known only of the Greeks, but also admired of them, it is easie to prove not out of the obscurest Writers, but by the testimony of their wisest Philosophers: For *Clearchus* disciple unto *Aristotle*, and the best amongst all the Peripateticks, in his first Book *De somno*, saith, that his master *Aristotle* spake thus of a certain Jew, and reporting *Aristotles* words, he saith thus: It were too tedious to recount all things else which he alledgeth, but I will set down that only that may cause the man to be admired. *Hyperochides* answered that they were all very desirous to hear it: then quoth *Clearchus*, according to *Aristotles* precepts in his Rhe- *Asphaltites* the Lake. The testimony of *Clearchus* disciple of *Aristotle* touching the Jews.

torick, I will firſt recount of what Nation the man was, leſt I ſeem to oppoſe my ſelf to him, G
that ſet down the foreſaid precept. Do ſo, quoth *Hyperochides*, if ſo you pleaſe. Then he
ſaid, This man before mentioned was by Nation a Jew (born in *Cœloſyria*) one of the ſect of
the *Indian* Philoſophers, and they are called (as I here reported) among the Indians, Calani,
and among the Syrians, Jews, taking their name from the place where they inhabit, called
Jury; the name of their City is hard to pronounce, for they call it *Jeruſalem*. This man en-
tertained many ſtrangers, and he came from out of the higher Country down unto the Sea-
coaſt, and he was very eloquent and of great courage. We at that time lived in *Aſia*, when
this divine man came unto the place where we were, and began to confer with us, and
with other Philoſophers, making tryal of their knowledge: and for that many learned men
were aſſembled about him, he at laſt for this cauſe more willingly imparted ſome of his H
knowledge unto them. Thus far *Ariſtotle* in *Clearchus*; recounting moreover at large the
admirable abſtinence of the foreſaid Jew from meat, and his chaſtity: all which they that
are deſirous to know may read in *Clearchus*, for I am loth to write any thing ſuperfluous.
Hecataus Abderita brought up with King *Alexander*. So now it is evident how *Clearchus* by the way of a digreſſion ſpeaking of another matter,
maketh mention of us. But *Hecatæus Abderita* a Philoſopher, and one brought up with King
Alexander, and dwelling with *Ptolomæus* of *Lagus*, did not only briefly make mention of us,
but alſo writ a whole Book of our Nation the Jews, out of which I will briefly note ſome few
points that occur, but firſt I will ſhew of what Antiquity he is. For he recordeth the time
when *Ptolomæus* near unto *Gaza* fought with *Demetrius*, which happened the eleventh year
after *Alexanders* death, in the hundred and ſeventeenth Olympiad, as *Caſtor* writeth: who
ſpeaking of this Olympiad ſaith, that in this time *Ptolomæus Lagus* overcame *Demetrius* the I
ſon of *Antigonus* at *Gaza* in fight: which *Demetrius* was called *Poliorcetes*, and all men con-
feſs that *Alexander* died in the hundred and fourteenth Olympiad: ſo that it is evident
that at time wherein *Alexander* lived, our Nation flouriſhed. And *Hecatæus* ſaith, that
after that battel fought at *Gaza*, *Ptolomæus* was made Lord of the places bordering about
Syria, and that many men hearing of the clemency of *Ptolomæus*, followed him into *Egypt*,
and converſed with him: amongſt the which one was called *Ezekias* the Jews high Prieſt, a
man about threeſcore and ſix years old, and of chief notice and dignity of all his Nation,
A thouſand and five hundred Prieſts receive the Jews tenths. and moſt prudent and eloquent, one alſo who in all affairs had more experience then any
man elſe. He likewiſe reporteth that the number of the Jews Prieſts who receive their K
tenths, and rule all in general, is a thouſand and five hundred or thereabout: and again
making mention of the ſame *Ezekias*, he ſaith, This man being in this reputation and ho-
nour, and converſing with us, by the help of ſome about him, declared all things wherein
we and this Nation differ, and ſhewed unto us the place of his dwelling, and the manner of
his converſation, which he had in writing.

After this, *Hecatæus* ſheweth what manner of people we are, and how religious in our laws,
and how that we rather will ſuſtain all torments and death it ſelf, then violate them in any
thing, and that we account it a worthy thing ſo to do: adding moreover, that being much ha-
The Jews conſtancy againſt Alexander. ted of our neighbours, and having ſuffered all contumelies both at the hands of the Perſian E
Kings and their Officers, yet that we could not be forced to change our opinions, but that we
are continually exerciſed to give a reaſon thereof. He alſo recordeth an example of our con- L
ſtant minds: for *Alexander* (quoth he) being at *Babylon*, and purpoſing to re-edifie the Tem-
ple of *Bell*, he commanded all his ſouldiers to carry timber to the building thereof, and the
Jews only diſobeyed his command, for the which they endured many ſtripes and torments,
till ſuch time as the King freed them from it: and they (quoth he) returning to their own
Country, deſtroyed all the Temples and Altars that they found there, and ſome of them were
by the Officers therefore puniſhed, other eſcaped free; adding that we may juſtly be admired
for theſe things, and that our Nation is exceeding populous; likewiſe that many of us were
carried Captives into *Babylon*, and there ſerved the Perſians. Moreover, that many more F
were diſperſt into *Egypt* after *Alexanders* death, for a tumult begun in *Syria*. He alſo record- M
eth the greatneſs of our Country, and the fertility thereof; they inhabit (quoth he) a
Country that hath almoſt thirty hundred thouſand acres of moſt fertile ground; for *Jury*
The largeneſs of Jury. is of this largeneſs: and that in times paſt we inhabited a large and very great City, which
Fifty ſtounds are almoſt ſix German miles. was very populous; he ſpeaketh alſo of the building of our Temple in this manner: The Jews
have many other Towns and Villages in every Province, but they have one moſt ſtrong City,
the compaſs of whoſe Walls is fifty ſtounds, and in it inhabit a hundred and fifty thouſand
men, and this City they called *Jeruſalem*, in the midſt thereof is a building of ſtone with
four Porches a hundred cubits about, it hath alſo double gates wherein is a four-ſquared

Altar

A Altar made of unhewn ſtones joyned together, and it is twenty cubits ſquare every way, and ten cubits high, and about it is a moſt huge building, wherein is an Altar and a Candleſtick both of gold, weighing two talents, and there is kept a continual light night and day, which never goeth forth. Therein is no image nor gift, no trees nor wood growing there, nor any thing of this ſort. Therein inhabit Prieſts both night and day, celebrating certain purifications, and they drink no wine in the Temple.

The Prieſts do dwell in the Temple and drink no wine.

Moreover, he ſhewed how our Nation warred under *Alexanders* ſucceſſors, and he reporteth that which he heard of a certain Jew in the army, and I will ſet down the Authors own words. As I went (ſaith he) to the red Sea, a certain Jew, one of the horſmen that conducted us, named *Moſollamus*, who was a courageous man, and one who excelled all Archers
B elſe, both Greeks and other Nations; This Jew (every one haſting on forward of his journey, and being willed by a Sooth-ſayer to ſtand) asked for what cauſe the multitude ſtayed and went not forward? Preſently the Sooth-ſayer ſhewed him a bird, which he diligently viewed, and told the Jew, that if that bird did ſtand ſtill in the place, then it was expedient for them to ſtand, and if the bird did mount up and flye, that then they ought to march on forward; but if it flew towards the place from whence they came, that then it was wiſdom to retire. The Jew hereat was ſilent, yet drawing his bow, he ſhot an arrow and killed the bird; whereat the Sooth-ſayer and certain others were offended, and curſed him. But he, taking the unhappy bird in his hand, ſaid unto them: Are ye ſo mad, as to think that this bird, not having the foreſight to preſerve her ſelf from this death, is able to direct us in the
C ſucceſs of our journey? Had this bird foreknown future events, ſhe would have eſchewed this place, for dread, that *Moſollamus*, a Jew ſhould have ſtrucken her with an arrow. But we will now leave the teſtimony of *Hecatæus*: for every one that liſt may read his Book, and there underſtand this more at large. I will not omit the teſtimony of *Agatarchides*, a man of no evil in his own opinion, yet indeed one who hath uſed detraction to our own Nation. This man ſpeaking of *Stratonice*, how leaving her husband *Demetrius*, ſhe came into *Syria*, and how *Seleucus* would not marry her as ſhe hoped (who having an army at *Babylon*, warred againſt *Antioch*, and had taken the City) and that ſhe fled into *Seleucia*, whereas ſhe might have made a ſpeedier eſcape by water, but that ſhe was forewarned in a ſleep ſo to do, and that ſhe was there taken and died, &c. *Agatarchides*, having uſed this preface, and in-
D veighed againſt *Stratonices* ſuperſtition, uſeth an example of our Nation on this manner: the people that are called Jews, inhabit a moſt ſtrong City, which they call *Jeruſalem*; theſe people are wont to reſt upon the ſeventh day, and do neither bear arms, nor till their grounds, nor do any other buſineſs on that day, but their cuſtom is to remain in their Temple, and there with ſtretched out arms continue in prayer till night. And ſo upon a time they perſevering in that foolery whilſt they ſhould have defended their City, *Ptolomæus Lagus* entred it with many people and a great Army: who greatly tyrannized over them; and ſo they found by experience, that the ſolemnity appointed by their Law, was prejudicial unto them: ſuch like Churches as this, did teach them and all Nations elſe to flee unto dreams, which their Law teacheth; neither conſidering that humane policy cannot prevail
E againſt that which muſt neceſſarily happen. *Agatarchides* thought this which he reports of us to be ridiculous; but they that weigh it with indifferency, ſhall perceive, that it is greater commendation to our Nation, who rather ſuffer their Country and our ſafety to be loſt and endamaged, then to violate the Laws of God.

Agatarchides his teſtimony of the Jews.

The Jews Sabbath.

I think, I am thus able to ſhew, that many Writers omitted to make mention of our Nation, not for that they knew us not, but for envy. For *Jerom*, who writ a Book of ſucceſſion, in the ſame time that *Hecatæus* lived, who was a friend unto King *Antigonus*, and being Preſident of *Syria*, never mentioneth us in all his Hiſtory; notwithſtanding he was brought up almoſt in our Country. But *Hecatæus* writ a Book of us; ſo different are the minds of men: for one of them thought our Nation worthy to be diligently recorded, the other through
F malice was hindred from ſpeaking the truth: yet the Hiſtories of the Chaldees, Egyptians and Phœnicians, may ſuffice to prove our Antiquity, together with the Greek Writers: for beſides thoſe before mentioned, *Theophraſtus* alſo, *Theodotus*, *Manaſſeas*, *Ariphanes*, *Hermogenes*, *Euemerus*, *Conon*, *Zepyrion*, and many others, no doubt (for I have not peruſed all mens books) have manifeſtly teſtified of us. For many of the foreſaid men were blinded with errors, as not having read our holy Scriptures, yet they all jointly teſtifie our Antiquity, for which I now alledge them. Truly *Demetrius Phalereus*, *Philon* the elder, and *Eupolemus* did not much erre from the truth, and therefore reaſon it is they ſhould be born withal: for they were not ſo skilful as to teach our Writings with ſo much curioſity. Being come

Why certain Writers omit to ſpeak of the Jews.

thus

thus far, it reſteth that I now preſent one point more, whereof I made mention in the beginning of this Book: to wit, that I declare the detractions and ſlanderous reports of divers concerning our Nation, to be falſe and void of truth; and I will uſe the teſtimony of thoſe Writers, who record, that the lying Hiſtoriographers, at ſuch time as they committed to writing the foreſaid detractions, did alſo even againſt themſelves regiſter ſuch like ſlanders as they did againſt us. And I doubt not, but that all thoſe who are converſant in Hiſtories can teſtifie, that the like hath been done by moſt Writers for certain private hatred, or ſuch like reſpects. For ſome of the Gentiles have attempted to deface the honour and reputation of the moſt renowned Cities, and to defame the manners of their inhabitants. Thus did *Pheopompus* to *Athens*, and *Tolycrates* to *Lacedæmon*; and the Author that writ *Tripoliticum* (for it was not *Theopompus* as ſome ſuppoſe) uſed the City *Thebes* very hardly: and *Timæus* in his Hiſtories of the foreſaid places, doth many times detract both them and others. And this they do, calumniating the moſt excellent that are, in ſomething or other; ſome for envy and malice, others, that their fond babbling may make them famous, and ſo indeed it doth among fools, that are known to have no ſound judgment, but wiſe men will condemn their malice. To be ſhort, this is the cauſe of ſo many ſlanderous reports forged againſt our Nation: ſome to gratifie the Egyptians have attempted to deprave the truth, and ſo have neither reported the variety concerning our Anceſtors coming into *Egypt*, nor touching their departure from thence, and they have had many cauſes of malice and envy urging them hereto. And chiefly for that our progenitors in their Country waxed mighty, and ſo departing to their own Country, were made happy and fortunate. Secondly, the diverſity of our two Religions made great diſcord and variance amongſt us, our Religion ſo far excelling theirs in piety, as the divine eſſence GOD excelleth unreaſonable creatures (for they commonly worſhip ſuch brute beaſts for Gods, and every one worſhippeth divers kinds:) vain and fooliſh men, who from the beginning have been accuſtomed to ſuch ſottiſh opinions, as would not permit them to imitate us in our divine Religion, and conformable to reaſon: and yet ſeeing many favour and follow our Religion, they were hereby incited to ſuch hatred, that to derogate from us, they feared not to falſifie their own ancient Records, not conſidering that in ſo doing they were led through a blind paſſion, to write againſt themſelves. Moreover, I will prove all I have ſpoken to be true, by one mans words, whom a little before (being a famous Hiſtoriographer) we have produced as a witneſs of our Antiquity:

The laſt part, againſt certain detractions and ſlanders.

The cauſe of malice between the Egyptians and Jews.

The Egyptians Idolatry.

Manethon therefore, who confeſſeth himſelf to have gathered the Egyptian Hiſtory out of their holy writings, having by way of a Preface recounted how our predeceſſours came into *Egypt* with many thouſands, and there conquered the inhabitants, he afterward confeſſeth that loſing all their poſſeſſions in *Egypt*, they got the Country which is now called *Jury*, and in it builded a City named *Jeruſalem*, and a Temple; and thus far he imitateth ancient Writrrs. And then uſurping to himſelf authority to lye, proteſting that he will inſert into his Hiſtory certain reports divulged amongſt the common people, he reports things of the Jews altogether incredible, intending to mix with our Nation the lepers of the Egyptians, and other ſick people of other Countries, who (as he ſaith) being abominable to the Egyptians, made an eſcape from thence; affirming alſo that they had a King named *Amenophis*, which is a fained name, and therefore he durſt not preſume to ſpeak determinately of the time of his reign: whereas he ſpeaketh exactly of the reign of all other Kings. Hereupon alſo he adds certain fables, forgetting himſelf that he reported the ſhepherds departure out of *Egypt* to *Jeruſalem*, to have been almoſt five hundred and eighteen years before his time: for King *Themuſis* reigned when they departed out of *Egypt*, from whom the time that other Kings did reign, until the two brethren, *Sethon* and *Hermeus*, accompliſhed the term of three hundred fourſcore and thirteen years. He alſo ſaith, that the eldeſt of theſe two, *Sethon*, was called *Egyptas*, and the other *Hermeus*, was called *Danaus*, whom his brother *Sethon* expelled, and afterward reigned fifty nine years; and after him *Rampſes*, his eldeſt ſon, reigned threeſcore and ſix years. Having therefore confeſſed, our Anceſtors to have departed out of *Egypt* ſo many years before, now laſtly he addeth, that *Amenophis* was their King, who was a contemplator of the Gods, as *Orus* their King before him was, and that one *Amenophis* a Prieſt, the ſon of *Papius*, did in all things moſt excellently accompliſh his deſire: which Prieſt ſeemed to participate of ſome divine nature, for he excelled in wiſdom, and could foretel things to come, and that he gave the King his ſirname, that he might alſo ſee the gods, if ſo be he would endeavour to cleanſe the Country from lepers, and other unclean people. Whereat the King rejoycing gathered together all

Manethon an Egyptian Hiſtoriographer.

Manethons fabulous reports of the Egyptian Lepers.

the

A the impotent people of his land, amounting to the number of 80000, and ſent them, and other *Egyptians* appointed to this work, in the Eaſt part of *Nilus*, there to hew and ſquare ſtones. And that amongſt them there were alſo certain learned Prieſts infected with Leproſie; alſo that this divine Prieſt *Amenophis*, greatly feared, leſt the indignation of the Gods would fall upon the King and himſelf (who had perſwaded and counſelled the King to do violence to the foreſaid Lepers) likewiſe that he ſaid that becauſe he uſed the help of unclean perſons, they ſhould obtain dominion over *Egypt* for thirteen years; yet durſt he not preſume to ſignifie this to the King, but he kill'd himſelf, leaving this written in a Book, where men might find it: and the King, having notice hereof, fell into great ſorrow and heavi-
B neſs. This done, he ſpeaks as followeth: So the King being requeſted for their quietneſs and defence to aſſign them a City to inhabit, appointed unto them a deſolate place called *Avaris*, which had been the ſhepherds City (this City the ancient Divines call *Triphonis*) but they, having got the poſſeſſion of this place fit for rebellion, made choice of one of the Prieſts of *Heliopolis* to be their Captain, whoſe name was *Oſarſiphus*, and bound themſelves with an oath to obey him in all things: and he preſently made a law, that they ſhould neither worſhip the Gods of the Egyptians, nor that they ſhould abſtain from thoſe beaſts which the Egyptians count holy, and that they ſhould marry with none but ſuch as they judged to be their friends.

Oſarſiphus Captain of *Avaris*.

Having ordained this and many things elſe contrary to the Egyptians Religion, he com-
C manded them with great labour to inviron their City with a wall, and to make preparation to war againſt King *Amenophis*: and he himſelf making choice of ſome Prieſts, & a few other unclean perſons, ſent to *Jeruſalem* to the ſhepherds which were driven out of *Egypt* by King *Themuſis*, declaring unto them their own and their fellows injuries, and requeſted them to levy an Army to fight with them againſt *Egypt*, promiſing them free entrance into *Avaris*, the Country where their fore-fathers inhabited, and that he would furniſh them with all neceſſaries, telling them that they ſhould now fight in ſo happy a time, as that without all doubt they might conquer the country. The ſhepherds hereat rejoycing, all of them armed themſelves to the number of two hundred thouſand, and leaving their City, they came to *Avaris*. But *Amenophis*, King of *Egypt*, hearing of their invaſion, and remembring what *Amenophis*,
D the Son of the Prieſt *Papius*, had left in writing, was in great fear, and preſently aſſembling together the people of *Egypt*, and conſulting with the Princes of his Country, he ſent all holy Beaſts, and all that the Prieſts eſteemed before him, giving the Prieſts eſpecial charge to hide their Idols: and he commended his Son *Sethones* (who alſo by his Father *Rampſes* was called *Rhameſſes*) being but five years old, unto the cuſtody of a friend of his: and then accompanied with three hundred fighting men, he met his Enemies, but would not fight with them, fearing leſt he ſhould fight againſt the pleaſure of the Gods; and ſo he retired himſelf to *Memphis*: and taking *Apis* and the reſt of the Egyptian Gods, he, with all his Troops of Egyptians took Ship, and fled into *Æthiopia*. For the King of *Æthiopia* upon courteſie obeyed him, and for this cauſe he entertained him and his followers, and provided
E all neceſſaries for them, for that fatal thirteen years baniſhment, and this was done in *Æthiopia*. In the mean time, the inhabitants of *Jeruſalem* came down into the Country with the unclean Egyptians, and did ſo tyrannize over the inhabitants, that all their beholders judged their victory to be full of cruelty: for not content to fire the cities and towns, and to commit all manner of ſacriledge, and to deſtroy the Idols of the Gods, they did alſo moſt cruelly tear in pieces the ſacred Beaſts, and forced the Prieſts and Prophets to lay violent hands upon them, and kill them: after which deed they drave them out of the Country naked. It is therefore reported, that a Heliopolitan Prieſt, *Oſarſiphus* by name, made laws for them, and ſtatutes to govern them. This Prieſt was called *Oſarſiphus*, taking his name from the God of *Heliopolis*, called *Oſiris*, who being now thus converſant with this people, changed
F his name, and called himſelf *Moſes*.

The war of the baniſhed againſt the Egyptians.

The Egyptian King fled Into *Ethiopia*, and was by the Ethiopian King courteouſly entertained.

Oſarſiphus was afterwards call'd *Moſes*.

Thus the Egyptians report of the Jews, and many things elſe, which for brevity ſake I omit. *Manethon* furthermore writeth, that afterward, *Amenophis* the King came with a great power out of *Æthiopia*, and his Son *Rampſes* with him accompanied with a great Army; and that joyning battel with the ſhepherds and polluted perſons, he gave them an overthrow, & purſued them unto the borders of *Syria*. And this is *Manethon*'s report: but for as much as he writeth old wives tales, dotages, and lies, I will by manifeſt reaſon convince him; firſt, diſtinguiſhing that whereof I am to ſpeak hereafter. He of his own accord granteth and confeſſeth, that our Anceſtors at firſt were not Egyptians, but ſtrangers that came thither from another place, and conquered the Country, and again departed from thence. I will now out

Manethon's lies are confuted.

out of his own writings endeavour to ſhew, that the weak people of *Egypt* were not mixed with us, and that *Moſes*, who indeed was our conductor out of *Egypt*, and lived many ages before, was no leper. He therefore firſt of all ſetteth down a ridiculous cauſe of this foremention'd faction, which was, that King *Amenophis* was deſirous to ſee the Gods: which Gods trow ye? he could already ſee the Ox, the Goat, the Crocodile, and the Munky, but the God of Heaven how could he ſee? And why had *Amenophis* this deſire? Forſooth, becauſe a certain King one of his predeceſſors had ſeen them; he therefore knowing by him what things they were, and how he came to the ſight of them, needed no new device to accompliſh his deſire: but perhaps the foreſaid Prophet was a man of great wiſdom, by whom the King had confidence to attain his deſire: but if ſo he had been, how chanceth it that he was ſo unwiſe he could not perceive, that it was an impoſſible thing to ſatisfie the Kings deſire? for that which he promiſed was not brought to paſs. Or what reaſon moved him to think that the Gods were inviſible, becauſe of lepers and weak people? The Gods are offended with mens impieties, not with the defects of their bodies. And how was it poſſible that at one inſtant ſo many thouſand lepers and infirm perſons ſhould be gathered together? or wherein did not the King obey the Prophet? He commanded that the lepers and infirm perſons ſhould be exiled the Country, and the King did not baniſh them the Country, but ſent them to hew ſtones, as though he had needed workmen, and not purpoſed to cleanſe the Country from lepers. Laſtly, he ſaith, that the Prophet foreſeeing that *Egypt* was to ſuffer, and fearing the wrath of the Gods, killed himſelf, and left his mind in a book written unto the King. How chanced it then that the Prophet did not at firſt foreſee his own death, and ſo oppoſe himſelf to the Kings deſire to ſee the Gods? or wherefore did he fear ſuch calamities as were not to fall in his life? or what great miſery hanged over his head, which might worthily cauſe him to kill himſelf to prevent it? But let us hear that which followeth, more ſottiſh than all the reſt.

Manethon's words repeated.

The King (quoth he) hearing this, and ſtricken with fear, did not for all this expel thoſe lepers he ought to have exiled, but at their requeſt gave them (as he ſaith) a City, wherein before time the Shepherds did inhabit, called *Avaris*; whereinto they being come, they made a Prieſt of *Heliopolis* their Prince, who deviſed Laws for them: commanding them neither to adore the Gods, nor to abſtain from offering violence to ſuch beaſts as amongſt the Egyptians are ſacred, but that they ſhould kill and ſpoil all things, that they ſhould marry with none but ſuch as were their confederates, that he bound the people with an oath to keep thoſe laws, and that they fortified *Avaris* to fight againſt the King. Adding moreover, that he ſent to *Jeruſalem* for help, promiſing to yield *Avaris* unto them, being a place ſometime poſſeſſed by the Anceſtors, and that they from that place leading their Forces, might eaſily ſubdue all *Egypt*: he then ſaith, that the Egyptian King, *Amenophis*, came againſt them with 300000. and yet for that he would not ſtrive againſt the decree of the gods he fled into *Æthiopia*, and carried with him *Apis* and other holy beaſts, and that the inhabitants of *Jeruſalem* coming down invaded the Land, fired the Towns and Cities, ſlew their Nobles, uſed all ſorts of cruelty poſſible, and that the Prieſts name, who made Laws and Statutes for them to live under, was one of *Heliopolis*, *Oſarſiphus* by name, deriving the ſame from *Oſiris*, the God of *Heliopolis*: and that this man, changing his name, was afterward called *Moſes*.

Moreover, that *Amenophis*, having lived in baniſhment thirty years, came with a ſtrong power out of *Æthiopia* & fighting with the ſhepherds and polluted, he ſlew many of them, and put the reſt to flight, purſuing them unto the borders of *Syria*. *Manethon* remembreth not, that here again he telleth a very unskilful tale: for although the lepers and impotent perſons were offended with the King, for appointing them to hew ſtones; yet it is to be thought that they receiving their own deſire at the Kings hands, to wit, a City to dwell in, that now they again became the Kings well-willers. Suppoſing alſo their hatred ſtill continued towards him, they rather ſhould have attempted revenge by treaſon againſt him, then towards all their Nation, wherein they had many dear friends and alliance. And although they had purpoſed to war againſt theſe men, yet would they not have been ſo impious as to have rebelled againſt the Gods, and to have violated the laws wherein they were brought up.

A confutation of Manethon's words alledged.

We have therefore cauſe to thank *Manethon*, in that he cleareth us, and affirmeth his own country-men (yea a Prieſt) to be authors of this impiety, and that by oath they bound themſelves ſo to do. But is it not againſt all reaſon, that neither any of their country-men nor kinſmen rebelled with them, but that the poor diſtreſſed people were glad to ſend to *Jeruſa-*

lem

lem for ſuccour ? But what ſociety of friendſhip had they with the people of *Jeruſalem*, of whom they came to demand help ? Why ? they were more their enemies then the reſt of their Country-men, and were all of quite different manners from us. They of *Jeruſalem* (ſaith he) preſently did as they were willed to do, in hope that, according as they were promiſed, they might ſubdue *Egypt*. Were they ignorant of that Country out of which they had been driven by force ; had they lived in poverty or miſery, perhaps they might have been induced to have done it : but ſeeing they inhabited a fortunate and rich City, and poſſeſſed a goodly fertile ſoil far better then *Egypt*, what might move them thereto ? What reaſon had they, at the requeſt of their ancient enemies (and they alſo ſo diſeaſed, as they of *Jeruſalem* could not abide their own friends among them that had the like diſeaſes) to thruſt themſelves into danger ? they could not fore-know the Kings intent to flye ; as for *Manethon* himſelf ſaith, he met them at *Peluſia* with 300000 men. And this they that went to war well knew. But what reaſon had they to conjecture that the Kings mind would change, and he flye ? Then he ſaith, the Army of *Jeruſalem* getting the Granaries of *Egypt* into their hands, did much harm : and this he upbraided them withal, as who ſhould ſay, they were not requeſted to come as enemies ; or as though theſe matters be to be caſt in ſouldiers teeths that are ſtrangers and ſent for from out of another Country ; when as the Egyptians themſelves before their coming had done the like, and bound themſelves with an oath to perform the ſame. But ſhort time after, *Amenophis* fought with his enemies, and got the victory of them, and put them to flight, and purſued them unto the borders of *Syria*. As though that *Egypt* were a Country ſo eaſily to be won by any man, that at any place or part thereof invadeth it ; and that the ſouldiers of *Jeruſalem*, having now by the Laws of Arms poſſeſſed that, and knowing *Amenophis* to be yet alive, would not have fortified that part of the Country, whereby he might have invaded them, having all opportunity to do it ; or at leaſt they would have gotten more help from one place or another. *Amenophis*, as he ſaith, purſued them even unto *Syria* thorow the ſandy and dry places : as though it were eaſie for an Army that had nothing elſe to do, but to march on forward, to paſs leiſurely thorow them. To conclude therefore, our Nation neither came of the Egyptians, as *Manethon* confeſſeth, neither was mingled with the diſeaſed of that Country : for it is probable, that many of thoſe ſick people periſhed in the ſtone-works, many in the great fight and battel, and the reſt of them in the flight. It now remaineth that I refute that which he ſpeaks of *Moſes*.

The Epilogue that the Jews came not of the Egyptians.

The Egyptians do all agree that this man was a divine perſon, and one to be admired, and they commit great impiety in labouring to challenge him for their Country-man, ſaying, that he was a Prieſt of *Heliopolis*, baniſhed with the reſt for leproſie. For he is recorded to have lived five hundred and eighteen years before this time, and to have guided our Anceſtors out of *Egypt*, into that Country wherein we now inhabit : and his own words teſtifie his body to have been clean from that diſeaſe of leproſie : for he commandeth all lepers to be expelled out of the Towns and Villages, and to live apart by themſelves, alſo to be cloathed in ſome torn garment, and that whoſoever toucheth them, or cometh under the ſame roof with them, is to be accounted an unclean perſon. And if ſo be a leper happen to be cured of that diſeaſe, he appointed certain purifications, cleanſings, and baths of fortunate waters, and all his hair ſhould be ſhaved off ; and that then after many and ſundry ſacrifices, he ſhould be admitted into the holy City. But contrariwiſe, had he been urged with that misfortune and calamity himſelf, he would ſurely have been more provident, and more merciful to ſuch as ſhould have been afflicted with that diſeaſe.

An anſwer to *Manethons* ſlanders touching *Moſes*.

Moſes was not a leper.

He did not only make theſe ſevere Laws againſt lepers, but he alſo interdicted all that wanted any joynt or parcel of the body, from being Prieſts, or exerciſing any office at the Altar : yea he alſo appointed, that if any Prieſts ſhould have any of theſe defects betide him after he was a Prieſt, that then he ſhould be deprived of the dignity. How can it then be probable, that to his own prejudice and diſcredit he would have enacted ſuch Laws ? Alſo the changing of his name is incredible : for he was called (as he ſaith) *Oſarſiph*, which nothing agreeth with the tranſmutation of his name, but his true name betokeneth that *Moſes* was ſaved from the water. For, *Moy* in the Egyptian tongue ſignifieth water. But I have now ſufficiently, as I think, declared how *Manethon*, whilſt he followed the ancient Writers did not much erre, but when he fell to old wives tales, he then either abſurdly fained them of his own head, or elſe for hatred he bare to our Nation, believed them. I now think it not amiſs to examine a little the words of *Chæremon*, who profeſſing himſelf to write the Egyptian Hiſtory, maketh mention of the ſame King *Amenophis* his ſon *Rhamſes*, as *Manethon* doth, and he reporteth that *Iſis* appeared to *Amenophis* in his ſleep, checking him for that her

Moſes took his name of *Moy*, which in the Egyptian tongue ſignifieth water.

Againſt *Chæremon* the Hiſtoriographer.

her Temple was deſtroyed, and that *Phiritiphantes*, a holy Scribe, told the King, that if he would expel all polluted an d unclean perſons out of *Egypt*, that then he ſhould not be any more terrified with theſe ni ght-viſions. Moreover, that hereupon making ſearch for all ſick and diſeaſed perſons, he baniſht them out of his Land, to the number of 250000. And that their Captains were called *Moſes* and *Joſeph*, holy Scribes, alſo that theſe Egyptians names were ſo, that *Moſes* was named *Tiſithes* ; and *Joſeph*, *Peteſephus* : and that they came to *Peluſium*, where they found 380000 left there by *Amenophis*, whom he would not permit to come into *Egypt* : alſo they all entring into a league together, ſuddenly invaded *Egypt*, and *Amenophis* not abiding the brunt fled into *Æthiopia*, leaving his wife great with child, who hiding her ſelf in caves and dens, did bring forth a child whom they called *Meſſenes*, who afterward drave the Jews into *Syria*, being in number 200000, and this done, he recalled his father *Amenophis* out of *Æthiopia*. And thus *Chæremon* ſaith.

Meſſenes ſon of *Amenophis*.

But I imagine, that which I have already ſaid, to be ſufficient to declare the vanity of both theſe Writers. For if that which they report were true, it were impoſſible that they ſhould ſo much differ : but they labour to deviſe lyes, and write not any thing agreeable to other mens writings. For *Manethon* feigneth, that the cauſe of the baniſhment of the lepers was the Kings deſire to ſee the Gods ; and *Chæremon* ſaith, that it was for that *Iſis* after appeared unto him in his ſleep. *Manethon* alſo ſaith, that *Amenophis* gave the King that counſel ſo to cleanſe the Country ; and *Chæremon* ſaith, that he that counſelled the King was called *Phiritiphantes*. The number alſo of lepers hath very good conſonance I warrant you. *Manethon* ſaith, they were almoſt fourſcore hundred. *Chæremon* ſaith, two hundred and fifty thouſand. Moreover, *Manethon* writeth how that theſe lepers were firſt ſent to a place to hew ſtones, and afterward came to *Avaris* to dwell, and that they having already begun Wars in *Egypt*, that then they ſent for help from *Jeruſalem*. And *Chæremon* ſaith, that they having left *Egypt*, found at *Peluſium* two hundred and fourſcore thouſand men, whom *Amenophis* had kept there ; with whom they joyning again, returned and invaded *Egypt*, and then *Amenophis* fled into *Æthiopia* : and which is worth the noting, he ſetteth not down what Country-men, or to what purpoſe this great Army was, whether Egyptians or ſtrangers, neither doth he ſhew any reaſon why the King would not carry them into *Egypt*. Moreover, *Chæremon* feigneth a dream of the lepers and *Iſis*, and reporteth that *Joſeph* together with *Moſes* was expelled, whereas *Joſeph* lived four ages before *Moſes*, every age containing at leaſt a hundred and ſeventy years. *Rameſſes* alſo, *Amenophis* ſon, according to *Manethons* Hiſtory, being a young man fled into *Æthiopia*, and was baniſht with his father, and afterwards aſſiſted him in the Wars : whereas *Chæremon* reporteth that he was born in a Cave after his fathers departure, and that he getting the victory, did drive the Jews into *Syria*, who were in number two thouſand. O felicity in lying! for he neither told what Nation thoſe three hundred and fourſcore thouſand were, nor yet how a hundred and fourſcore thouſand of them periſhed, neither were they ſlain in the fight, or fled unto *Rameſſes* : and which is moſt to be admired, one cannot gather out of his words whom he calleth Jews, or whether he attribute this name unto the 250000 lepers, or unto the three hundred and fourſcore thouſand which were at *Peluſium*.

Manethons and *Chæremons* hiſtory compared together.

The difference between *Manethons* and *Chæremons* Hiſtory.

But it is folly to oppoſe my ſelf againſt them who have ſufficiently contradicted themſelves : for had other men controlled their Writings, they had been the more to be born withal. I will add *Lyſimachus* unto the two former, who hath the ſame lye that they have ; yet far more abſurd a fiction then theirs. For he ſaith, that at ſuch time as *Bocchoris* reigned in *Egypt*, the people of the Jews being ſcabbed and infected with leproſie, fled into the Temples to beg maintenance, and that ſo many men were with this diſeaſe infected, that a dearth and ſcarcity did fall upon *Egypt*. Likewiſe that King *Bocchoris* went unto *Ammon* to know of the Oracle what cauſed the dearth, and that anſwer was made, that if he would expel all lepers and unclean perſons from out of the Temples into the Deſart, that then the famine would ceaſe, and that he ſhould drown theſe lepers, as if the Sun diſdained that they ſhould live, and that then he ſhould purifie the Temples, and ſo the earth would again yield fruit : alſo that *Bocchoris* having this anſwer from the Oracle, he called together the Prieſts and Sacrificers, and having gathered lepers and unclean perſons together, he delivered them to ſouldiers to be conducted into the Deſart, and that then they ſhould be lapt in lead, and caſt into the Sea. Moreover, they being drowned, other diſeaſed people were gathered together, and were carried into the Wilderneſs to be deſtroyed, and that they taking counſel one of another what to do, the night following they made great fires

Lyſimachus is reproved for lying.

According to *Lyſimachus*, the ſcabbed and leprous Jews were to be conveighed into the Wilderneſs, and caſt into the Sea.

fires and lights, wherewith they terrified and drave away the Souldiers that kept them, and that they fasted the day following, requesting God to be merciful unto them, and that the next day, one *Moses* counselled them to go all one way, as thick together as they could, till such time as they came to some place inhabited, and that he then commanded them never hereafter to be friendly to any man, but always rather to give bad counsel than good, and to destroy all Temples, and Altars of the Gods they came by: unto which counsel they all agreeing, journeyed together through the wilderness, and after much sorrow came to places inhabited; using men by whom they past injuriously, firing Temples and robbing them: at last in this manner, they came unto that place which they now called *Judæa*; and there building a City, they began to dwell, and of this fact called the City *Hierosyla*, and shortly after growing more potent, they for avoiding shame changed the name thereof, and called it *Jerusalem*, and themselves the inhabitants of *Jerusalem*.

When the Jews got *Judæa*, and built *Jerusalem*.

This fellow found not that King, which the two former speak of, but he joined a more new name, and leaving the Dream and the Prophet, he goeth to *Ammon*, to know an answer of the old, touching the scabbed and lepers; for he saith, that a multitude was gathered together at the Temples; but he leaveth it uncertain, whether the Jews only were infected with this disease; for he saith the people of the Jews: which people, whether they were strangers or such as were born in that Country, why dost thou call them Jews, when they were Egyptians? If they were strangers, why dost thou not tell of whence they were? Or how came it to pass that the King having drowned so many of them in the Sea, and left the rest in the wilderness, that still so many should be left? Or how did they pass the wilderness, and get the Country we now inhabit, and build a City and a Temple famous thorow all parts of the world? thou shouldest not only have told the name of our Law-maker, but also what Country-man he was, and of what Parents, and what moved him in his journey to make such laws against the gods, and against men. For if they were Egyptians, they would not so easily have forgotten the Religion wherein they were brought up: or of what place else soever they were, they had some laws or other, which they had been accustomed to keep. If they had vowed to have born no good will unto them by whom they were driven out of their Country, they had some just occasion so to do. But to undertake war against all the world, and deprive themselves from all friendship and help of mortal men, doth not shew their sottishness, but the foolishness of him who doth thus belie them, who most impudently affirmeth, that their City took the name of Church-spoiling, and afterward changed it. For what cause forsooth did they change the name thereof? marry for that the former name was ignominious to their posterity. But the Gentleman understood not, that *Jerusalem* signifieth otherwise in our language, than it doth in the Greek. And therefore what should I stand to inveigh against a lie so impudently told? But my Book hath now been long enough making a new beginning: and therefore I will endeavour to finish the residue of this work.

Lysinius his opinion confuted.

Nothing is to be said against an impudent lye.

The SECOND BOOK of the ANTIQUITY of the Jews;

Written by *Flavius Josephus* against *Apion* of *Alexandria*, and Dedicated to *Epaphroditus*.

THrice honoured and beloved *Epaphroditus*, I have in my former Books, so fat forth as I was warranted by truth, both protested and approved the Antiquity of our Nation, out of the writings of the *Phœnicians*, *Chaldees* and *Egyptians*: and for the further confirmation thereof, I have produced the testimony of divers Greek Authors. Furthermore, I have opposed my self against *Manethon* and *Cheremon*, and divers others. At this time likewise I will undertake to contradict all the rest of those Writers, that have published any thing against us; for in respect of *Apion*, who pretendeth himself to be learned, I grow half suspicious, whether it be a matter answerable to my discretion and judgment, to vouchsafe him any reply at all. For as touching the one part of that which he hath written, it seemeth to be one and the same with that which the rest have written: and as touching the other, it is very cold and barren. The greatest part thereof is farced with follies and detractions, and betrayeth his ignorance, approving him to be a man both loose in condition, and turbulent in his life. And for as much as divers men are so disfurnished of judgment, that they rather suffer themselves to be won by these follies, than to be wearied and wrought by that which is written with better consideration, vainly doating on detractions, and growing discontent to give ear to other mens well deserved praises: I have thought it necessary to examine such a mans labours, the rather, for that he hath written against us, as if he intended to accuse us before a Tribunal, and convict us by a publick trial. For I see that it is an ordinary course for the most part of men, to hug and take hearty pleasure, when as he that beginneth to blame another man, is himself convicted and found guilty of those defaults, which he imputeth and objecteth against another.

Apion wrote something very coldly.

Truly it is no easie matter to lay open the ambiguous and doubtful speeches which *Apion* useth, neither to understand perfectly what he intendeth to express. But like a man that is grievously distracted, and confused in his fooliſh lying, he groweth almost to that point to recapitulate that, which hath been heretofore set out, and searcht for, as touching the departure of our forefathers out of *Egypt*: and afterwards he falleth to accuse the Jews that inhabited *Alexandria*: and thirdly he intermixeth his blameful blasphemies against the Ceremonies accustomed in our Temple, and depraveth our laws, and ordinances likewise. Now, that our predecessors have not taken their original out of *Egypt*, neither have been driven from thence for any infirmity, or deformity of their bodies, or for any wound, ulcer, or pollution; I suppose that I have not only sufficiently approved the same, but also produced far more than was requisite. I will therefore briefly report and repeat that which *Apion* alledgeth: For in the third Book of his Egyptian History, he writ thus: *Moses*, as I have heard it from most ancient Egyptians, was born at *Heliopolis*, who being instructed in the fashions of his Country, converted such Prayers which were wont to be said in open places and abroad, and caused them to be practised and accustomed in private Cloysters, such as were within the City, and ordained that in praying they should turn themselves towards the rising Sun. For such is the situation of the City *Heliopolis*, and instead of Obelisques or Pyramides, he erected certain Pillars, under which there were certain ingraven Basons, on which the shadow hapning to fall (the place wherein they stood being discovered and in open air) they observed the same course that the Sun doth in the firmament. See here what eloquence this learned man used.

Apion concerning *Moses* and the Jews.

Now,

A Now this lye of his needeth no words to refute it, seeing it is clearly refelled by the effects. For when *Moses* first built that Tabernacle in honour of God, he had no such intent, nor fashioned any such form, neither ordained his successours to do the like: and after this when as *Solomon* builded the Temple in *Jerusalem*, he never thought of any such curiosity as *Apion* forgeth. He saith that he hath been informed by those of Antiquity, that *Moses* was a Heliopolitan, for you must understand that *Apion* himself was young, and believed the relation of the aged sort of his acquaintance which conversed familiarly with him; yet cannot this learned Grammarian justifie where *Homer* was born, neither from what Country *Pythagoras* came, although in respect, they lived but yesterday: and as touching *Moses*, who lived so many ages, and so great a number of years before them, he decideth the matter so B easily, and giveth credit to the reports of Antiquity so slightly, that it appeareth most manifest that he is but a lyar. As touching the time wherein he saith that *Moses* led away the blind, leprous, and lame: this diligent Author accordeth very willingly with that which he himself hath said. For *Manethon* saith, that the Jews departed out of *Egypt* about the reign of *Themosis*, three hundred ninety six years before *Danaus* fled out of *Greece*. *Lysimachus*, he saith, that this thing happened during King *Bocchorus* time, that is to say, one thousand and seven hundred years before that time; *Molon* also and some others have alledged their opinions. But *Apion*, who pretendeth to be a man of more credit then the rest, hath precisely and exactly set down the time, averring that our departure was about the seventieth Olympiad: nay more, in the first year thereof, wherein, as he saith, *Carthage* was builded by the Phœnicians. Now hath he only and purposely made mention of *Carthage* in this place; supposing it to be an infallible argument of the truth of his allegation: yet con- C ceiveth he not, that he maketh a rod for his own tail, and draweth an argument against himself, by which himself may be convinced. For if we may give credit to the Phœnician Chroniclers as touching this Colony, it appeareth by them that King *Hiram* lived more then one hundred and fifty years before the foundation of *Carthage*. The truth whereof I have heretofore approved out of the words of the Phœnicians, who report that *Hiram* was *Solomons* friend, who builded the Temple of *Jerusalem*: and that he furnished him with much timber and other matter toward the finishing of that building. Now *Solomon* builded the Temple six hundred and twelve years after the departure of the Israelites out of *Egypt*. And after he had inconsiderately reckoned the number of those which were driven D out of *Egypt* in like manner as *Lysimachus* had done, namely, of one hundred and ten thousand men, he yielded a most admirable reason, and such as may be easily believed: from whence he pretendeth that the name of Sabbath was derived. For (saith he) after they had travelled for the space of six days, there grew certain inflammations in their groins, by reason whereof they rested on the seventh day, being safely arrived in the Country which at this day is called *Judæa*, because the Egyptians call *Sabbatosis* an Ulcer that groweth about the groin.

Apions fiction concerning the Temple and *Moses* is refuted.

The computation of the time is different among the Historiographers.

The friendship between *Hiram* and *Solomon*, whereof we made mention in the first Book against *Apion* in the beginning.

The Egyptians do call a disease about the privy parts, *Sabbatosis*.

Who can otherwise chuse but laugh at this foppery? or contrariwise who would not hate such an impudent custom in writing and coining lies: for he reporteth as far as a man may conjecture by his writings, that all the Jews, who were to the number of an hundred E and ten thousand persons, had these Ulcers in their secrets. Now had all of them been halt, lame, blind, and sickly, as *Apion* reporteth, they could not have journied one day, but since they travelled through the Desart, and vanquished all Armies that resisted them, it is no likely matter that all of them were sick of a disease in their privy parts every seventh day: neither is it naturally possible, that such a disease should befal so many thousand men in their journey, and that they every day should travel a certain space and a limited march, neither standeth it with any probability, but rather a manifest absurdity, that any such thing should befal them: but this admirable *Apion* saith, that they arrived in *Judæa* within the space of six days.

Again he writeth, that *Moses* ascending up the Mount *Sinai*, which is betwixt *Arabia* and F *Egypt*, hid himself in that place for the space of forty days, and descending from thence, gave Laws unto the Jews. But how, I pray you, was it possible for him to remain forty days in a Desart without water? or how could all the Jews within six days travel from *Egypt* into *Jury*? As for his Grammatical divination of the word Sabbath, it savoureth too much of impudence, or at least of ignorance: for these words *Sabbo* and *Sabbatum* do greatly differ: for *Sabbatum* in the Jews language, signifieth rest from work: but *Sabbo* in the Egyptians tongue, betokeneth a disease about the privy parts, as *Apion* saith. See here what cavilling fictions this Egyptian *Apion* useth concerning *Moses*, and our departure

Apions fiction of the six days journey is confuted.

Apion denies his Country and origine.

out of *Egypt*; wherein he counterfeiteth and coineth abſurdities unthought of by any others. Shall we then wonder if he belie our forefathers, who maketh no bones to belie himſelf? for being born at *Oaſis* a Town in *Egypt*, this high unreputed honour of the Egyptians, foreſweareth both his Country and Nation, and counterfeiting himſelf to be an Alexandrian, he ratifieth his Nations wickedneſs. No marvel then though he term them Egyptians whom he hateth and raileth againſt, for if he had not been perſwaded that the Egyptians were wicked baſe people, he would never have denied himſelf to be their Country-man: for ſuch as proudly boaſt of their famous Country, eſteem it a credit to bear the denomination thereof, and reprehend ſuch as without juſt cauſe make themſelves of their Nation. Wherefore the Egyptians are one of theſe two ways affected towards us Jews, for either they claim us to be their Country-men, as glorying of us and their Country; or elſe for that, they and their Country being infamous, they deſire that we ſhould be partakers of their ignominy. But indeed this worthy *Apion* ſeemeth ſo to inveigh againſt us, as thereby rewarding the Alexandrians for beſtowing their Cities upon him: and knowing them to be at variance with the Jews at *Alexandria*, he as it were caſteth a bone between them, and raileth not only on the Jews of that City, but on all whereſoever: but he belieth both them moſt impudently. But let us examine thoſe hainous and enormous matters, (and as he ſaith) ſuch as are not to be ſuffered, of which he accuſeth the Alexandrian Jews. Coming (quoth he) out of *Syria*, they ſeated themſelves near the Sea-coaſt, where there was no Haven near unto the ſurges of the water.

Apion raileth againſt the Jews, as thereby rewarding the Alexandrians.

The Sea-coaſt of *Alexandria*.

Now if this place which they inhabited were ignominious, yet it followeth not that the Jews own Country was ſo alſo: yea herein *Apion* raileth againſt *Alexandria*, which he maketh his own Country: for the Sea-coaſt is part of *Alexandria*, and as all men judge the beſt place thereof to dwell in. Now if the Jews by force of arms ſo vanquiſhed this place, that they could never ſince be driven out of it; it is no diſcredit to them, but rather an argument of their valour. But *Alexander* gave them that place to inhabit, and the Macedonians did allot them as great priviledges as the Alexandrians had. I know not what *Apion* would have ſaid, if the Jews had dwelt about *Necropolis*, and not about the Kings ſeat; their Tribes being even at this time called Macedonians. If therefore *Apion* have read the Epiſtles of King *Alexander*, and *Ptolomæus Lagus*, or others their ſucceſſours Kings of *Egypt*, or ſeen the pillars that are erected in *Alexandria*, containing the priviledges that *Cæſar* the Great granted unto the Jews; if I ſay he knew of theſe, and yet did preſume to write the contrary, then he was a bad fellow: but if he was ignorant hereof, he was then an unlearned perſon. The like ignorance alſo diſcovereth he, where he wonders that the Jews in *Alexandria* were called Alexandrians. For all that are one Colonie, though very different people, yet do they all bear the name of their founder: and that I may ſhun prolixity, the Jews of *Antioch* are called Antiochians; for *Seleucus* the founder made them alſo Citizens: the like may be alſo ſaid of the Jews of *Epheſus*, and at the other *Ionia*, who by the Kings gifts enjoy the ſame priviledges with the reſt of the Citizens. The Romans alſo of their clemency have granted the name of their Nation, which is no ſmall gift, not only to private perſons, but to great Nations in general. To be ſhort, the ancient Spaniards, the Tyrrhenes, and Sabines, are called Romans; or if *Apion* will take away this denomination of the City wherein men inhabit, let him ceaſe to call himſelf an Alexandrian: for he being born in the heart of *Egypt*, can in no wiſe be an Alexandrian, if the priviledge of the City be taken away from him, as he would have it from us. And the Lords of the whole world, the Romans, have amongſt all other Nations only prohibited the Egyptians from having the priviledges of any City: and ſo this gallant Gentleman being himſelf incapable of dignity, endeavoureth likewiſe to hinder them from it, who have true right unto it.

The liberties and priviledges granted unto the Jews.

Alexander.

For *Alexander* labouring with all diligence to build that City, did not make choice of us for want of people to furniſh the ſame withal: but for that he beſtowed the liberty thereof upon us as a reward and teſtimony of our vertue and fidelity, endeavouring indeed to honour and credit our Nation thereby: for *Hecatæus* reporteth that *Alexander* for the Jews good ſervice and fidelity, beſtowed upon them the Country of *Samaria*, and freed them from paying tribute for it. The ſame good affection towards the Jews of *Alexandria*, *Ptolomæus Lagus* continued after him, for he delivered into their hands the ſtrong holds of *Egypt* (for that he judged that their valour and fidelity would keep them) and intending to make himſelf Lord of *Cyrene* and other places in *Lybia*, he ſent certain Jews to inhabit the ſame. After him *Ptolomæus Philadelphus* did not only releaſe and ſet free all Captives of our Nation in his Country, but alſo did many times remit their payments of money, and (which

1. *Ptolomæus Lagus*.

2. *Ptolomæus Philadelphus*.

was

A was the principal point of all) he desired to be instructed in our Laws and holy Scriptures, and for this cause sent unto us, requesting that we would send him some learned men to interpret them unto him: and that this might be performed with more diligence, he committed the care hereof not to any but *Demetrius Phalereus*, *Andreas* and *Aristæus*, *Demetrius* being the only mirrour of Learning in his Age, the other two being Esquires of his own body: neither would he have ever desired to have been instructed in our Laws and Customs, if he had despised us, and had not rather admired us. But *Apion* knew that almost all the Macedonian Kings his Successors in order, did peculiarly affect our Nation. For *Ptolomæus* the third which was also called *Euergetes*, conquering *Syria* by force, did no sacrifice unto the gods B of *Egypt* for his Victory, but came to *Jerusalem*, and there after our manner sacrificed mans hostes unto our God, and to him dedicated gifts worthy of such a Victory. *Ptolomæus* also sirnamed *Philometor* and his wife *Cleopatra*, committed the Rule of his whole Kingdom unto the Jews, and *Onias* and *Dositheus*, both Jews, were Generals of his Army, whose credit *Apion* detracts: whereas he rather ought to have admired them, and have thanked them for delivering *Alexandria*, whereof he maketh himself a Citizen.

The 70 Interpreters.

3. *Ptolomæus Euergetes.*

4. *Ptolomæus Philometor.*

For when there was a Rebellion in *Cleopatras* Kingdom, and all was in peril to be destroyed, these two men delivered *Alexandria* from civil War: But *Apion* saith that after this *Onias* came and brought a little Army into the City at such time as *Termus*, the Roman Embassadour was there present. True it is, and that fact of his was most just. For *Ptolomæus* C *Physcon* after the death of his father *Ptolomæus Philometor*, coming out of *Cyrene*, endeavoured to expel the Queen *Cleopatra*, and the Kings Sons, to the end that he (contrary to all justice) might possess the Kingdom: and this was the cause why *Onias* took Arms against him in *Cleopatras* behalf, not forsaking his fidelity unto Kings in the time of necessity: yet God himself did manifestly witness his justice in this action. For when *Ptolomæus Physcon* presumed to fight against *Onias* his Army, and took all the Jews, their wives and children that were in the City and bound them, and stripping them naked, cast them before Elephants to be destroyed, (and to the intent that the Elephants might the rather tread upon them, made the said beasts drunken) all which fell out contrary to his expectation: for the Elephants forsaking the Jews which were cast before them, did fall upon *Ptolomæus* his D friends that stood by, and slew many of them: which done, there appeared unto *Ptolomæus* a most horrible vision forbidding him to harm the Jews: and his chiefest best beloved Concubine (also whom some call *Ithaca*, other *Herene*) came unto him and besought him to abstain from such impiety: whereupon he being sorry, did penance for that he had already committed, and that which he thought to commit: so that the Jews of *Alexandria* celebrate this day in remembrance that upon it God did manifestly deliver them; yet *Apion* (who speaketh well of no man) accuseth the Jews of impiety for bearing Arms against *Physcon*, whereas indeed he ought rather to have commended them for it. But *Apion* extolleth *Cleopatra* the last Queen of *Alexandria*, only for that she was unjust, and ingrateful unto us; when he rather ought to have reproved her, in whom all impiety and wickedness reigned, both concern- E ing her own kindred and her husbands who loved her, and also generally against all the Romans, and the Emperours his benefactors, who killed her own Sister *Arsinoe* in the Temple, who had not any ways offended her: she also treacherously slew her own Brother, and destroyed her Ancestors gods and sepulchres: and receiving the Kingdom from the first *Cæsars* gift, she ingratefully rebelled against his Son and Successor; and infecting *Antony* with her poysoned drinks and amorous inchantments, she made him rebel against his Country, and to be unconstant unto his own friends, depriving some of Kingly dignity, and compelling others to be instruments of her impiety: And what else shall we say of her, who in the battel by Sea forced *Antonius* her own husband (who also had many children by her) to yield himself, the Empire, and Army unto her, and become one of her followers? Lastly, when F *Alexandria* was taken by *Cæsar*, she was so cruelly minded, that not remembring her own estate, she accounted this her safety, if with her own hand she might kill the Jews, that she might be cruel and trothless to every body.

5. *Ptolomæus Physcon* ceased to persecute the Jews.

Of *Cleopatra* the last Queen of *Alexandria*.

Antony the husband of *Cleopatra*.

Is it not a glory think you to us, that (as *Apion* reporteth) in time of dearth and famine, wheat was plentiful in *Jury*, that it was not sold by measure? But *Cleopatra* was punished as she deserved. And we call great *Cæsar* himself to witness of our fidelity, and the service we did him against the Egyptians, the Senate also and their Decrees, and the Writings of *Augustus Cæsar*, wherein our deserts are testified. These Letters *Apion* ought to have read and to have examined all testimonies of us, which were left first by *Alexander*, and then by all the *Ptolomies*, and what the Senate of *Rome* decreed, and the mighty Emperours. And

if ſo be *Germanicus* could not get corn to ſuffice all the Inhabitants of *Alexandria*, that was a token of ſcarcity and dearth, and not the Jews fault. For what all Emperours thought of the Alexandrian Jews it is manifeſt enough: for the Jews want of corn was not only left unſupplied, but alſo the want of other Alexandrians. But they have always kept that wherewith the ancient Princes did put them in truſt, to wit, the keeping of the River, and whole Country, as not being thought unfit for their purpoſes. But *Apion* thus urgeth us; If (quoth he) the Jews be Citizens, how hap they worſhip not the ſame God, nor have the ſame Religion, that the reſt of the Alexandrians have? To whom I thus anſwer; How hapneth that you Egyptians do ſo contend and war againſt one another only for diverſity of Religion? ſhall we hereupon conclude that you are all Egyptians, or not all men, becauſe you worſhip and with great diligence nouriſh beaſts againſt nature? yet our Nation ſeemeth one and the ſame. If therefore amongſt you Egyptians ſuch difference of opinions be; why doeſt thou ſo marvel at this, that we in a ſtrange place, to wit, at *Alexandria*, do conſtantly perſevere in our firſt Religion? But he ſaith that we are the cauſe of all ſedition; which ſuppoſe he ſpeak true of the Jews of *Alexandria*, yet are not all Jews in all places the cauſe of ſedition, for we are known to be peaceable amongſt our ſelves. But indeed as every one may perceive, the people like *Apion* himſelf, are Authors of ſedition in *Alexandria*. For whilſt the Greeks and Macedonians held *Alexandria*, they and we lived peaceably together, and they permitted us quietly to uſe our own Solemnities: but when the number of Egyptians encreaſed, by confuſion of time, ſedition alſo by their means encreaſed: but our Nation remained unpermixted. They therefore were Authors of thoſe troubles, not having the Government of the Macedonians, nor the wiſdom of the Greeks; but uſing their Egyptian manners, and renewing their old hatred againſt us, and that wherewithal they hit us in the teeth, befalleth them: for moſt of them not having the priviledges of the City themſelves, call us ſtrangers that have them. For none of the ancient Kings beſtowed the liberty of the City upon the Egyptians, neither have any of the Emperours of *Rome* beſtowed the priviledge. But *Alexander* himſelf brought us into the City, the Kings after him encreaſed more priviledges, and it hath pleaſed the Roman Emperour to ratifie and confirm them. But *Apion* detracteth us for not erecting Statues to the Emperours, as though the Emperours knew not hereof, or that they needed *Apion* to ſpeak for them: whereas he ſhould rather admire the Romans magnanimity, and modeſty, who compel not their Subjects to violate their ancient Laws and Religion, but content themſelves with ſuch honours as the giver may with piety and equity give them. For they account not of forced honours which come of compulſion.

The Jews have been always truſty to their Prince.

The Egyptians do worſhip beaſts not agreeable to mans nature.

The diſcord of the Jews and the Alexandrians in Religion.

The cauſe of diſcord between the Jews and Alexandrians.

Apions fiction touching the Jews being Authors of ſedition at *Alexandria* is confuted.

The Romans magnanimity towards the Jews,

The Greeks and divers others think it not amiſs to erect Statues; for they delight to have the Pictures of their Anceſtors, Wives, and Children, and ſome of their beloved Servants alſo: what marvel then if they accord to yield the like honour to Princes and Emperours? But our Law-maker, not as prophecying the Romans power not to be reverenced, but foreſeeing that it was neither profitable to God nor man, forbade us to make an Image of any living creature, much more of a not living God (as we will prove hereafter.) But he permitted us to reverence all good men, with any honour elſe not due to God, and all thoſe we give unto the Emperours, and people of *Rome*, and make our continual Sacrifice for them; and not only upon working days do this, at the proper coſt of all the Jews, but upon ſuch days as we offer no other Sacrifice, no not for our own children, we then ſacrifice for the Roman Emperour, yielding that honour to the Roman Emperour which we do to none elſe. And let this ſuffice to anſwer that which *Apion* alledgeth againſt the Jews of *Alexandria*: yet can I not but admire at them who gave him this occaſion, namely, *Poſidonius* and *Apollonius Molon*, who accuſe us for not worſhipping the ſame gods that others do, although they lye all alike, ſlandering our Temple moſt abſurdly: and yet for all this they do not believe that they herein commit any impiety: whereas it is a moſt ignominious thing for any free-man to lye upon any occaſion: much more of a Temple famous over all the world for ſanctity. For *Apion* affirmeth that the Jews in that ſacred Temple placed the head of an Aſs, and worſhipped it moſt religiouſly. And this (quoth he) was manifeſtly known at ſuch time as *Antiochus Epiphanes* ſpoiled that Temple, who found that Aſſes head being of maſſie gold, of great value. To this firſt ſlander I firſt anſwer, that were that true which he reporteth, yet an Egyptian ought not to have ſpoken againſt us for it: ſeeing that an Aſs is of no leſs worth then a Goat, and other brute beaſts that they honour for Gods. Was it poſſible that he knew not the contrary of his own affirmations, by our Deeds and Scriptures? For we uſe the ſame Laws that at the firſt we did, and remain in them without change, and for all

The Jews may have no Images.

How Emperors and Magiſtrates ought to be honoured.

The lye of *Poſidonius* and *Apollonius* concerning the Jews is confuted.

An anſwer to the objection of the Aſſes head.

A all that our City (as others alſo have) hath by the variable event of War, been vexed and troubled, and that *Antiochus* ſirnamed the God, and *Pompey* the Great, and *Liſinius Craſſus*, and now laſtly *Titus Cæſar* have all vanquiſhed our Temple, yet did they never find in it any thing as *Apion* affirmeth, but ſincere piety, not lawful for us to diſcloſe to ſtrangers. And as touching *Antiochus*, many Writers of good credit report that he never had any juſt cauſe to ſpoil our Temple, but that he was drawn unto this fact for want of money; Not for that he was our enemy, but for that as from his friends and fellows, he ſought ſupply, and found nothing in that place that was worthy of deriſion: and thus do *Polybius Megapolitanus Strabo* the Cappadocian, *Nicholas Damaſcene*, *Timagenes Caſtor* the Chronicler, and *Apollodorus*
B avow, who all do witneſs, that *Antiochus* wanting money, brake the League he had with the Jews, and rob'd and ſpoiled their Temple being full of gold and ſilver. *Apion* ought to have conſidered this, had he not had an Aſſes heart, and a Dogs impudency, which he and his Country-men worſhip for gods. As for us, we do neither honour nor reverence Aſſes, though the Egyptians do their Crocodiles and Aſpes, eſteeming them that are bitten by Aſpes, and devoured by Crocodiles, to be happy and fit for God.

But we eſteem thoſe to be Aſſes which all our wiſe-men do, to wit, them who bear burdens impoſed upon them; and if coming into a field they fall to eat, and do not that which they ought to do, we uſe to beat them with many ſtripes, and force them to till the ground, and do other drudgery. But *Apion* was either the greateſt Aſs that ever was, in telling a lye; or
C elſe having begun to do it, he could not compaſs his enterprizes, in that he found not any juſt cauſe of detraction againſt us. He addeth another Fable of the Greeks detracting us: to the which I will make only this reply, that it is more commendable and agreeing to piety, and leſs uncleanneſs, to paſs through the Temple, then for Prieſts to come and fain impious words and ſpeeches: which they not reſpecting, laboured rather to excuſe the ſacrilegious Kings, then to write the truth of us and our Temple, endeavouring to curry favour with *Antiochus*, and to cover and hide his Sacriledge, uſed againſt our Nation, for that he wanted money, believing us even in things that are to come. And *Apion* as prophecying of the reſt, ſaith that *Antiochus* found a bed in our Temple, and in it a man lying, and a table ſet before him, furniſhed with all fowls that uſe either Sea or Land, and that the man was hereat
D aſtoniſhed: And that ſo ſoon as *Antiochus* came into the Temple, he adored him as though he hoped for great help from the King, falling down at his feet, and with a ſtretched out arm, craving licence to ſpeak: which the King granting, and willing him to declare what he was, and why he dwelt in the Temple, and the cauſe of his meats before him, the man with ſighs and tears bewailed unto *Antiochus* his calamity, ſaying, 'He was a Grecian; and that 'travelling in the Country to get his living, he was ſuddenly ſeized upon by certain Out-'landiſh men, and brought unto the Temple, and ſhut up therein, and that no man might 'ſee him, and that he was there fed or fatted with all dainties that could be provided; and 'that at firſt this dainty fare made him joyful, but afterward he began to ſuſpect it, and laſt-'ly, he was hereat amazed; and then demanding of a Jew that adminiſtred unto him, for
E 'what cauſe he was there kept, he underſtood the Jews purpoſe, and Law not to be revealed, 'for the fulfilling whereof he was there nouriſhed, and that the Jews were wont to do the 'like every year upon a day appointed: and to take a Grecian ſtranger, and feed him a 'year, and then to carry him to a Wood, and there to kill him, and ſacrifice him according 'to their Rites and Ceremonies, and to taſte and eat of his entrails: and in the ſacrificing of 'the Grecian, to ſwear to be enemies to the Greeks, and the reſidue of the murthered man 'they caſt into a certain pit. And that then this Greek reported unto *Antiochus*, that the 'time allotted unto him by the Jews to live was now almoſt expired, and therefore reque-'ſted, for the reverence he bare to the Grecian gods, to ſave his blood from being ſpilt by 'the Jews, and to free him out of that imminent calamity.

Who are accounted Aſſes amongſt the Jews and other wiſe men.

Certain Hiſtoriographers endeavour to cover & hide *Antiochus* his perjury and ſacrilledge.

That the Jews ought once a year to ſacrifice a Grecian.

F This Fable is not only ſtuft full of all tragical cruelty, but alſo mingled with cruel impudency: yet for all this, the firſt deviſers hereof do not free *Antiochus* from Sacriledge, as they hoped hereby to do, who write it purpoſely to flatter him. For that which they report of the Greek found in a bed, did not move him to come and ſack our Temple, he not knowing of it before he came and found it ſo (as they ſay.) *Antiochus* therefore was moſt impious, and not aſſiſted by Gods favour in that enterprize, (whatſoever thoſe lyes mutter) as it is eaſie to learn of the fact of him committed. For we do not only differ from the Greeks in Religion, but a great deal more from the Egyptians, and other Nations; and what Nation in the World is there, that ſometime doth not travel thorow our Country? Is it

then

then probable that we only renew that Conſpiracy againſt the Greeks? Or how is it poſſi- G
ble that ſo many thouſand people as are of our own Nation, ſhould all eat of the entrails of one man, as *Apion* reporteth? Or why did he not name this man, whoſoever he was? Or why did not the King carry him with Trumpets into his Country? ſeeing that in ſo doing he might have been eſteemed full of piety, and a great favourer of the Greeks, and greatly ſtrengthen himſelf againſt the hatred of the Jews by their aide? But I omit to ſpeak more of this: for inſenſible people void of all reaſon, muſt not be reprehended in word, but by deeds: for all men that have ſeen the building of the Temple, can teſtifie what it was, and the undefiled purity thereof. For it had four Porches about, and every one of them by our Laws had ſeveral keepers: and into the outward Porch, all people, yea ſtrangers might en- H
ter without breach of our Laws, women only excepted that have their monthly courſes. Into the ſecond Porch it was lawful for only Jews to come: and all Jews might go into it, and their wives alſo when they were free from pollution of their flowers. Into the third Porch, they only of our Nation that were purified and ſanctified might come. Into the fourth might only the Prieſts enter, who were cloathed with Prieſtly Stoles, and into the ſecret part of the Temple might only the high Prieſt come, attired with a Stole proper to him only: yea we are in all things ſo careful of piety, that our Prieſts are appointed hours when to enter into the Temple.

The deſcription of the Temple and Porches.

For in the morning when the Temple was opened, the Prieſts that were to ſacrifice the hoſtes which were given them, entred into the Temple, and at noon again when it was ſhut; I
yea it was not lawful to carry any veſſel into the Temple, but there was only there an Altar, a Table, a Cenſer, and a Candleſtick, as is in our Law mentioned, and there is no other ſecret or hidden myſtery done, neither is there in that place any eating; and all the people can teſtifie this which I have here ſet down, and our Writings do the like. For notwithſtanding that there are four Rites of Prieſts, and every Prieſts Tribe containeth above five thouſand men: yet every one waiteth on certain appointed days in their turn, and their time of waiting being expired, others ſucceed them in ſacrificing; and the day before they are to finiſh their waiting, they deliver up unto their ſucceſſors the keys of the Temple, and all veſſels belonging thereto, in the full number that they received them: and nothing is brought into the Temple, pertaining either to meat or drink: yea and are forbidden to K
be offered at our Altar, thoſe things only excepted, whereof we make our Sacrifice. What then ſhall we ſay of *Apion*, who examining nothing of all theſe, hath raiſed ſuch incredible reports of us? How ignominious a thing is it for a Grammarian, not to be able to deliver the truth of a Hiſtory? Well, he knew the piety uſed in our Temple, but he purpoſely omitted it: yet could he remember to tell a fained tale of the ſacrificing of the Greek, his dainty fare, and that hidden food, that all men alſo that would, paſſed thorow our Temple: whereas the moſt noble among our whole Nation, are not permitted to come there, except they be Prieſts.

What was in the Temple.

Four Tribes of Prieſts, and of every Tribe more then five thouſand men.

This therefore is great impiety, and a voluntary forged lye, to ſeduce them that will not examine the truth. For they have attempted to ſlander us by thoſe impieties before mention- L
ed, not to be ſpoken of. And again, like one full of all piety, he derideth the vanity of theſe fables, and reporteth that at ſuch time as the Jews for a long time together warred againſt the Idumæans, *Zabidus* departing out of a City of *Idumæa* where *Apollo* was worſhipped, came unto the Jews, promiſing them to deliver unto them *Apollo* the *Dorians* god, and bring him unto their Temple, if ſo be that all of them would there aſſemble themſelves together: and that afterwards *Zabidus* did make a moſt excellent kind of wooden inſtrument, and placed it in three ranks of candles, and put it upon him, and walked like a Star gliding on the ground (for that ſhape he reſembled to them that were afar off from him.) And that the Jews hereat (ſeeing this ſtrange viſion) admired and were aſtoniſhed, and ſtanding afar off, they were all ſilent, and how by this ſhift *Zabidus* eaſily got into the Temple, and took away M
the golden Aſſes head (for ſo he writeth plainly) and ſo to have returned ſpeedily to *Dora*. Wherefore we may ſay that *Apion* leadeth an Aſs, to wit, himſelf with fooleries and lyes; for he nameth places that are not, and ſetteth down Cities to himſelf unknown: for *Idumæa* is a Province near unto us, and bordering upon *Gara*, and there is no City in it called *Dora*; but in *Phœnicia* near unto the Hill *Carmelus*, there is a City of that name, yet nothing conſonant to *Apions* ſlanders, for it is four days journey from *Judæa*.

Another tale deviſed by Apion of Zabidus.

Dora is a City of Phœnicia and not of Idumæa.

Why therefore doth he ſo raſhly accuſe us for not worſhipping the ſame gods that other Nations do, ſeeing (as he ſaith) our Predeceſſors did ſo eaſily believe that *Apollo* would come

come unto them, and that he walked upon the earth with ſtars about his back? Perhaps indeed they had never before ſeen a candle or lamp, themſelves having ſo many: or is it likely that he walking thus quite through our Country, where ſo many thouſand men are, no one of them all met him? Did he in the time of war find the Towns and Villages, by which he paſt, without any Watch-men? Well, I omit the reſt. The gates of our Temple were threeſcore cubits high, twenty cubits broad, all covered with gold, yea, almoſt all of clean gold, and theſe gates every day were ſhut by two hundred men: and it was too impious a thing to leave them open. Is it then credible that this Candle-bearer could eaſily open them, who alone was judged to have the Aſſes head? So that now it remaineth doubtful whether *Zabidus* did bring back again the Aſſes head, or elſe *Apion* took it of him, and brought it again to our Temple, that there *Antiochus* might find it, and ſo *Apion* might have another occaſion of lying. He alſo belieth us concerning the oath which he ſaith we Jews do take, ſwearing by the God of heaven and earth, and ſea, never to favour any ſtranger, and eſpecially the Greeks. This lyar might better have ſaid, not to favour any ſtranger, and eſpecially the Egyptians, and ſo his former lyes and theſe ſhould have had better correſpondence with the beginning, if our Anceſtors had been expelled by their Predeceſſors out of *Egypt*, not for their wickedneſs, but for their own calamity. But we are ſo far from the Greeks, that we ſcarcely ever think of them: ſo that no man can ſay that there is any enmity between us and the Greeks. But contrariwiſe, many of them have embraced our Religion, and ſome of them therein perſevered: others again have forſaken it; yet none of them will ſay that he heard this oath ſpoken of among us: but it ſhould ſeem that only *Apion* heard of it, in that he himſelf indeed forged it. Truly his wiſdom and great providence is worthy to be admired (as ſhall hereafter appear:) for he, to prove theſe his lyes to be true, ſaith, that it is a certain teſtimony that the Laws we obſerve are moſt unjuſt, and that we worſhip not God as we ought to do, in that we are ſubject to divers Nations, and our City endured many calamities: Whereas touching themſelves, they are of a City that flouriſheth in abſolute Authority, accuſtomed to govern from the foundation thereof, and not to ſerve the Romans. In effect, who can reſiſt their valour? Truly no man but *Apion* would ever have flouted us herewith, ſeeing that few Cities ſo flouriſh and reign over other, that they again at no one time have been brought into ſubjection; for many Nations are ſubject to others: only the Egyptians are freed from the Captivity of ſuch as rule *Europe* and *Aſia*, for that (as they ſay) the gods fleeing into their Country, were ſaved by entring into the bodies of beaſts. Yet have they not indeed had one days liberty ſince the beginning of the world, neither under the Government of their own Princes, nor under ſtrangers.

The gates of the Temple.

Apions lye concerning the oath is confuted.

Apion upbraideth the Jews with captivity.

I will not ſtand to reckon how often the Perſians have waſted their City, deſtroyed their Temples, and ſlain their ſuppoſed Gods. For it is not decent that I ſhould imitate herein *Apions* fooliſhneſs: neither am I calling to memory what befel the Athenians and Lacedemonians, the laſt of which, are recorded to have been moſt valiant, and firſt to have been moſt devout and religious: neither will I reckon up thoſe moſt godly Kings, amongſt whom *Cræſus* was one, who notwithſtanding fell into great calamities. Moreover, I will not recount how the Caſtle of *Athens* was ſet on fire, and the Temples of *Epheſus* and *Delphos* likewiſe, and many others. There is now one *Apion*, a new accuſer of the Jews, who upbraideth them with their calamities, forgetting quite all miſery that hath befallen his Country-men the Egyptians: but he was blinded with the fable of *Seſoſtris* (whom he ſaith to have been King of *Egypt*.) We could report and boaſt of our Kings, *David* and *Solomon*, who ſubdued many Nations unto them: but it is not fit here to ſpeak of them. But *Apion* was ignorant of that which all the world knoweth, to wit, that the Egyptians have ſerved firſt the Perſians, and afterwards the Macedonians, and that as bond-ſlaves: where we remaining in free liberty, reigned over all Cities round about us 120 years, even unto the time of *Pompey* the Great; and when all the other Kings were ſubdued by the Romans, only our Kings for their fidelity and friendſhip towards them, were dear unto them. O but this ſticketh upon *Apions* ſtomach! that we have not had any famous men of our Nation, who have invented Arts and Sciences, and been excellent in wiſdom, ſuch as *Socrates*, *Zeno*, *Cleanthes*, and others, whom he ſetteth down, were: and which is moſt to be admired, *Apion* puts himſelf into the number of theſe famous men: and ſaith, that *Alexandria* is bleſſed and happy, that hath deſerved to have ſuch a Citizen as he is: and great reaſon that he himſelf ſhould teſtifie that of himſelf, which all men elſe perceive in him, to wit, that he is an impudent deceitful

Davids and *Solomons* power.

Apion praiſeth himſelf.

ful fellow, both of corrupt life and manners. So that any Alexandrians had juſt cauſe to be ſorry that they ever had any better opinion of him. But that our Nation had men equal at leaſt unto thoſe whom he mentioneth, all men know that pleaſe to read the Book of our Antiquity. The reſt that his accuſation containeth, it is not amiſs to let paſs without anſwer, for that it rather impeacheth the Egyptians, his own Country-men, then us: for he doth complain of us for ſacrificing ordinary beaſts, and from abſtaining to eat ſwines fleſh, and greatly laughed at circumciſion. Touching the ſacrificing of theſe beaſts, we do as all Nations elſe do: and *Apion*, inveighing againſt our ſacrificing, ſheweth himſelf to be an Egyptian; for were he either a Grecian or a Macedonian, he would not be herewith offended; for both Greeks and Macedonians do vow to ſacrifice (Hecatombs) to their gods, and uſe Prieſts in the banquets; and yet for all this, the world is not deſolate of living creatures, as *Apion* feareth. 100: Catel:

Why the Jews do ſacrifice common beaſts, and do not eat ſwines fleſh.

But were all men ſo mad as the Egyptians, it would indeed be deſolate of men, and filled with cruel beaſts, which they (ſuppoſing them to be gods) do diligently nouriſh. If any man ſhall ask of *Apion*, whom of all the Egyptians he judged to be a wiſe man, and moſt religious towards their gods, no doubt he would anſwer that the Prieſts are. For they ſay, that their firſt Kings in the beginning gave them theſe two commandments in charge; firſt, to ſeek wiſdom; and next, to worſhip the gods: they alſo are all of them circumciſed, and abſtain from ſwines fleſh, and no other Egyptian ſacrificeth with them unto their gods. *Apion* therefore was ſurely blind, when, inſtead of detracting us, he ſpeaketh ill of them, to gratifie whom, he took all this pains. For the Egyptians do not only uſe thoſe cuſtoms which *Apion* in us diſalloweth, but alſo to teach others to circumciſe themſelves, as *Herodotus* reporteth. So that I verily think, that *Apion* was juſtly puniſhed for blaſpheming his Country-laws and Religion. For being forced to circumciſe himſelf to avoid a great diſeaſe, he was hereby nothing helped, but for all this, his privy member rotting, he in extream grief and miſery gave up the ghoſt. For wiſe men ought to perſevere in their Country-laws in all piety, and not to deride and detract others: but *Apion* forſook his own Religion, and ſlandered and belied ours. And this was *Apions* end: and here alſo ſhould end this Book, but that *Apollonius*, *Molon* and *Lyſimachus*, and certain others, partly for ignorance, partly for madneſs, have moſt injuriouſly belied our Law-maker *Moſes*, and the Laws he made, detracting him as a deceitful Magician, and then as the Author of all malice and impiety amongſt us; and for ſuch as teach no vertue nor goodneſs at all. I will therefore, as far as in me lyeth, declare both our converſation in general, and in particular: for if my judgment be any thing, our Laws are moſt forcible both to piety, and to all humanity in general, as alſo to juſtice, pains-taking, and contempt of death. I only requeſt this favour of the Reader, that he will not with a prejudicate or malicious opinion, peruſe theſe Writings: for I do not write this as a praiſe and vain oſtentation of our Nation, but as a juſt Apology, refuting the ſlanderous reports that ſome have uſed againſt us.

The Egyptian Prieſts circumciſed, and eat no ſwines fleſh.

Apions death.

The defence of *Moſes* againſt *Apollonius* and *Lyſimachus*.

Apollonius doth not continually inveigh againſt us as *Apion* doth, but only here and there; ſometimes affirming us to be ſomewhiles hated both of God and man, ſometimes to be Cowards, other ſometimes contrariwiſe complaining of our Nations boldneſs. Saying moreover, that we are more ſottiſh then any barbarous Nation; and that therefore we only have had none of our Nation founders of Arts or Sciences, which are profitable for mans life; all which objections are eaſily refuted, if we ſhew the contrary to all theſe by him reported; both that we have obeyed our Laws, and lived in all integrity. If therefore I be forced to ſhew that other Nations have made contrary Laws, not I, but they are to be blamed, who comparing ours with them of other Nations, affirm ours to be the worſe: neither of which can charge us, either that theſe Laws which I will briefly ſet down are not ours, or elſe that we have not perſiſted in them as we ought. Making therefore this beginning, I affirm, that they who have framed themſelves to live together under certain Rules and Ordinances, and kept them inviolate, and were the firſt founders of them, were more to be commended for humanity and vertue, then they who live under no Rule nor Ordinance at all: and every Law-maker endeavoureth ſo to challenge Antiquity for their own Ordinances, as that they may not be thought to imitate others, but to be themſelves the firſt Authors thereof, and guides to direct other mens lives. Which being ſo, it is the duty of a good Law-maker to make choice of that which is beſt, and moſt convenient for them, who are to obey their Laws, and to ſatisfie them as much as may be, in proving their Laws to be good and right, and both in wealth and wo, calamity and felicity, to remain in them, never changing nor

Wherein *Apollonius* accuſeth the Jews.

The lovers of order and common laws are excellent in meekneſs and vertue.

A nor altering them. I therefore aver that our Law-maker is more ancient then any Law-maker mentioned. For *Lycurgus*, and *Solon*, and *Seleucus* of *Locris*, and those the Greeks admire, are modern, of late times in respect of him, as it is well known. For the Greeks themselves confess, that in times past they wanted the name of Law. This *Homer* can witness, who in his whole Works never mentioneth this word, Law, for the people of those times were not governed by Laws, but by indefinite sentences, and the Princes pleasure, using customs but not written, and altering and changing them also as occasion served.

Moses more ancient than all other Law-makers.

Νόμος. This word, Law, is not in *Homer*.

But our Law-maker being very ancient (for this is every way manifest, even by our adversaries own confessions) shewed himself both a good Prince and Counsellor unto his people: for making Laws to direct and govern mens lives, he perswaded them voluntarily, to B imbrace them, and firmly to persist in them with all wisdom. And first of all, let us consider the works of his greatness. For he undertaking the conduct of many thousand of our forefathers out of *Egypt* into our own Country, he delivered them from many calamities, almost impossible to be avoided: for they being to pass through a place wherein was no water, and a very sandy ground, being also to war and to keep their wives and children, and goods for the variable event of Wars, he in all these shewed himself a most wise and prudent Counsellor, and a true Patron and Guide unto them all. For he made all the multitude so to depend upon him, that he might perswade them whatsoever he pleased, and yet in none of all these did he usurp any Authority over them: and in that time and place wherein all men of authority assume power unto themselves, and use tyranny, at such time as the people do oftentimes offend, and live in all manner of impiety; he then being in authority did C contrariwise use all lenity and mildness, to the intent that he might be a pattern of vertue and justice to all the rest, giving all those that willingly followed him most assured safety, using in all accidents most strange works. And for this cause he rightly deemed God to be his Captain and Counsellor: and first examining himself, and finding that all the Laws he had set down were agreeable to the will and pleasure of God, the chiefest care he now had was how to perswade his people the same, which he himself now knew: for they who direct their lives according to the will of God, avoid all sins as our Law-maker did, being neither Magician nor deceiver, as his enemies injuriously report, but such a one as the Greeks do boast *Minos* and others after him to have been: for some of them affirmed their Laws to be D made by *Jupiter*, others by *Apollo* and *Delphos* Oracle; either so believing themselves, or else thinking that the people would be easily so perswaded. Now who of all the Law-makers made the best Law, and who did most rightly think of God, he that compareth all their Laws together may easily know; for now occasion is offered to speak of them: there are therefore an infinite company of Nations and Laws amongst men, and some Nations are ruled by Monarchs, othersome by the common consent of the people. But our Law-maker doing neither of these, did as one should say therein declare his Common-wealth to be Divine, chiefly assigning all power and principality over us to God, causing all men to fix their minds and cogitations on Him, as the only Giver and Author of all goodness, giving them to understand, that whatsoever in their necessity they intreat him for, He heareth their E prayers, and understandeth what every man doth in private, yea, his very cogitations; and that he is One, Unbegotten, and in all times Immutable and Eternal, differing in a most excellent shape from all mortal creatures: and this we knew, but we are altogether ignorant what God is as touching his Substance and Essence.

The life of *Moses*.

Moses maketh God his guide and counsellor.

The origen of Laws amongst the Greeks.

And thus the wisest Greeks that ever were, judged of God, who how learned they were (he giving the ground of all their knowledge) I now omit to rehearse: and that these things afore rehearsed are best and most agreeable to the nature and magnificence of God, many do witness, as *Pythagoras*, *Anaxagoras*, and *Plato*, and after them the Stoicks, and almost all other Philosophers have so thought of the Divine nature. But they delivering this their Philosophy in short speech, durst not publish the truth of their doctrine among the people F already seized upon by superstitious opinions. But our Law-makers works and words so agreed, that he satisfied at large all his people, and they that were to be born of them, and their successours, inspiring as it were a certain constancy into them to persevere in the same, still referring the cause of his Laws to their profit and commodity. For he did not affirm the worship of God only to be part of vertue, but he assigned other part thereof, to wit, fortitude, justice, and mutual concord of all his Citizens. For all our actions, speeches, and what else soever, are all referred to divine piety. Which he left not touched without any more discourse of it. For these two are the methods of all discipline and morality, where-

The opinion of the wisest Greeks concerning God.

Moses compared with other Law-makers.

The methods of morality and discipline.

of

of one frameth and directeth the ſpeech, the other the manners and actions; which being ſo, other Law-makers were indeed wiſe in advice and counſel, and yet they made choice of one of theſe methods, and left the other; for the Lacedemonians were inſtructed in manners and not in words, as alſo they of *Crete* were: but the Athenians and almoſt all the Greeks were directed and trained up by Laws in every thing they were to do, yet never could they put their written laws in practice. But our Lawmaker very induſtriouſly did conjoin both theſe together, for he neither omitted the training them up in manners and good exerciſes, neither did he ſurceaſe to leave them written laws. And firſt of all, making his entrance from the very meats, and preſcribing to every one a convenient diet, he left no man liberty amongſt us to direct himſelf in the leaſt matter concerning his meat, but he by laws defined, both from what meats we were to abſtain, and what to eat, and what ought to be our ordinary diet, as alſo when we ought to labour, and when to ceaſe from work; ſo that we as it were under the government of a Father or Maſter, might neither ſin willingly, nor for ignorance: for he did not appoint puniſhment for them that were ignorant of it, but by law enacted a moſt neceſſary and mild chaſtiſement for the voluntary offenders: and for this cauſe he did not only will, that we ſhould once or twice or often hear the laws, but that once every week we all, omitting other buſineſs, ſhould come to hear the laws, and ſo learn them perfectly, which things all other Law-makers, as it is well known, omitted: All which laudable cuſtoms all other Law-makers have neglected, and the moſt part of men are ſo far from living according to their own laws, that they are altogether ignorant of them; and having offended their laws through ignorance, they then learn by other mens means, that they have made breach of their laws; yea, the chiefeſt and moſt eminent men amongſt them, do profeſs herein that they are ignorant, cauſing thoſe that are learned and skilful in their Laws, to ſit as it were in commiſſion with them to direct them. Whereas every one of our Nation being demanded of our Laws, can anſwer as readily as he can tell his own name: for every one of us learning them as it were ſo ſoon as we come to the uſe of reaſon, we have them as it were written and printed in our minds, and by this means both we offend more ſeldom, and when we offend we are ſure to be puniſhed.

Moſes commandeth all the Jews to come and hear the Law.

And this eſpecially is that which hath cauſed ſuch an unity and concord amongſt us. For to worſhip one God all after the ſame manner, and nothing differ in manner and converſation one from another, is the only way to eſtabliſh amity and concord in a Common-wealth. For only amongſt us no man ſhall hear any different ſpeeches and opinions concerning God, which thing amongſt all Nations elſe is moſt frequent and ordinary: for amongſt them not only every one of the common people doth ſpeak his pleaſure in this point, but divers Philoſophers alſo preſume to do it, ſome of them with their blaſphemous ſpeeches altogether deſtroying the nature of God, and others with the like impudency denying him to have any care of men; neither is there any difference amongſt us of affairs pertaining to mans life, but all men with us follow one common expreſs labour, and we all jointly affirm the Son of God, and that he hath care of humane affairs, and all our actions and exerciſes: yea, any one may learn of our women and children, that all things whatſoever are to be reduced to piety. Hence it groweth that ſome detract our Nation; for that amongſt us were no men inventers of new matters and acts: to whom we will thus anſwer, that other Nations account it a glory not to perſiſt in any thing that their forefathers uſed, and hold them of moſt account amongſt them, that can beſt tranſgreſs their forefathers wiſdom. But we contrariwiſe do account it the chiefeſt point of wiſdom and virtue, neither to do, nor think any thing contrary to that which our anceſtors have decreed, which is a token that our law was eſtabliſhed by as good advice as was poſſible. For thoſe laws that in all points are not as they ought to be, are often by experience found faulty. But amongſt us who believe that our law was firſt eſtabliſhed by the will and pleaſure of Almighty God, nothing is pious and virtuous which may any wiſe impugne the ſame. For who can take away any tittle thereof, or add better in the ſtead? or who is he that can tranſfer and carry us from the obſervance of them, and ordain for us better laws to govern our Common-wealth? Or what law can be more juſt and better, than that which the wiſdom of God (who is the Lord of all things) hath eſtabliſhed? he firſt of all permitted the diſpoſing of all principal affairs to the Prieſts in general, and moſt wiſely conſtituted a high Prieſt as their head: neither were they choſen to this dignity by our Lawmaker, who either excell'd in nobility of birth, or riches: but he appointed ſuch to ſacrifice unto God, who were known to excel others in wiſdom and ſanctity, theſe do both

The concord of the Jews in Religion.

keep

keep our Laws, and obſerve all other things belonging to their office with all integrity; for our Prieſts are appointed over-ſeers of all things, and to judg all ſtrifes and controverſies, and to puniſh the offenders. What Monarchy then or Kingdom can be more holy then this? Or how can God be better honoured then amongſt us; where all the people are prepared to piety, and the Prieſts commanded ſo to rule and govern the Common-wealth, as if they were celebrating ſome feſtivity? And whereas other Nations cannot celebrate their myſteries, which they term ſacrifices, in a few days; we with joy, and pleaſure and immutable wills, do celebrate our ſacrifices continually without intermiſſion: It reſteth now that I ſet down our precepts and laws, as argument of that which I have ſaid. The firſt is of God: of whom our law ſaith, God hath all things, he is moſt perfect, moſt bleſſed, he is ſufficient both for himſelf and all things elſe, he is the beginning, midſt, and ending, famous amongſt all things for his works and benefits, more manifeſt then any thing elſe, but his ſhape and greatneſs is to us unſpeakable, all matters (how precious ſoever) being compared with his excellent beauty are nothing worth, and all art compared with his invention is unartificial, we can neither ſee, conceive, nor imagine any thing like him. He is holy, for we ſee his works; the Light, the Heaven, and the Earth, the Sun, the Moon, Rivers, and Sea, ſo many different ſhapes of living Creatures, and encreaſe of fruits: All theſe God himſelf made, not with hands or work, nor as one needing any to help him, but he ſeeing them to be good, they were preſently made. He is to be followed of all men, who ought to worſhip him by the exerciſing of vertue; for this is the moſt holy way to pleaſe him. We have one Temple, as alſo one God, which Temple is common to all men, as he is the common God of all men. For ſimilitude always pleaſeth, him do all our Prieſts honour with ſacrifice, and he amongſt them hath the firſt place, who by birth is the chiefeſt: and he firſt ſacrificeth to God, ſeeth the Laws obſerved, judgeth controverſies, and puniſheth thoſe that are convicted by the law: whoſoever diſobeyeth him, ſhall be puniſhed as one that rebels againſt God himſelf: he offereth ſacrifices not pertaining to gluttony or drunkenneſs, for God is not pleaſed with ſuch ſacrifices, but is rather injured, and ſuperfluous expences are thereby made.

What ſort of people are to be made Prieſts.

Of God and of the divine providence.

The works of God.

The ſacrifices of the old Teſtament.

But God loveth them that are temperate, and orderly, and of good behaviour, and eſpecially requireth in us that ſacrifice, an inviolable chaſtity. In our ſacrifices offered for our common good, we firſt of all pray in common, and then every one for himſelf, becauſe we are all fellows, and he that delighteth herein more then in his own life, is moſt acceptable to God. We pray and vow unto God, not requeſting riches of him, for he of his own accord beſtoweth them upon every one, and left them amongſt us: but we pray that we may have part of them, and having gotten them may keep them. Our law hath alſo appointed purifications both from our Chamber-bed and carnal copulation, and many other things, which are too long to rehearſe: And this is our ſpeech and opinion of God, who himſelf is our Law. And what concerning marriage? Our law only alloweth natural copulation between man and wife, done to the intent to get Children. But that men ſhould abuſe one another againſt nature, it altogether diſalloweth, and puniſheth ſuch offenders with death. It commandeth us to marry, not reſpecting the dowry, neither muſt we take women violently and by force, nor allure them by deceitful perſwaſions, but that we rather obtain his good will, who may grant and uſe ordinary means to perſwade. It alſo appointeth that a woman ſhall be in all things inferiour to the man, neither is ſhe to obey in committing wickedneſs, but as one under government. For it is God that gave man this authority. With her the Huſband only may lawfully accompany, and it is abomination for her to make trial of another man: and who ſo attempteth this, can no ways avoid death: the like penalty attendeth him, if he offer violence to a Virgin eſpouſed unto another man, or if by perſwaſions he overcome a married woman or other, that hath Children under her, and all this our Law commandeth: It hath alſo interdicted all women from concealing their Children being born, or otherwiſe to deſtroy them, for ſo ſhe ſhould be a Child-killer, deſtroy Souls, and mankind: Whoſo therefore uſeth carnal copulation and corruption is unclean by our laws, and women after lawful copulation muſt waſh themſelves, judging that a part of their Soul was by this act defiled, and ſhe being puffed up was wounded in her body, and therefore our Law ordained water of purification for them. Neither is it lawful for them to feaſt and banquet at their Child-birth, whereby an occaſion of drunkenneſs may grow, but that their beginning ſhould be temperate: they are likewiſe commanded to train up their Children in learning that they may learn the Law, and actions of their Forefathers, and imitate them; that ſo being trained up in the Law, they may not ſin nor tranſgreſs them by ignorance.

Purifications uſed in ſacrifice.

Of marriage.

The puniſhment for one that doth raviſh a virgin.

The purification for the body.

Of the funerals of the dead.

Our Law hath alſo provided for the burial of the dead, that our Funerals ſhould neither G be pompous, nor our Sepulchres gorgeous, commanding every Houſhold to perform all neceſſaries touching the burial of their dead, permitting all men at any ones death to aſſemble themſelves together, and bewail the dead: It alſo commandeth every one (yea even the dead mans own family) to purifie themſelves after the burial, and to go afar off, as ſeeming to be unclean. It alſo appointeth puniſhment for them that have committed murder, either wilfully, or againſt their will. It bindeth every man to obey his Parents next after God, and commandeth that thoſe children that do not ſhew themſelves grateful unto them, or in any thing do grieve them, that they ſhould be ſtoned to death: It alſo commandeth all young men to reverence old men, becauſe God is Elder to us all. It permitteth not friends to H conceal any impiety; for God is not their friend, who doth not diſcloſe them: And if friends fall out that do know one anothers ſecrets; yet they are commanded not to bewray them. If any Judge take a bribe, he is to be puniſhed with death for omitting Juſtice, and aſſiſting the guilty. No man muſt take any thing away that he himſelf placed not, and no man muſt take that which is not his own. No man for lending muſt take uſury; and many ſuch like things our Law commandeth, concerning cauſe of communion between us and others.

The honour due to Parents.

Againſt theft and uſury.

It is alſo not amiſs to recount how our Law-maker provided for the entertaining of ſtrangers amongſt us: For he ſeemeth ſo to have provided, that to our knowledge we neither corrupt our own Laws, nor deny to impart them to others: but he entertaineth all liberally, that will come and live under our Laws, judging the community of mans life, not ſo much to conſiſt in the Nation whereof we come, as in the unity of our minds and converſation. He forbiddeth others that are ſtrangers, and come not with that intent to be admitted to our ſolemnities; yet he commanded us to exhibite unto them all other things neceſſary: and that we ſhould give unto all men, fire, water, meat, and bury them being dead. He hath alſo moſt mildly determined how we ought to deal with our Enemies, that we neither deſtroy their Country with fire, not cut down their Fruit-trees. We are alſo forbidden to rob and ſpoil thoſe that are ſlain in fight, and deal injuriouſly with our Captives; and eſpecially, if they be women: yea, he ſo endeavoured to teach us humanity and mildneſs, that he provided, that we uſe even unreaſonable beaſts courteouſly, and only imploy them to ſerve our K lawful need, and no further: for he forbiddeth us to kill any tame thing bred in houſes, and that we ſhould not kill the old Birds and their young together; and although many wild beaſts, enemies to mankind, do aſſiſt us in our labours, yet he commanded to ſpare them alſo. And in every point he eſtabliſhed humanity and mildneſs amongſt us, uſing (as is before ſaid) Laws to direct us therein, enacting alſo other, how they who infringe the foreſaid Laws, may be with all ſeverity puniſhed: for the puniſhment allotted to the violaters hereof, is for the moſt part death: as if any man commit Adultery, raviſh a Virgin, uſe the ſin againſt nature with another, or ſuffer himſelf to be ſo abuſed. We alſo have Laws concerning our ſervants, and our meaſures and weights, and unlawful bargains and ſales, or deceit, if either one take any thing that is another mans, or which is not his own; all theſe are to be puniſhed not as L other Nations puniſh them, but much more grievouſly. But whoſoever either injureth his Parents, or committeth impiety againſt God, he ſhall preſently be deſtroyed: but they that obſerve this Law are rewarded, not with gold or ſilver, nor with a Crown beſet with precious ſtone: but every one having his Conſcience to witneſs, doth greatly profit and gain Eternity; as both our Law-maker propheſieth, and God himſelf doth moſt aſſuredly promiſe to them that obſerve them. And if it chance that we be forced to ſuffer death for them, yet do we joyfully go to execution, nothing doubting but that we ſhall ſo exchange this life for a better. I ſhould be loth to report this, if our deeds did not make it manifeſt: for, many of our forefathers, only for that they refuſed to ſpeak againſt our Laws, or otherwiſe then our Laws permitted, have moſt manfully and conſtantly endured all torments and M death it ſelf. If our Nation were unknown to all the world, and that this our voluntary obſervation of our Laws were not manifeſt to all the people, if any man ſhould report unto the Greeks, that either he had read this which I have declared, or elſe that he had found people in a ſtrange land, ſuch as we be, having ſo pious and honeſt opinions concerning God, and who had for many ages perſevered therein; I doubt not but they would all admire and wonder hereat, conſidering the great mutability amongſt themſelves. To be ſhort, there are ſome, who ſtick not to deride them who have lately written of the Government of Commonwealths and Laws, as though they had written things fabulous and altogether impoſſible. And that I ſpeak nothing of other Philoſophers that have written of this Argument, that

How we ought to uſe our Enemies.

A repetition of the precepts of the Law.

The reward of ſuch as keep the Law.

The continuance of the Laws amongſt the Jews.

divine

divine *Plato* amongſt the Greeks, a man who in honeſt life, virtuous ſpeech, and ſound Philoſophy excelled all others. This man is almoſt continually ſcoffed at by them, who in their own conceit are ſkillful in civil affairs, and brought in as a Vice in a Comedy. Whereas, whoſoever conſidereth his Writings with diligence, ſhall often and eaſily find matter agreeable with moſt mens manners: yea this *Plato* himſelf confeſſeth, that he dare not by reaſon of the common peoples ignorance ſet down the true opinion of God. But many think *Plato*'s words full of vanity, and licentiouſneſs, and admire *Lycurgus*, and every one commendeth the City of *Sparta*, for that it ſo long time perſevered in his Laws. It is therefore an evident demonſtration of Virtue to remain in their Laws. But if thoſe who ſo admire the Lacedemonians, do compare them with us, and the time during the which their Laws were in force, with the time of our Common-wealth; they ſhall find that ours hath continued more then two thouſand years. They ſhall alſo find that the Lacedemonians did only perfectly obſerve their Laws, during ſuch time as they were in proſperity and liberty, and that when their fortune changed, they then became unmindful of their Laws.

Plato admired amongſt the Greeks.

Lycurgus the Law-maker amongſt the Lacedemonians.

But we, who have felt many thouſand miſ-haps, by reaſon of the often change of Princes in *Aſia*, have not in theſe our laſt miſeries and evils forſaken our Law. Neither can any man ſay, that liberty and licentious life is the cauſe, why we ſo diligently obſerve them, ſeeing, that whoſo pleaſe may ſee ſufficient proof, that they tye us to more ſtrict life and laborious, then thoſe of the Lacedemonians did them. For they neither tilled the earth, nor uſed any handy-craft, but ceaſing from all labours and pains-taking, lived in their City, fat and fair-liking, having both their meat and all other neceſſaries provided and prepared for them by others, and eſteemed that only their felicity to do and endure any thing, ſo that they might prevail againſt thoſe againſt whom they enterprized Wars: and that they failed alſo herein, I omit to rehearſe. For not only one or two of them at once, but oftentimes whole Companies of them, forgetting their own Laws, yielded themſelves to their Enemies. And can any one tell of, I ſay not ſo many, but of one or two of us that ever was treacherous to his own Laws, or that feared to dye for them? I mean not a common death, ſuch as Souldiers are ſubject unto, but ſuch a death as is effected by all torments and tortures that can be deviſed. Which I think thoſe that prevailed againſt us, impoſed upon us, not for hatred, but that they deſired to ſee ſo admirable a matter; and to ſee we being but men, and ſuch who eſteemed it the greateſt impiety poſſible to do it, could be compelled by them to ſpeak or do any thing contrary to our Laws. Yet it is no wonder that we for our Law do dye with ſuch conſtancy, rather then any other Nation: for other Nations cannot abide to endure that which we account a trifle, to wit, labour and ſimple fare, and that no man eat whatſoever, or what he deſireth, to lye with them whom he ought not, or to be idle, (except he be of noble birth) or go gallantly attired: and we are always careful that when we fight againſt our Enemies, we obſerve our Laws concerning our meats. And thus we take pleaſure to obſerve and keep our Laws, and to exerciſe fortitude in obeying them.

The Jews compared with the Lacedemonians.

The ſtrict laws of the Jews.

Let now *Lyſimachus* or *Molonus* paſs, and ſuch as they be, wicked lying Writers, and Sophiſters, deceivers of young men, and detracters of our Nation, as though we were the wickedeſt people living. As for me, I will not examine the Laws of other Nations: for it is our cuſtom to keep and obſerve our own, not to detract others; yea, and our Law-maker openly prohibited us from blaſpheming ſuch, as other Nations hold for gods, only for the Name of God attributed unto them: yet may we not leave the objections of our accuſers unanſwered, ſeeing that which we are to ſpeak againſt them, is not our own device, but many before us have ſpoken it. Who then of all the wiſe Greeks will not condemn the moſt famous Poets, and eſpecially the Law-makers, who at firſt brought and ſetled ſuch vain opinions of the gods among the common people? affirming the number of them to be ſo many as they thought good, and to be born at divers times one of another, allotting to every one his proper place, as unto other living Creatures: ſome to be under the earth, others in the Sea, and the ancienteſt amongſt them in Hell, fettered and bound: and thoſe whom they place in Heaven, in words they do term him a Father, but in deeds they ſhew him to be a Tyrant, and for this cauſe they report that his wife, his brother, and his daughter, whom they affirm to have been born of his brain, conſpired againſt him to bind him, and hang him, as they report him alſo to have dealt by his Father. Againſt theſe vanities all excellent and wiſe men do worthily inveigh, who beſide this already rehearſed, in deriſion adde, how ſome of the gods are young, and ſome old, and ſome infants, others are gods of Arts and Sciences, and one is a Smith, another a Weaver, another a Pilgrim, and is at variance with mortal men, others delight in Muſick, others in ſhooting: moreover, that they

Moſes forbideth to deride and blaſpheme falſe gods, only for the name of God imputed unto them.

The number of gods amongſt the Gentiles infinite.

The Fable of *Jupiter* and *Pallas*.

are at variance one with another amongſt themſelves, and that they fall out one with another in mens behalf, and that not only one of them layeth violent hands upon the other, but that alſo they are wounded by mortal men, and ſorrow, and feel grief for the wounds; and that which is moſt abominable of all, do uſe carnal copulation with mankind, and that moſt undecently, that their unbridled luſt is extended both to men and women. Then that their chief god of all whom they call father, contemned and drowned certain women whom he himſelf had deceived and gotten with Child, and that he could not deliver the Children born of theſe women from calamity, for that deſtiny had obliged him, nor ſee their deaths without tears. This is all good ſtuff, as alſo is that which followeth, to wit, adulteries committed in Heaven, ſo openly, and impudently amongſt the gods, that ſome profeſs themſelves to envy their fellow gods and goddeſſes tied together in ſuch filthineſs. And what ſhould the reſt of them do, when as their King and the moſt ancienteſt amongſt them, could not refrain his luſtful licentiouſneſs from the Company of women? Moreover, ſome of them became ſervants unto men, and ſome built houſes for money, and others became ſhepherds, others like malefactors were chained in Hell. What man then that ever was accounted wiſe, would not bluſh at theſe follies, and reprove the inventors hereof, and the fooliſh believers alſo? Others preſumed to fain both terrour, and fear, and madneſs, and ſuch ſimplicity, as that they might be deceived, and all other naughty paſſions to be found in the nature of their gods, and have perſwaded whole Cities to offer ſacrifice to the moſt noble amongſt them. And they are in great perplexity, thinking that ſome of the gods are the givers of all good things, others again to be their enemies, and ſo ſeek to pleaſe them with gifts as they would do wicked men; and they are verily perſwaded, that they ſhall ſuſtain great damage by their means, except they do daily pacifie their wrath by frequent gifts. What is the cauſe of this ſhameful ignorance, and erroneous iniquity concerning God? Truly I am perſwaded, for that their firſt Law-makers were themſelves herein to ſeek, and ignorant of the nature of God, and that they did not faithfully deliver unto their Common-wealth, ſo much as themſelves knew concerning this point: but as though it had been a thing of leaſt moment, did willfully let it paſs, giving licence to Poets, and permitting them to deifie and make gods whom they pleaſed, and that the Orators ſhould write of the Common-wealths affairs, and tell what them liked of ſtrange gods. Moreover, the Painters and Image-makers amongſt the Greeks, had a great hand in making of gods, it being lawful for them every one to frame what ſhape he liſt, and how he liſt, ſome of earth, others of colours: and the chiefeſt god-makers amongſt them uſe Ivory and Gold to make their god of; a true argument of their mutable novelty. And then the ancient gods whom they firſt ſo honoured and reverenced, as they could poſſibly deviſe, being now withered with age, are out of credit, and other youngſters poſſeſs their places, and honours: their Temples alſo, ſome are deſolate, others newly erected, as men pleaſe. Whereas contrariwiſe, they ought moſt conſtantly to keep their opinion of God, and his Religion.

Jupiter.

Poets and Painters cauſe the multitude of gods.

What is the cauſe of ſuch error concerning God.

Apollonius Molon was one of theſe proud Fools: but thoſe Grecians that follow true Philoſophy, knew all that is already ſaid, and the cold reaſons of this Allegory, and therefore did juſtly deſpiſe them, and agreed with us in the true and decent opinion of Gods nature. Which *Plato* well ſeeing, affirmeth that Poets are not to be permitted in a Common-wealth, and ſendeth *Homer* away very honourably crowned and anointed, leſt that he with his Fables ſhould deſtroy or deprave the true opinion of God. For *Plato* of all others eſpecially imitated our Law-maker, as he did herein alſo, commanding all his Citizens, that all of them ſhould perfectly learn his Laws, and that for no caſualty, any ſtrange forreign cuſtom ſhould be admitted into their City, but that their Common-wealth ſhould be pure, and they perſiſt in the obſervation of their laws. But *Apollonius Molon* not reſpecting this, inveigheth againſt us, for not receiving into our ſociety men of ſtrange opinions or Religion, whereas not only we do ſo, but commonly all Greeks, yea and the moſt prudent amongſt them. The Lacedemonians did expel all ſtrangers, and did not permit their Citizens to travel into other Countries, fearing that by both their ways their laws might be corrupted. They therefore are to be ſpoken againſt rather then we, ſeeing they neither admit ſtrangers to converſe with them, nor to inhabit amongſt them, no nor impart their Religion unto them; but we, though not deſirous to learn other Nations Religion, yet do we not deny to impart ours to ſtrangers that deſire to embrace it: which if I be not deceived is a token of magnanimity, and clemency in us: but this ſhall ſuffice concerning the Lacedemonians. *Apollonius* was ignorant how matters ſtood with the Athenians, who boaſt that

Plato decreed that no Poet ſhould be permitted in a Common-wealth.

The Lacedemonians did expel all ſtrangers.

The Athenians manners.

A that their City is free from all Nations: for they did moſt ſeverely and without all mercy puniſh thoſe that did but ſpeak any word againſt their God. For what was the cauſe of *Socrates* his death? he neither betrayed the City to enemies, nor deſtroyed their Temples, but only ſwore by a ſtrange Oath, which as he ſaid (whether in jeſt or in earneſt) a Devil taught him, and for this offence he was put to death, by drinking Hemlock: his accuſers alledging, that he corrupted young men, and contemned the Laws and Religion of his Country. And this *Socrates* ſuſtained being a Citizen of *Athens*. *Socrates* a Citizen of *Athens*.

Anaxagoras was of *Clazomenia*: and for that he affirmed the Sun which the Athenians worſhipped for God, to be a fiery ſtone, he was by the ſentence of ſome few condemned to B dy. They alſo proclaimed that whoſoever would kill *Diagoras* of *Melus*, ſhould be rewarded with a talent for his labour, only for that this *Diagoras* was ſaid to deride their myſteries: *Protagoras* alſo had been by them taken and put to death, had he not made quick eſcape, only for that they ſuppoſed him to have written certain doubts of the *Athenian* gods. And what wonder is it that they ſo uſed theſe famous men, who ſpared not to uſe the like cruelty upon women? For they killed a Prieſt, for that ſome accuſed her to worſhip ſtrange gods: and their Law appointed, that whoſo did introduce ſtrange gods into their City, ſhould be puniſhed with death. It is therefore evident that they who enacted ſuch ſtraight laws, believed not the gods of other Nations to be gods: for had they believed in them, they would not have deprived themſelves of the benefit of many gods. The very Scythians (who de- C lighted in man-ſlaughter, ſo that they very little differ from brute Beaſts) yet do they think themſelves bound to maintain their own laws, as beſt, ſo that they ſlew *Anacharſis* a famous Greek, that came unto them, only for that he ſeemed to attribute too much unto the Grecian gods; yea, thou mayeſt find many among the Perſians, who for this cauſe have been tortured. And it is evident that *Apollonius* approved the Perſian Laws: for when the Greeks admired their fortitude and concord of opinions concerning God, I mean the fortitude they ſhewed in burning of their Temples, this *Appollonius* in all things imitated the Perſians, violating other mens Wives, and putting out their Childrens Eyes; whereas our Laws adjudge him to death that ſo uſeth unreaſonable beaſts: And neither the fear and terrour of Potentates, nor the favour of them whom all men reverence, could ever cauſe D us to forſake or abandon theſe Laws: neither do we exerciſe fortitude, to the end to deprive other men of their goods and fortunes by War, but to keep our own Laws: and we who patiently put up all other injury, yet if any man do in our Religion provoke us, we preſently ſeek revenge, not reſpecting our own ability; yea, though thereby we work our own utter ruine, and calamity. What therefore ſhould move us to imitate the Laws of other Nations, when they that made thoſe Laws (yea even the Law-makers themſelves) did tranſgreſs them? or how can the Lacedemonians avoid reproach for their inhoſpitality, and neglecting marriage? Or the Elians and Thebans for accompanying with men contrary to the Law of Nature, which fact moſt ſhameful, they deemed good E and neceſſary. Yea not content to do ſo themſelves, they alſo aſcribed the like unto their gods to be done by them (which the Greeks alſo now of late have done) and for this cauſe they refuſed to marry with their own women, judging their ſatisfaction to be contrary to the preſcript of Nature: But I will ſpeak no more of puniſhment, neither how great malefactours thoſe firſt Law-makers freed from puniſhment, being bribed with money, and how unjuſt they were in the Laws appertaining to Wedlock. It is long to examine how great occaſions of impiety they gave. For many have already long ago forſaken their Laws: which cannot be ſaid of us, who for our Laws have ſuffered loſs of our Cities, fortunes and lives, we keeping and perſiſting in our Laws even unto death; and if any Jew be in a ſtrange Country, where there is a Tyrant King, yet doth not he ſo fear him, that he would F for his command in any jot tranſgreſs our Laws. If therefore we do valorouſly endure thus much for our Laws, all men muſt needs grant our Laws to be very good: but if they ſay we ſuffer all theſe calamities for to maintain wicked or naughty Laws, what puniſhment are they not worthy of, who having (as they ſay) better Laws then we, do ſo eaſily forſake them, whereas we do maintain ours even with our own lives? But ſeeing Antiquity of Laws is the greateſt argument to prove their goodneſs, I will ſet down of what Antiquity our Laws are, together with our Law-makers opinion of the Deity; if therefore any one compare our Laws with the Laws of all Nations, he ſhall find that ours are of more Antiquity then theirs by many Ages. For our Laws eſtabliſhed amongſt us, have been imitated of all other Nations: For though the firſt Greeks did colourably obſerve Laws, yet all their Philoſophers did imitate ours, and our opinions of God; and in humility taught

Anaxagoras.

A talent is 600 Crowns.

The Scythians.

The Perſians manners.

The Jews conſtancy in their Laws.

Againſt the Law-makers of the Gentiles.

The injuſtice of Law-makers.

The Jews ſtrict obſervation of the Law.

The Jews Laws are of great Antiquity.

The Laws of the Gentiles.

others, communion of life, and converſation: yea, the common people did long ſince imitate our Piety. Neither is there any Nation, either Greeks or Barbarians, who have not after ſome manner obſerved a Sabbath as we do, and faſting days, and Candleſticks with light, all which they learned of us, yea many do alſo obſerve our Cuſtoms concerning their meats, and our unity and concord, wherein we excel all other Nations, our community alſo and induſtry in Arts and labours, and ſufferance for our Laws. And which is moſt to be admired, our Law, not having any to force us to obſerve it, hath ſo obliged our hearts, that as God is of all the world honoured without compulſion, ſo are our Laws amongſt us all, we not forced thereunto: And whoſoever doth diligently conſider his own Nation and family, ſhall find that which I have reported, to be true. I will now generally reprehend the voluntary malice of all men, for either they mean that we having theſe good Laws do yet little eſteem them, and follow worſe, or if they do not ſo mean, let them hold their malicious tongue from any further calumniation. For I do not take upon me the defence of this cauſe, for that I bear any hatred to any man, but for that I and all the Jews do honour and reverence our Law-maker, and believe that whatſoever he propheſied, proceeded from God: yea, although our ſelves did not know the goodneſs of our Laws, yet the multitude of them that imitate them, were a ſufficient motive to induce us thereunto. But I have at large, and with all ſincerity diſcourſed of our Laws and Common-wealth, in my Books of our Antiquity. And now again, I have made mention of them neither in contumely of other Nations, nor in praiſe of our own, but only to reprove ſuch as have moſt maliciouſly and impudently belied us, contrary to the known truth: And I think I have already fully performed that which I have promiſed. For I have ſhewed our Nation (contrary to their affirmations) to be moſt ancient, which I have proved by the teſtimony of many ancient Writers, who in their works have mentioned us.

The Epilogue of this Book.

The cauſe why *Joſeph* writ theſe Books againſt *Apion.*

A brief rehearſal of all that is above-ſaid.

Our adverſaries affirm us to have come of Egyptians: I have ſhewed that our forefathers came into *Egypt* out of ſome other place. They alledge that we were expelled *Egypt* for their miſery, in that they were infected with diſeaſes; I have proved that they came from thence to their own Country, by means of their own proweſs and force, of their own accord. Other labour to defame our Law-maker as a wicked perſon, whoſe vertue many of ancient times, and ſo long time as hath been ſince him, do witneſs. It is not needful to ſpeak more largely of our Laws: for they by themſelves appear pious and good, and ſuch as do not invite or incite us to the hatred of other Nations, but rather to communion and friendſhip, being both enemies to iniquity, and commanders of Juſtice, baniſhers of luxurioufneſs, and teachers of frugality and labour: forbidding all Wars enterprized for avarice, and preparing the people to ſhew fortitude in them, and for them; inflicting inevitable puniſhment upon their tranſgreſſors, not eaſily to be deceived by glozing ſpeeches; and executing in action, all that they in word command: yet amongſt us the execution of them and obſervation is more ready then the words of them: I therefore confidently affirm that we do teach more pious and vertuous manners then other Nations do: For what can be better then inviolate Piety? what more juſt then to obey the Law? what more profitable and commodious, then to be at unity and peace amongſt our ſelves? and neither to forſake one another in calamity, nor injure one another in proſperity, to contemn and deſpiſe death in time of War, and in peace to labour and till our grounds, and to uſe other Arts and works, and always to think and believe, that God beholdeth all our actions, and ruleth and diſpoſeth all things? If this be either written or reſerved by any one before this time, we are then to thank them as being their Scholars: but if they are known never before to have been extant, then we are known to be the firſt Authors and inventers of it. Let therefore all *Apions* and *Molons* go, and all others that with them are convicted of lying and ſlandering. And this Book is written to thee *Epaphroditus* who loveſt the truth, and to others who by thee will, or are deſirous to know the ſame.

The intention of the Jews Laws.

The origine of the Jews Laws.

DESI-

DESIDERIUS ERASMUS
ROTERODAMUS,

To the moſt Vertuous and Learned Father, *HELIAS MARCEUS*,
The *Maccabetian* Ruler of the Renowned Colledg of the
MACCABEES.

I Have not grudged, vertuous Father, to Dedicate unto thee a days labour; wherein I have perused, and what in me lieth, amended the Book which Joſeph *writ of the ſeven Maccabees brethren: and would it had lien in my power more abundantly to have anſwered your expectation: I have now (for that I counted the Greek Copy) by the Latine conjectur'd the Greek, and altered ſome things, yet but very few.* Joſeph *doth not falſly boaſt himſelf to have attained to the excellency of the Greek Tongue, and this Book will ſufficiently witneſs the ſame; wherein he ſhewed both great variety and emphaſis, inſomuch as he eſteemeth to have handled that famous work with eloquent ſtile, and the Ornament of diſcourſe.* Saint Jerome *for this cauſe entitleth this Book, Great Eloquence;* Suidas δεινότητα; *out of them both we amend the corrupted Stile, and call it* αὐτοκρατὲς τοῦ λογισμοῦ, *that is, the Rule of Reaſon: for the ſcope of this Book tendeth all to prove, that Reaſon is of no force in man, except it bear Sovereignty over all inordinate appetites. This is moſt evidently proved by the Books of the Maccabees, in the Scripture: which Books the Jews did not receive as Canonical, yet do they account it among their ſacred Writ. I cannot but congratulate this worthy Colledg (which though famous for many other things, yet is more happy) for that it is ſo bleſſed as to enjoy ſo worthy and unſpeakable a Treaſure: Or rather all* Colonia Agrippina, *that happy and fortunate City; yet in nothing more happy, then for that it alone doth in her boſom ſhrine ſo many, ſo ſacred, and excellent pledges of Piety: yet ſhould it be more happy, if it could expreſs their Vertues, whoſe ſacred Reliques it ſo Religiouſly keepeth, and imitate their manners whoſe bodies it poſſeſſeth, to wit, if in ſincerity of Religion, it imitated the Piety of three Kings, and the ſacred purity of the eleven Virgins, if it reſembled the moſt valiant young men, the Maccabees, and the invincible courage of that woman, whoſe valorous conſtancy no miſery could conquer. And this beſt portion and part of her felicity, this worthy City might beſtow upon her ſelf, yea, and double the ſame. Do thou go forward in that which thou haſt in hand, to wit, in ſpreading the praiſe of thoſe Martyrs, making that vertuous example more commendable, and your City more famous.*

Farewell.

FLAVIUS JOSEPHUS

Of the RULE *of* REASON;

A moſt Eloquent Book, corrected by

DESIDERIUS ERASMUS,

Moſt lively ſetting down the Martyrdom of the *MACCABEES.*

I Am at the inſtant requeſt of *Polybius* of *Megalopolis*, to put in writing the conſtant ſuffering of the *Maccabees*, worthy all admiration, not in a Rhetorical and pleaſing ſtile, but rather after our own Country faſhion, thereby to exhort our Nation to patience in their Calamities. But firſt of all, it is neceſſary for us to ſpeak ſomething of Reaſon, and aſſign unto it the power and vertue to deliberate. For he who hath once fully determined to ſuffer all miſery for Gods ſake, is in my opinion already a Martyr: it is therefore a great merit once to have ſo determined; and therefore, as is above-ſaid, Reaſon beareth the rule of all inferiour paſſions; and then if deſtiny deny us opportunity to ſuffer, yet have we ſuffered all, becauſe we purpoſed to ſuffer all. Whoſo therefore will renounce the World, and aſpire only to celeſtial things, he muſt exerciſe ſobriety, baniſh gluttony, with his page laſciviouſneſs, and all other ſuch like vices as may poſſeſs and captive the mind: he muſt likewiſe mount up to the top of Vertues Tower, that, after he may from thence war againſt the vices of his body, grief and fear; the firſt whereof aſſaulteth us when we begin, the laſt when we have begun. There are many examples of the valiant Souldiers of God, which I would uſe, but that the Ornaments ſprung from the womb of one woman may ſuffice me, which ſhe brought forth, not at one birth, but with the ſame piety and zeal. And firſt, I will ſpeak of *Eleazar*, the cauſe and example of their paſſion, and then I will relate what tortures and torments their mother endured: yet cannot man, but only God determine, who amongſt them was firſt, and who laſt in this noble agony. They therefore, being all ſetled in one opinion, reſembling one another more in mind then they did in body, duely conſidered the frailty of this life, and therefore neither delighted in the flatteries of the World, nor any alluring enchantments thereof. They ſhewed themſelves not to eſteem of torments, fetters, nor no other ſorts of tortures impoſed upon them: and to return to our firſt ſaying, they premeditated patience, to endure whatſoever the Judges cruelty could deviſe. I will therefore, what I may, praiſe the fortitude of theſe brethren, or rather I will with all truth rehearſe the moſt worthy agony of theſe holy men, which deſerves all commendations; and ſetting all adulation apart, proſecute with a bare Hiſtorical narration, the manner of their Martyrdome.

Reaſon hath dominion over our paſſions.

The death of the ſeven brethren, and their mother.

But before I begin to declare the death of Nobility, I will a little entreat of Reaſon, which, as I have affirmed, is no ſmall motive to Martyrdom. Reaſon it is, that maketh us obſerve faſts, and uſe abſtinence, it is Reaſon that makes us deſpiſe money, and by it we are taught not to account of dignities and honours, which all men generally aim at, yea Reaſons gift it is that we do reſiſt the heat of luſtful deſires. Hence cometh it, that having once overcome ſuch things as the fleſh delights in, we find our ſelves a little able to reſiſt, we alſo learn

The deſcription of Reaſon and Wiſdom.

to

A to deſpiſe pains and torments, and ſo reſolute to ſuffer all things that ſhall be impoſed upon us. Which, that it may more plainly appear, let us ſearch out the cauſe of this order, and we ſhall find wiſdom to be the cauſe hereof. For no man can determine and diſtinguiſh good from evil, that is not endued with wiſdom; this wiſdom is always accompanied with juſtice, and juſtice is ſtill joyned with vertue, and vertue and temperance cannot be ſeparated; ſo that this wiſdom conſiſteth upon four parts. Beſides theſe, there are two things that either do cauſe or hinder paſſion, to wit, pain and pleaſure; one of which we do always refuſe, and the other we do always deſire; yet where pleaſure ariſeth, and is preſently by reaſons rule put away, the mind is there ſtrengthened; and pain compared with glory, is B through hope of a greater reward contemned before it come; and being come, our mind is aſhamed not to ſuffer that which before it was reſolved to do. Reaſon therefore is the guide of all our actions, and by it we deſpiſe torments, and deteſt vice, which like a ſkillful Huſbandman pruneth and cutteth away ſuperfluous branches, and killeth the heat of all corrupt and hurtful humours, only leaving that to remain in uſe, which may ſome way be profitable to us.

Grief and pain cauſe or hinder paſſion.

Reaſon reſembleth a ſkillful Gardiner.

Thus reaſon purifieth us by paſſion, encouraging to ſuffer, and in our ſuffering and Agony ſtrengtheneth us. Who is not deſirous to eat of the fleſh of wild beaſts and fiſhes? And who luſteth not to eat of feathered Fouls? nay, do not the dainty diſhes got either in Sea or Land invite us to eat of them? What then cauſeth us to abſtain from them? that all C men deſire them, yet no man eats them? even in this thing the mind is taught to overcome it ſelf in delightful objects, and to bridle all pleaſure, that when occaſion of Martyrdom is offered, the mind ſetting aſide all vanities, will not for a little pleaſure forget his accuſtomed virtue.

For this cauſe was *Joſeph* juſtly praiſed in that he was not overcome by luſt, which reigneth in a youthful body: this reaſon ſo worketh with ſound advice and mature counſel, that it again recovereth loſt friendſhip, and getteth new, and ſuffereth no cruelty to be committed. Of this we have alſo the example of *Moſes*, who had he not juſt occaſion to be angry againſt *Dathan* and *Abiram*, reaſon (no doubt) would have cauſed him to have ſmothered all grief of mind. Did not our father *Jacob* with great vehemency reprove his Sons *Simon* D and *Levi*, that without reaſon they had uſed ſuch cruelty, ſaying, Curſed be your anger? Which anger and wrath of theirs had it been bridled with reaſon, neither had they been curſed, nor the other had periſhed. For this cauſe, God, the maker of mankind, when he faſhioned us and our manners, having finiſhed all lineaments of the body, he now placed the mind to be in it, and to rule it, leaving it certain precepts to obſerve and keep, to wit, temperance, and to imbrace and follow that which is good, and cleave unto juſtice, and rule and bridle all paſſions in the body ſubject unto it, and obſerve the precepts of God.

An inſtance of Joſephus chaſtity.

But ſome will aſk me wherefore we offer to commit wickedneſs, ſeeing that reaſon ruleth our paſſion? But it is a ridiculous thing to think that reaſon ſo ruleth, for reaſons rule cannot hinder the appetite from deſire, but only correct deſire, and ſo prevail, that it ſuffer E with patience the loſs or abſtinence from ſuch things as it deſired. For example ſake, reaſon cannot hinder thee from being angry, but it can ſo work that thou commit no impiety when thou art angry: in like manner, it cannot hinder thee from deſiring filthy pleaſure, yet can it cauſe thee not to yield unto it.

Reaſon therefore cannot utterly extinguiſh vice, but only bridle it. Witneſs in this the example of holy *David*, who fighting againſt ſtrangers with great ſucceſs, and being at Evening weary and faint, he came unto his Princely Tabernacle, that was guarded by his Souldiers, where he found them all at meat: yet himſelf being thirſty, durſt not drink, notwithſtanding water was hard by, only for that Religion diſſwaded him, for he had vowed not to drink before he had conquered his Enemies. He alſo forbade his men to drink, ſo that they F might fight more couragiouſly, if not for that they were valiant, at leaſt for that ſo they might have drink. Whilſt thus his thirſt encreaſed, three young men of ſtrong bodies armed themſelves, and taking with them a veſſel to put water in, they went unto their Enemies Camp, and there aſſaulted the watchmen, who for fear of death fled, and ſo they paſt thorow the Camp, till ſuch time as they came where the water was, and taking ſome from thence, they brought it to the King. But holy *David* ſo bridled his humane appetite, that by reaſon he quenched his deſire, and ſhewed an excellent token of patience, teaching how the fear of God was to be preferred before all things. For taking the water he had much wiſhed for, and which had been gotten with ſuch danger, he preſently powred it on the ground, as a ſacrifice to God; chuſing rather to die for thirſt, then to offend the divine Majeſty:

An inſtance of Davids thirſt.

2 *Sam.* 2. 18.

David in his thirſt refuſed to drink the water he ſo deſired.

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Majesty: yet reason is not so forcible, that it is able without due consideration to repress G
the inordinate motions of the mind, and mitigate the grief of the body. But it is now time to come to our History, yet is not this former discourse to be thought impertinent, for that it is somewhat appertaining to the matter ensuing. Such was the wisdom and fidelity of our forefathers, that *Seleucus*, King of *Asia*, enriched our Priests, and being a man of another Religion, did ascribe all his actions and worthy deeds to the Religion and faith of our Ancestors. But wicked mens madness could not herewith be satisfied. For one *Simon*, hating the high Priest *Onias*, and finding no ways or means to be revenged of him in his own Country, went unto *Apollonius*, Governour of *Syria*, *Phœnicia*, and *Cilicia*, and before him in a publick Assembly told him, that he could help the King to an infinite trea- H
sure, for (quoth he) there is hidden in *Jerusalem* an infinite deal of gold and silver, which by right belongeth unto King *Seleucus*. *Apollonius* hearing this, praised and commended *Simon*, and confiscated the gold and silver to the Treasure-house of *Seleucus*; and having authority from the King to get it, he levied an Army, and so accompanied with *Simon*, came unto our Country, purposing if any violence were offered, to use the defence of his Souldiers.

Seleucus and *Nicanor*.

Simon a Traitor to his Country.

Apollonius, Captain of *Syria*, came with an Army to *Jerusalem*.

When the treasure-house of our Temple was now a sacking, *Onias* wept bitterly, and said, that it was a heavy sight to them to whom this treasure was committed, to see it, or any part of it taken away. But *Appollonius*, neither respecting the tears and intreaties of the old men, women, nor children, pressed into the Temple, they all praying God to punish him, and I
to defend their Temple. Being now with a great guard of armed men entred into the holy Temple, there appeared certain Angels on Horseback with weapons in their hands, and shining with a fiery flame about them, and they daunted the courage of this infidel *Apollonius*, who presently fell down flat upon his face: and lying so a great while, at last he came a little to himself: and rising up, he leaned upon his shoulder who kept the Temple, not being able to stand alone, he was so terrified with the vision he had seen. When he came a little to himself, and was in some hope of recovery, he stretched both his hands towards Heaven, and himself despairing to obtain pardon for his offence committed, he besought the Hebrews (whose Temple he came to spoil) to make intercession for him, himself with tears craving pardon for his offence, and not only acknowledging his fault, but also confessing K
himself to have deserved death, and all punishment possible. Holy *Onias* seeing this, and fearing also that if *Apollonius* should then dye, the Hebrews would be suspected to have made him away, he made prayers to God for him, and so obtained his Enemies life. *Apollonius* presently hasted to *Seleucus* to let him understand what had hapned: but when he came he found *Seleucus* dead, and *Antiochus* reigning in his stead, a man of tyrannous nature, who bare an ancient grudge to *Onias* the high Priest: and therefore made *Jason* his Brother high Priest in his stead; *Jason* promising *Antiochus*, in lieu of this good turn, to pay him 3660. Talents of silver every year.

Angels upon Horses, shining with fiery brightness.

Onias by prayer obtained *Apollonius* his life.

Antiochus his rage against the Jews.

This *Jason* being now made high Priest, and chief amongst all the Nation of the Jews, he presently forced all the people to impiety, and to forsake Religion; so that to build baths, he L
hindred the defence and building of the Temple, and all Doctors of our Nation conspired with him in this iniquity. But hereat God was presently wroth: who being displeased, it was not needful to seek forreign Enemies, for *Antiochus* himself was incited to rage against them, who warring against *Ptolomæus* King of *Egypt*, he heard it reported that the Jews did deem him to be dead, yet was he very gallantly entertained by the inhabitants of *Jerusalem*: and presently after the fight, he made an edict, that who so amongst the Jews refused to offer sacrifice to the Gods, he should presently dye upon the wheel. But the godly-minded of our Nation did little esteem this edict, yea the women circumcising their infants (as our Law requireth) did afterward cast themselves down headlong, to the end that they might so obtain a present death without longer delay. *Antiochus* perceiving that the severity of his edict M
could not compel the Hebrews to forsake their Religion, but that men voluntarily did chuse death; he sitting in an eminent place from whence all the Jews might behold him, calling all of them together, he caused Swines flesh to be sacrificed upon the Altar, and to be offered to every Hebrew to eat. Amongst this whole multitude assembled from all places, was one *Eleazar* a Priest, well instructed in learning, and the fear of GOD; a man of aged years, and of a very reverend countenance, one that was known to all men, and famous for his virtue. To this man *Antiochus* said thus:

Eleazar is brought unto *Antiochus*. 2 Macc. 6.

Antiochus exhortation to *Eleazar*.

Be advised by me, holy old man, to eschew those torments prepared for such as are obstinate, preserve thy reverend age, and contemn not the benefit of this life, take the sacrifice and eat of the

Swines

A *Swines flesh: for it is contrary to all wise mens advice to credit the Jews opinions, and to refuse that meat which Nature hath as well ordained for Mankind as any other. We shew our selves ungrateful for Gods benefits, who contemn his graces, and make difference where Nature hath made none; or what reason is there to shew that this beast is more abominable then others? Either all beasts are to be eaten, or else all to be eschewed: it is superstition and idleness to bar our selves from any thing by a Law, when we have no other for it, but our will. Set apart these vain and sottish opinions, and at least in this venerable age change thy opinion into better. Or suppose your Laws are forcible and to be observed, yet will they excuse thee, seeing thou dost not sin voluntarily, but by compulsion?*

B Eleazar *being permitted to speak, thus replied to* Antiochus, *who both exhorted and forced him to breach of his Laws. We,* Antiochus, *do not follow a vain report, but we observe the verity of Religion which our Fathers kept, and fear of torments cannot make us embrace another Religion, and forsake our own: yea, suppose our Religion delivered to us by our Fathers had no firm grounds, yet would I in nothing, no not compelled by torments forsake it. Do not esteem it a small matter to eat impious meat, and to tast of that which is sacrificed to Idols, for it is a prophane thing to touch things that are prophane. Our Law condemneth your Philosophy, wherein he is most ignorant that thinketh himself most wise.* Eleazars answer to Antiochus.

We are taught to embrace sobriety, to subdue in us all inordinate appetite, to keep our bodies chast, and to suffer with patience whatsoever for Gods sake is inflicted upon us, and not to deny the
C *Truth, Justice, or Piety, or God, who alone is true: and therefore I refuse this prophane meat, well knowing what I ought to eat, as warranted therein by the Precept of the Almighty God, whose Laws I have learned to obey, and eschew all meats sacrificed to Idols, and embrace with all my force that which is expedient for the Soul: It is open Tyranny to compel any one to that which Religion forbiddeth, and to command that which is contrary to Justice.*

Do what thou wilt, mock at thy pleasure, yet shalt thou be more derided, then thou thy self derideſt. I will persist in the holy steps of my forefathers; notwithstanding, thou therefore with Tyrannous hands pluck out mine eyes, and with a sharp knife rip up my entrails, thou shalt never conquer me. I will dye safe and sound, and patient in the love of God; neither flatter thy self for that I am aged, and that my body is now feeble: If need be, that I must be sacrificed for Gods sake,
D *thou shalt find me in these years as lusty as a Child, as constant as a young man, yea, and most joyfull in torments: and prepare an extraordinary fire for me, or what else soever, thou shalt find me more constant amidst torments, then now I am, before I come to them.*

O sacred Religion! I will never violate thee the foundation of my salvation, the defence of the believer, the grounds of faith; never will I lift up my hands contrary to thy Precepts, never will I believe any thing to be just, which is repugnant to that which thou hast taught me: I will not lose the merit of so many years, nor relinquish the faith I have hitherto embraced. The chast, pure, and devout Company of Fathers shall receive me into their number, where I shall not fear (O impious King) thy threats. But thou hast changed the name of King, to Tyrant, yet thou shalt never alledge against me my deed, my consent, my word. Eleazars constancy.

E Whilst *Eleazar*, full of constancy and liberty, spake thus, the Souldiers that stood thereabout haled him to be tortured; and stripping him naked, they hanged him up, and whipped him, and whilst on either side he was beaten, a Crier with an impious voice still cried unto him, Obey the Kings pleasure and command. But worthy *Eleazar* was not overcome by torment, but suffered all tortures, as though he had been in rest and sleep, and did manfully, and without fear endure all torments: and fixing his venerable Eyes upon Heaven, he knew in whom he believed, and to whom he sacrificed his Soul; and beholding the flesh on each side rent and torn from his body, and the bloud issuing out in great abundance, he admired his own patience, and thanked God the Authour thereof. At last, seeing in himself the frailty of all flesh (which is scarcely able to endure so sharp torments) he fell
F upon his face, which with stripes was all rent and torn, still glorifying God, as he did before his fall. Then one of the Souldiers, to gratifie the King, did like a mad man spurn and tread upon him, thereby to increase his torments more. But *Eleazar*, both strong in body and mind, did like a right Champion of the true GOD, never shrink at those pains, but this patient old man did by patience overcome the cruelty of his torturers, so that even the torturers themselves admired, that he endured so many torments. Then the Kings Officers coming unto him, said; Eleazar cruelly whipped.

How long Eleazar, *wilt thou neglect to obey the King, and to free thy self from torments? eat of the flesh of swine, and redeem thy self from all thou endureſt.* Eleazar, *although in this Martyrdom he had been silent, yet could he not without answering, endure to hear so profane counsel,*

counſel, but as tormented with this ſpeech, he cried out; We Sons of the Hebrews are not G
ſo effeminate as to forſake the way of our ſalvation, wherein we have walked even until our old Age, neither are we taught for the avoiding of contumely, which will not long continue, to give others example and occaſion to ſin. It is but a while that this life is to continue: ſo that we forſake but a ſmall trifle, yet hope we for that which is of great moment. Wilt thou Tyrant, eſteem of us if we ſhould yield unto thee? Nay, thou mighteſt juſtly reprove our inconſtancy. We will therefore dye, and reſign our Souls (O venerable Father Abraham*) into thy boſom.*

The Souldiers ſeeing his conſtancy, did by the Kings command caſt him into the fire, and poured ſtinking and loathſom liquors into his noſtrils. All which this reverend old man H
did moſt willingly ſuffer, and ſo was conſumed with the flame: yet when Nature began to fail, he ſpake after this manner, lifting up his dazled Eyes to Heaven: *Thou art He (O God) from whom life and ſalvation proceedeth: behold, I dye for obſerving thy Laws, be merciful to this thy Nation, and do not forſake them whom thou haſt hitherto protected, even in thy boſom, and under the ſhadow of the Wings of thy Clemency; let my death end all miſery, and pacifie thy wrath bent againſt our whole Nation for their offences, receive me for them all, and beſtow them all upon me. And amidſt theſe ſpeeches he joyfully yielded up the Ghoſt.*

Eleazars laſt words in the fire.

It is moſt true therefore which we at firſt affirmed, to wit, that the enduring of pains and torments is wrought by our reaſons lore: which once determined and reſolved, maketh a proſperous ſuffering of pains with all patience, which wiſely adviſing men to that which is I
beſt, doth ſettle and confirm our opinions to follow it. If therefore reaſon and the inferiour powers be at variance, we muſt ſubject them to reaſon if we will make a perfect Victory. With this guide of reaſon our Father *Eleazar* was moſt ſafely directed, neither to be overcome with pains, nor to give place to unlawful inticements and allurements, he ſaved the ſhip of his body from all ſhipwrack that might ariſe by the tempeſtuous ſtorms of vanity, and ſuffered himſelf with no contrary wind to be driven from the right courſe: yea, though it was toſſed upon the waves of Tyranny, yet did it remain ſound and unbroken, and keeping a direct courſe, arrived in the haven of ſalvation. Never any man did ſeek ſo valiantly to defend his City from an Enemy, as this holy old man did his Soul, who amongſt ſtripes, croſſes and flames, was ſtill the ſame man he was before. For as the top of a high Rock K
ſtandeth ſafe, and reſiſteth the wave without any damage unto it ſelf; even ſo did the Rock of Reaſon in this man beat back the rage of thoſe tempeſtuous waves that did beat againſt his body, nor permitting them to break in, and pierce the Celeſtial and Divine power of the Soul. O happy old man, more bleſſed then all of thy Age! O Prieſt more ſacred then all other Prieſts, who didſt not pollute thy ſacred lips with profane meats; impiety found no enterance that way, from whence ſo many prayers to God had proceeded. The Tyrants cruelty could not prevail againſt thee; Thou therefore art made an example for all Prieſts of God to imitate. Such a one behoved it a Prieſt to be, more ſtrong then torments, more able to ſuffer, then the torturers to inflict puniſhment, more forcible then Princes commands, yea, and more potent then the fire, wherein thou didſt periſh: and finally, thou waſt or- L
dained to be crowned with the Lawrel of Martyrdom for thy ſufferance. Thou haſt ſurpaſſed all Antiquity, thou ſhalt be an example to all poſterity. If then feeble old Age, wherein all ſtrength and heat of body was extinguiſhed, now unfit to ſuffer torments (as being already broken with Age) could by the advice of reaſon endure ſo many torments, ſo many miſeries, who dare deny reaſon to be the chief cauſe of our ſufferance? We have ſeen that all cruelty hath been overcome by a determination to perſiſt in the ſervice and fear of God: yet many affirm, that not all men who uſe the advice of reaſon are able to undergo ſuch agonies; but their aſſertion is vain, and of no force: for moſt evident it is, that he only is overcome by pain, whom wiſdom hath not armed with patience. And no marvel if he, who raſhly enterpriſeth ſo weighty a matter, and without due conſideration, M
do at laſt forſake and repent himſelf of that which he ſo unadviſedly undertook. But if we with due advice and deliberation arm our ſelves, it is not an eaſie matter to remove us by any misfortune from our determination; when we make account that misfortune will betide us, we are not eaſily diſmayed thereat, when it doth betide, for that nothing befel us that we expected not.

Reaſons victory.

A ſimilitude taken from the Rock.

Eleazars praiſe.

Therefore, he that is wiſe and valiant, is able to conquer his paſſions, for that he doth well deliberate, and when he cometh to his agony, can put his determination in execution. Neither is the wiſdom of this old man ſo much to be admired, ſeeing Children, and as it were infants, have ſo deſerved commendations in this point, that they did work aſtoniſh-

ment

ment in their tormentors; for the courage and cruelty of *Antiochus*, being overcome by the wisdom of old age, was now the more increased, and by wicked counsel caused seven worthy children of the Hebrews to be brought unto *Antioch*, out of their Castle *Sosandrum*, who being young in years, and so as he thought weak and unable to suffer torments, his hope was that either by perswasions, or terrours, [redacted], he might force them to renounce their Religion. He therefore commanded these seven together, with their mother *Salomana*, who now grew well in years, to be brought before him: so they according to his command were brought, being of excellent beauty, and worthy children of so vertuous a mother; yea, they resembled Angels, their faces shining like the clear light of the Sun, their eyes sparkled in most comely and decent manner, as testifying, that they surpassed in vertue all other of humane race and condition. She was descended of most vertuous and noble parentage, and so she her self had continued and lived; but that excellent feature of body, enriched with nobility of blood and dignity, was now also made more noble by vertue and fortitude, wherein she passed all other things that could be said in her commendation. The Tyrant beholding them, and their mother amongst them, with merry and gladsom countenance, he thus craftily spake unto the children:

Antiochus causeth seven noble young men of the *Hebrews* and their mother to be brought to *Antioch*. 2 *Mac.* 7.

I wish your good (O admirable young men) for so both your beauty of body and noble Parentage perswade me: do not therefore like mad men resist my command, avoid not only torments but death also. For I desire not only to exalt you unto honour, but also to encrease your riches and possessions; contemn the superstitious, and superfluous belief of your Countrymen, and embrace our Religion: Which if you refuse to do (as I hope you will not) I will devise all torments, whereby I may by a lingring and painful death consume you. And to the end to terrifie them the more, he commanded all instruments of torments to be presented unto their view and eye-sight. So Wheels, Rods, Hooks, Rakes, Racks, Cauldrons, Cages, Gridirons, were brought forth; and Engines to torment the fingers and hands, Gauntlets, Awles, Bellows, brazen Pots, and Frying-pans: for these are the names which we find. For that which I term Bellows, was a thin plate of Iron to kindle or blow the fire with, like a Fan; and far more horrible devices of torments were shewed unto them, too long to rehearse: whereof they having had a sight, *Antiochus* said:

The Kings exhortation to the seven brethren.

Consent unto me, O prudent young men: for if that I command you to commit a sin; yet do not you offend in doing it, seeing you commit it only upon compulsion. But the young Youths inflamed with a divine spirit and sense, contemned so many kinds of torments, and despised the Tyrants threats and flatteries; and most godly (for they gave him no just occasion) they did drive the Tyrant into a great rage. And by this it is evident how reason is master over passion: for if any slothful man not before trained up to it, should of a sudden come to such a push, at the very sight of such torments, his mind would have been troubled, and his countenance appalled, his legs under him would have trembled, and he with fear confounded: so that he would presently have stept back from such an agony, and would forthwith have alledged himself unable to bear so many and so grievous torments, saying:

The young mens constancy.

My self being unwise, what should I have made choice of? Whether to endure these torments, or accept of their promised benefits? Whether should I have been moved to pity mine own age, or to compassionate my mother? God would not have denied pardon for this deed, I being forced thereunto: and by doing it though against my will, I shall get the Kings favour. But where reason and advice taketh place, and hath well trained the mind to perfection, the other consequently followeth: As by the example of these brethren I will declare, who as it were all with one voice denied to eat the sacrificed swines flesh, as they were commanded. Wherefore (said they) O Tyrant, dost thou persecute us that are innocent? We both desire and wish to die, and will until such time as death expelleth life, firmly keep that which God commanded, and Moses *taught us. And thou Tyrant, do not seek to seduce us, by protesting fained love towards us: thou lover of injustice, master of cruelty, deviser of iniquity, the pardon which thou doest offer is to us more painful then punishment: we are armed with contempt of death, and esteem not thy words, as being by our late master* Eleazar *taught to despise them. Why then doest thou esteem such pusillanimity to be in us young men, seeing of late thou foundest such courage in an old man? We follow him: thou canst not try, and know our minds, except by tearing our bodies thou search them out: We will safely and securely suffer for our God any thing, and leaving this earth, we shall be entertained into Heaven: and thou for so tyrannizing most cruelly upon innocent souls, shalt be reserved to eternal fire.*

The seven brethren reply to *Antiochus*.

The Tyrant greatly moved, to see that he could neither prevail by fair promises, nor

Antiochus commanded *Maccabeus* to be racked.

by threatnings, he cauſed them to be beaten with Bulls pizzles: and firſt of all he commanded *Maccabeus*, the eldeſt of the ſeven brethren, to be ſtript, and ſtretched out upon a rack, and his hands to be bound behind him, and then to be moſt cruelly beaten, who wearied his tormenters ſuffering, (ſo great the force of vertue is) ſo that they deſired more to leave beating him, then he requeſted they ſhould leave. This done, he was put upon a wheel, and a weight hanged at his feet, and ſo ſtretched round about it, that his ſinews and entrails brake, and ſo his pains increaſed: yet he being overcome with pain, his mouth was not for all this ſtopped, or hindred from calling upon God, who beheld all; and reproving the Tyrant who deviſed thoſe torments for the innocents, and taking ſtrength, he is ſaid to have cried out after this manner.

Bloody Tyrant, who perſecuteſt the Majeſty of God; I whom thou thus tormenteſt, am no Witch, nor one who have murthered and killed another man, but one who dies for juſtice; obſerving the Law, and for Charity. Then when the torturers, overcome with compaſſion, willed him to ſubmit himſelf unto the Kings pleaſure; he anſwered: O ye wicked miniſters of tyranny! your wheels are not ſo ſharp and cruel, that I thereby will be forced to forſake Heaven, whereon my mind is fixed: tear my fleſh; yea, if you ſo pleaſe, roſt it at the fire: torture and torment each parcel of my body with ſeveral cruelty; you ſhall for all this find your ſelves unable to force us young men to impiety.

The death of the eldeſt brother.

As he thus ſpake, a fire was kindled, and he, as he was upon the wheel racked, was ſo thrown into the fire: and thus he was by flames and torments ſo burned, that his bowels appeared; his mind nothing moved when his fleſh yielded overcome with pains, who amidſt his pangs cryed thus unto his brethren. *O beloved brethren, learn of me an example of vertue, conſider the ſtrength of an invincible courage, contemn and deſpiſe the alluring baits of this world, and rather obey God then this Tyrant, who can if he pleaſe humble the proud and mighty, and exalt the lowly and dejected.* As thus he ſpake, he was taken out of the flame, and ſlain alive, his tongue was pulled out of his mouth, and he put into a frying pan, and ſo he departed out of this life, to the great admiration of all that beheld him, and the joy of his brethren and mother; and went before them to Heaven, there to prepare a Kingdom for himſelf and them.

The ſecond brother brought.

After him, the ſecond brother, called *Aber*, was haled by the ſouldiers: and before the tyrant asked him whether he would relent, he cauſed all theſe torments to be ſhewed him, thereby to terrifie him: but he nothing thereat moved, and denying to eat of that foreſaid ſacrifice, his hands were bound with iron chains, and he being hanged up by them, the skin of his body was flain off from the crown of his head unto his knees: ſo that the entrails in his breaſt appeared naked; yet in ſuch manner as yet he might abide greater torments. For he was caſt before a cruel Libard, thirſting moſt extremely after blood, to the intent that he might devour with his teeth the reſt of his body, but the beaſt ſmelling of him (no doubt by the great handy work of Almighty God) forgot his cruelty, and turning away his face, he did no hurt to the Martyr.

But hereat the Tyrants rage increaſed; and the Martyr by ſuffering ſuch torments, was made more conſtant, crying aloud:

O how pleaſant is that death unto me, which is cauſed by all ſorts of torments for Gods ſake! yea, ſo much the more pleaſant, for that I aſſuredly hope to find reward for it in Heaven. Let theſe torments inflicted upon me (O Tyrant) ſatisfie thy cruelty, for my pain is not by thy tortures increaſed, but rather my pleaſure, as thou ſhalt find by my patience in this Agony. More willing am I to ſuffer, then thou to puniſh; yet my pain in ſuffering, is leſs then thine by inflicting the ſame upon me. I am tormented for vertue and obſerving the Law, and the juſtice of God ſhall baniſh thee from thy Regal ſeat: Thou by tormenting art tormented, and almoſt conſumed, thy wrath and fury being almoſt ſpent upon me in vain, thou ſhalt not eſcape the day of judgment: eternal torments are there prepared for thee, which neither thy prophane mind is able to endure, nor thy cruelty of power to decline, thy ſinful ſoul being condemned to eternal puniſhments. Thus, remaining conſtant in his faith, and animated by his brothers example, he departed to Heaven.

Machir the third brother is brought.

Then *Machir*, the third ſon was brought, whom all men now pittied for the death of his two brethren, and many exhorted him by his Brothers examples to deſiſt from his Opinion, and ſo avoid puniſhment: but he being angry hereat, thus replyed; *One Father begot us, one Mother bore us, one Maſter inſtructed us, we are all of one mind, and all like affected, do therefore no longer prolong the time in vain. I came hither to ſuffer, and not to ſpeak; uſe all your tyranny poſſibly againſt this body: for you have no power at all over my ſoul.*

The

The Tyrant hereat moved to ſee this third nothing relent by his brothers death, he deviſed more cruelty then humane wit alone could invent. Wherefore he commanded a globe to be brought, and tyed the holy martyr about it in ſuch ſort, that all his bones were ſet out of joynt and diſplaced: whereat the holy martyr was nothing diſmaid. The skin alſo of his head and face was pull'd off, and then he was put on the wheel: but he could not be rackt any worſe for that his bones were all diſplaced, and did hang one ſeparated from another in moſt pitiful manner: and when blood iſſued from him abundantly, he was deprived of the uſe of his hands and feet; but perceiving his life to be ſpent, he ſpake thus and dyed: We, O Tyrant endure this torment for the love of God, and thou the author of ſuch unjuſt cruelty ſhalt ſuffer everlaſting pain. Then his tongue being cut out of his mouth; he was put into a frying pan, and ſo amidſt thoſe torments yielded up the Ghoſt.

Next after, followed *Judas*, the fourth brother, whom all the people perſwaded and entreated to obey the King: but he contemning their prayers and exhortations, ſaid thus with all conſtancy: Your fire ſhall neither ſeparate nor ſever me from the Law of God, nor from my brethren, who inſtead of this mortal life enjoy life everlaſting. I denounce unto thee, O Tyrant, deſtruction and overthrow; but to ſuch as believe, ſalvation: make tryal of me therefore thou cruel wretch, and ſee if God will forſake me, who hath with open and ſtretched out arms received my three brethren that are gone before me, and whom the womb of ſo holy a Mother at ſeveral times brought forth unto glory. The cruel Tyrant hearing this, was much moved, and leapt down from his chair to torment this Martyr himſelf, that ſo he might overcome him, and in his fury commanded his tongue to be cut forth: but he hereat not terrified, ſaid to *Antiochus*; 'This cruelty will nothing avail thee, neither 'ſhalt thou hereby, tyrant, as thou ſuppoſeſt, conquer me. Our God needs not by voice to be 'awakened, but rather by ſecret cogitation to be prayed unto to help his ſervants: he provi- 'deth for them that hold their peace, and heareth the prayers of ſuch as do call upon him, 'if they deſerve to be heard, and only requireth purity of ſoul. For our God knoweth all 'things before we ask, and before we our ſelves enter into cogitation thereof, he under- 'ſtandeth our neceſſity: cut out my tongue, thou canſt not cut out my mind while my life 'remaineth. Thoſe prayers which by it I have uttered to Almighty God, have taught it to 'ſuffer: would God thou wouldſt ſo ſanctifie all parts of my body by puniſhing them, for 'thou therein inflicteſt puniſhment on thy ſelf, and reward upon me, and think not that thou 'ſhalt thus eſcape long unpuniſhed. When he had thus ſpoken, his tongue was cut out of his mouth, and he bound to a ſtake, and there he was beaten with ropes ends, and he did patiently endure this, notwithſtanding the colour of his face became dead and wan. Being looſed from thence, he was put upon the wheel: and then praying for his countrey-men, he by death went unto the reſt of his brethren.

Judas the 4. brother is brought.

The death of the 4. brother

Then *Achas*, the fifth brother, before he was haled to torments, ſpake in this manner; 'Be- 'hold (thou Tyrant) I come to be puniſhed before thou command me, hope not therefore 'any jot to alter his mind, who as thou ſeeſt deſireth to be tormented. The blood of my 'four innocent brethren, which thou haſt ſhed, hath condemned thee to hell-fire: I am to 'make them up the number of five, that by it thy pains may be encreaſed. Tell me (bloody 'wretch) for what offence by us committed doſt thou thus puniſh us? for what impiety doſt 'thou ſo perſecute us? what villany have we committed? what wickedneſs? what naughtineſs 'have we attempted? This is all thou canſt alledge againſt us, that we honour God our Crea- 'tor, and live juſtly in obedience of his laws, and therefore do not eſteem thy puniſhments: 'but they are to us honour and ſalvation, and not puniſhment: we ſhall be greatly rewarded 'by God, if no part of us be left free from torment. Whileſt thus he ſpake, his executioners by the Kings command took him and caſt him into a brazen pot, and was preſt down in it, his head to his feet: and afterward he ſuffered all other torments, which his brethren had endured; yet not amazed hereat, he ſuddenly ſtarted up, and thus bitterly inveighed againſt the Tyrant: 'Cruel Tyrant, how great benefits doſt thou againſt thy will beſtow upon us! 'yea, the more thou art incenſed againſt us, the more acceptable to God ſhalt thou make 'us: yea, I ſhould be ſorry if thou ſhewdſt mercy upon me. This ſhort affliction gaineth us 'life everlaſting; if this temporal death ſhould not betide me, everlaſting life could not be- 'fall me. And thus he finiſht his agony, and dyed.

Achas the 5. brother preſenteth himſelf to torments before he was called.

Then the tormentors laid hands upon the ſixth brother, who was called *Areth*, whom the Tyrant permitted either to chuſe honour or puniſhment: but he aggrieved at his offer, ſaid; 'Although (Tyrant) I be younger in years then my martyred brethren, yet my conſtancy of 'mind to theirs is not inferiour: for we were all nouriſht up together, all together inſtructed

and we will all die together in the fear of God. Haſten therefore to thy deviſed torments, G
The valour of the ſixth brother. and that time which thou wouldeſt ſpend in exhorting me, ſpend it in deviſing tortures for me. *Antiochus* hereat confounded, commanded him to be bound to a pillar with his head hanging down, in ſuch wiſe as humours running into it might cauſe ache: and this done, he cauſed a fire to be made ſo far off him, that it could not burn him, but roſt him. He alſo com-
'manded him as he hung to be pricked with awls, that ſo the heat might pierce into the
'holes they made in his fleſh. Whileſt thus he was tormented, much blood like froth gathered
'about his head and face. and he then ſpake in this manner. O noble fight! O valiant war! O H
'ſtrife between piety and impiety! Theſe men have paſt their agonies, whoſe crown of Mar-
'tyrdom is the puniſhment of their perſecutors: I do moſt willingly follow my brethren,
'that as by blood I am conjoyned unto them, ſo by death I may not be ſeparated from them.
'Deviſe O tyrant, ſome new torment, for theſe which thou haſt already deviſed, are already
'overcome. O maſter of cruelty, enemy of piety, perſecuter of juſtice! we ſix worthy
The ſixth brother ſharply reproves Antiochus. young men have conquered the Kings power, and what his Kingdom, or the whole world could afford. Thy fire is cold and heateth not, and the Kings weapons are bended and blunted in our bodies; our God giveth us more courage to ſuffer, then thou haſt to puniſh: and ſo the precept of God remaineth firm in us. And as he thus ſpake, one took hold of his tongue with a hot pair of tongs, and ſuffering the ſame torments that his brethren had done, and fryed in a frying pan, he gave up the Ghoſt. I

Six of the brethren being now dead by diverſity of torments, only one of the ſeven remained alive with his mother, named *Jacob*, younger in years (but not in conſtancy of mind) then the reſt of his brethren: he, preſenting himſelf before the Tyrant, moved him to compaſſion, both for that he was left alone, and the laſt of his brethren, and alſo that he
Jacob the ſeventh brother brought to torments. was to periſh: wherefore he called the child unto him, and into a place where no inſtruments of torment were, and taking him by the hand, he ſaid thus unto him, hoping to win him by fair ſpeeches; 'By thy brethrens calamity thou now well haſt learned what is prepa-
'red for thee if thou diſobey me, deliver thy ſelf therefore from theſe torments, and I will
'give thee what honour my Kingdom can afford: thou ſhalt be a Magiſtrate and General
'of my Army, and one of my Counſellors. But perceiving himſelf not to prevail, he cauſed K
'the young mans Mother to be called unto him: who coming and ſtanding near her ſon, D
'the Tyrant ſaid thus unto her; Where are now, O worthy woman, all thy children? Behold
'of ſuch a number, if thou pleaſe, the deſtiny affords thee one: adviſe therefore thy child,
'and mollifie his obſtinate mind by wholſom counſel. The Mother having heard what
the King ſaid, ſhe inclined her ſelf unto the King: which done, that the King might not underſtand her, ſhe ſpake in Hebrew to her child, as followeth: 'Pity thy Mother, O ſon, and
'comfort thy ſorrowful Mother, who bare thee nine months in my womb, and gave thee
'ſuck three years, and with great induſtry have brought thee up to this age. I pray thee,
'dear ſon, conſider the Heaven and Earth, and all that in them is, and know, that God
'created them all of nothing, who alſo of nothing created Mankind. Fear not this Ethnicks
'pains and torments, but imitate thy brethren, and contemn death, that in the day of L E
'mercy I may receive thee, and thy brethren again in Heaven. As his Mother thus admo-
'niſhed him, he in the Hebrew tongue requeſted to be unbound, for that he had a ſecret to
'diſcloſe to the King: who being unfettered he preſently ran to the torments prepared: for
'there was a frying-pan red hot, that was prepared for ſuch as were to ſuffer: unto the which
'the child coming; remembring his brethren, and beholding alſo the King, he ſaid unto
'him; cruel Tyrant, I now know thee not only to have been cruel againſt my brethren, but
'even cruelty it ſelf. Wretch that thou art, who gave thee this purple? and who exalted thee
'to this Kingdom and dignity? even he whom thou in us doeſt perſecute, whoſe ſervants and
'worſhippers thou killeſt and tormenteſt, for which thy wickedneſs thy ſelf ſhall ſuffer eter- M
'nal fire and torments which ſhall have no end. Thou art of higher dignity and authority in F
'this world then other men, yet he that made other men, made thee alſo of the ſame nature
'that they are: for all men are born, and muſt die alike. He that kills another, ſheweth that
All men are born and muſt die alike. 'he himſelf may be killed: thou teareſt and tormenteſt thy own picture and image all in vain:
'thou in thy fury killeſt him whom not long ſince God created like thy ſelf, and according
'to the ſame law, thou thinkeſt all lawful which thy Kingly power can command: thou pull-
'eſt out our tongues, and teareſt our bodies with fleſh-hooks, and conſumeſt us with fire: but
'they who have already ſuffered this, have received everlaſting joy for their reward; and
'thou ſhalt anſwer for all the puniſhments inflicted upon them. Think not that I expect
'any favour at thy hands, I will follow my brethren, and remain conſtant in our Law. The

Tyrant

A Tyrant hearing this was wroth, and cauſed him to be tormented: but his Mother in torment comforted him, and with her kind hands held his head, when with violence of the tortures blood iſſued out of his mouth, noſe and privy parts, the tormentors not ceaſing till life in him was almoſt ſpent: but they (by Gods appointment) gave over, and ſo he took ſtrength again to endure more then any of his brethren had done; at laſt, his hands and arms being cut off, he lifted up his Eyes to Heaven, and cryed, O *Adonai*, O *Sabaor* be merciful unto me, and receive me into the company of my brethren, let thy wrath now ceaſe, and grant them mercy, who by us do make interceſſion to thee; having ſaid thus, his tongue being pulled out, he of his own accord went into the fiery Frying-pan, and ſo to the great B admiration of *Antiochus* died.

The death of the youngeſt brother.

Behold how evident it is, that reaſon can rule our affections, ſeeing that Children hereby ſhewed more conſtancy then the Tyrant could ſhew cruelty. For, it was reaſons force that wrought in them that determination to ſuffer all torments, rather then to forſake the way of Salvation. Theſe conſtant young men do fitly reſemble inexpugnable Towers; and them, who after a great tempeſt and ſhipwrack, do ſafely enter the harbour of Salvation, who guiding their courſe amidſt the boyſterous waves, at laſt obtain the wiſhed ſhore. For every one of them ſtrengthened the other by advice and good counſel, and none of them was like an effeminate perſon, loth to ſuffer Martyrdom. None uſed delay herein, but one followed anothers example. Let us therefore dye for our Law, and imitate the three Children C whom the Aſſyrians fury condemned to the fiery Furnace, whoſe patience ſpread their fame even unto Heaven. Whilſt thus one of them exhorted the other, it came to paſs, that none of them offended, but each one reſolute in his Religion, took example of the virtue, courage and conſtancy of their forefather *Iſaac*, who underſtanding that it was Gods will that he ſhould be ſacrificed, he refuſed not to ſubmit his body to his Fathers Sword. Let us (quoth they) yield our Souls to him of whom we received both Soul and Body: It is a ſmall matter for us to ſuffer loſs of theſe members, ſeeing that we ſhall in lieu of them receive everlaſting bliſs. *Abraham*, *Iſaac*, and *Jacob*, do joyfully expect us, as Co-heirs of their Kingdom: let us glorifie that womb wherein we were for ten months ſpace, let none of us be more coward then the other, nor none of us degenerate from the other. We that were all be- D gotten of one Father, and ſucked of one milk, muſt in all things reſemble one another: we had one teacher, and one law inviolate. And in this golden bond of concord were theſe brethren linked together, and none of them mourned to ſee the other tormented, but all rejoyced at the others death. O Children, whoſe dignity ſurpaſſeth the Royalty of Kings and Princes, whoſe glory and virtue is unſpeakable! None of you were terrified with fear, but you ſo haſtened to your deaths, as though you had only been to go to bliſs and felicity: you were truly brethren, who even by death were linked together. God hath greatly in you magnified our Nation, and in you ſhewed us all one example of fortitude: whom therefore I think he cauſed to be ſo many in number, as were the days wherein he created the world, ſo that theſe ſeven brethren may reſemble the ſeven days wherein all things were made. And E why ſhould we ſo admire this fortitude in theſe young men, when a woman armed her ſelf with contempt of death? Who indeed is not to be called a Mother, but to be honoured with a higher title then humane frailty can afford, who bare into this world ſo many triumphs.

Reaſon, Miſtreſs of our affection.

A ſimilitude of the waves. The ſeven brethren exhort one another to ſuffer death manfully.

True brotherhood.

A pledge and ſign of brotherly amity.

For the Mother ſeeing her Children dead, was with a kind and godly zeal inflamed alſo to ſuffer: and no marvel, ſeeing that the very brute beaſts if they perceive violence offered to their young, do expoſe themſelves to perils in their defence, and protect them with their wings, teeth, and tallons; yea, and every one that is any way able to make reſiſtance, oppoſeth her ſelf to the enemy to defend her young. And not only brute beaſts do this, but even Bees do defend not only their young, but alſo their honey, threatning their ſtings to F them that offer to taſt thereof, and more eſteeming the good of their young, then their own lives. But this zealous mother directed by the Spirit of God, and reaſons lore, haſted that her Children might dye before her; who not being to live deprived of her Children, choſe rather to ſee them dye joyfully then to periſh in care and ſorrow. Therefore when all her family had ſuffered, ſhe then the laſt and glory of them all came to her agony, deſpiſing the Tyrants threats, and offering her motherly breſt to thoſe torments which her Children had ſuffered. O bleſſed ſtock and bleſſed increaſe of the ſelf ſame womb! Why ſhould I not affirm that in all lineament and feature of the body you are like your mother: and if this be a commendation in them, that beſide the ſhape of body receive nothing elſe

The mothers grief.

of their mother, I will say more of you, that you are like your mother in fortitude, virtue, and Religion; and that you so in all things resemble her, that you are every way equal unto her, save only herein, that she with her Eyes beheld the immanity of your torments, being also as constant in her own Martyrdom, as you in yours. She therefore herein excelled you, that she suffered seven torments before she came to suffer in her own person, and feared in every one of them lest she should be overcome. But O thou example of all women, I cannot tell, whether thou bare these Children in thy Womb, or created them, who could with dry Eyes look upon them whilst they were torn in pieces: yea, I say little, affirming that thou patiently didst behold these sights, for even thou thy self didst exhort them thereunto, thou rejoycedst to see one of them torn in pieces with Flesh-hooks, the other to be racked upon the Wheel, and the third to be bound and beaten: thou joyfully admiredst the others burning, and exhortedst the rest not to be terrified herewith, and although whilst thou beheldest their torments, thy grief was greater then that which thou hadst in Child-birth, yet didst thou frame a lightsome and merry countenance, as though it had been one triumphing. While they were a killing, thou didst laugh, and seeing only one of all thy Children left, hereat thou didst nothing relent. Can I describe how every one perished, seeing thou their mother didst laugh at their deaths, and when their sinews were cut in two, their heads flaied, their tongues pulled forth by the Roots, their hands broken, their bodies in the fire, and cast upon iron plates red hot, and upon wheels, and their ribs pulled in sunder, and many other torments for which we want names? Never was any Swan, which (by report of Antiquity) sung so sweet a note before her death (sweeter then the most melodious harmony, and the most pleasant voice) as were the Funeral Verses of those thy Children that perished.

The mother suffereth seven torments before she was tormented.

You Children were not overcome by the fabulous Syrens enchantments, who to honour God, doubted not to leave your Mother without Children: And she sprung of noble stock, chose rather to want you for a short time, then to incur eternal damnation, wishing rather that the bodies of her Children should be tormented then their Souls. Well she knew, that nothing was more frail and infirm then our bodies; which though persecution be wanting, are often killed with Agues, and abundance of blood or fluxes: And who is ignorant of shipwrack incident to Sailers, hazard of life unto them that travel, and sudden death to those that live at ease? sudden casualty by fire, and by the hands of Thieves, and a thousand other ways to dispatch our lives? Seeing then that our mortal bodies are subject to so many miseries to bring us to our end, who would not make choice of a quick dispatch, whereby we lose goods of this world and gain life everlasting? O thou most reverend of all women, the credit of thy Nation, and honour of our Religion, who like the Ark of *Noe* didst persist inviolate amongst such stormy waves! for as it withstood the force of the deluge, and being built strongly with firm boards, did not suffer any thing within it to perish: so thou sufferedst not the Tyrant to overcome the holy Ghost which thou hadst received in thy heart.

A similitude from the Deluge.

Behold of what force and efficacy reason is! which oftentimes maketh us men inferiour to women. For neither was *Daniel* so terrified at the sight of the Lions, nor the three Children with the fiery Furnace, as this woman was grieved at the death of all her Children, before she came to her own Agony. What would another woman and mother have done in this Case, but wept and with pitiful lamentations have cryed: Ah wretch that I am, most unhappy and miserable of all that breath, who therefore bare so many children into this world, that their several deaths might be so many several occasions of my grief and sorrow! she would have iterated her frequent births, and her toil in her ten Months bearing them, she would have bewailed her hapless fortune who brought forth so many deaths and dangers, she would have recounted the milk wherewith she fed them, and their meat she had prepared for them, the pains she had taken with them, how she had carried them in her Arms, and sung to them and taught them to speak; her cares, her watchings, her fear, lest any mis-hap should betide them: and with weeping tears would have said, Shall I a Grandmother embrace your Children? who a while ago was too fruitful a mother, and am now deprived of you all? If this day I dye, I have none to bury me. But this handmaid of God forgot all these laments that another mother would have had, and with an Adamant sence stouter then the never yielding Rocks, did neither forsake her Children in their torments, nor in their death, but in a manner compelled them to perish, and never sorrowed thereat. For being apprehended together with her seven Sons, she considering *Eleazars* martyrdom, did thus exhort them in the Hebrew tongue. 'O my most dear and loving Children, let us

The mothers speech exhorting her seven Sons to suffer.

hasten

A ‘haſten to that Agony wherein we may be a credit to our Nation, and gain of God an ever-
‘laſting reward; let us without fear preſent our ſelves unto thoſe torments which *Eleazars*
‘aged body endured; calling to mind our Father *Abraham* of worthy memory, who having
‘but one only Son, did ſacrifice him being willed by God ſo to do, and feared not to bring
‘him to the Altar, whom he ſcarcely in his age obtained. *Iſaac* alſo was willing to be ſa-
‘crificed by his father, knowing that God was to be obeyed in all things: the like may be
‘ſaid of *Daniel*, and the three Children: believe me, we are rather tried then tormented.
‘For whatſoever this world affordeth is mortal and like a ſhadow.

Thus did this mother arm her Childrens minds with fortitude, and ſhe a woman wrought
B in men man-like minds. Laſt of all, her Children being all dead, ſhe a worthy mother of ſo
many Champions, kneeling down in the place of torment, beſought of God an end of this
life, proteſting, that ſhe had not for love of life ſo long deferred to dye, but only for her
Childrens ſake, and that now ſhe had ſeen them all ſeven triumphing. The fury of *Antiochus*
now waxed hot, and he commanded this worthy mother to be tormented, who was (as the
Tyrant will'd) ſtripped naked, and hanged up by the hands, and moſt cruelly whipped: her
dugs and paps were pulled off, and ſhe put into the red hot Frying-pan, being moſt willing
to follow her Childrens ſteps in torment; and lifting up her Eyes and hands to Heaven, ſhe
prayed for all women with Child, and ſo yielded her chaſt Soul to God. But *Antiochus* was
ſtricken with fire from Heaven. O miſtreſs of Juſtice, who followed thy triumphing Chil-
C dren! O Conquerer of Tyrants, and a Looking-Glaſs for all Martyrs! O example of pa-
tience! not only to women, but to all men that ſhall be after thee, reverenced of them that
now are, and to be worſhipped of them that are to come, and to be admired not only of
our Nation, but of all other people. Thy light obſcureth the bright ſhining Moon: and
though ſhe fill the World with her brightneſs, yet is ſhe not comparable to thy ſhining light.
Seven lights inviron thee about, dazling the brightneſs of the ſeven Planets: could any
Painter expreſs, or any hand in writing declare the torments of your paſſions? none could
with dry eyes read or behold them; all people would flock about to ſee it, all people would
praiſe and eſteem him to have offered a great gift, who to Gods glory had painted that gol-
den ſtratagem. And if any ſkillful workman ſhould ingrave this Tragedy upon a Sepulchre, or
D in his houſe, doubtleſs he ſhould be freed from all plague and misfortune. But where could
a ſtone be found able to contain ſo many torments? Therefore the old man *Eleazar*, the Mo-
ther and her ſeven Sons, are for their Nobility graced with a Sepulchre, and a great reve-
rence is done unto them of all men, yea, even by men that are not of our Religion: and
there is a conſtellation of eight ſtars ordained as an argument of their juſtice, and Angels
did execute their Funerals. The Tyrant himſelf was aſtoniſhed to ſee the conſtancy of ſuch
godly minds. And thus have they found ſuch favour in the ſight of God, that they have
obtained remiſſion of the ſins of our Nation: For preſently after the Tyrant was deſtroy-
ed, and *Iſrael* there was freed from his Tyranny.

But *Antiochus*, ſeeing the greatneſs of their Faith, and their contempt of death, gathered
E an Army of Footmen out of the Hebrews, by whoſe help he terrified his Enemies, and got
great Renown. O bleſſed ſeed of *Abraham!* behold what benefit the Agony of the Mo-
ther and her ſeven Sons brought to us their Country-men: let us perſiſt in this piety, that ſo
we may be like our Forefathers: behold, the death of a few did end all the miſeries and ſins
of our whole Nation, and you by your Country-mens hands vanquiſhed their perſecutors
Enemies, and after that victory our ſins were remitted; and laſt of all, *Antiochus* being mad,
and his entrails devoured with worms, he ſmelling moſt like Carrion, gave up the Ghoſt;
and was ever after death puniſhed for his offence. For when he could not make the Citizens
of *Jeruſalem* to forſake their Law, he made War againſt the Perſians, and there received
that which he deſerved.

F It now remaineth that we briefly repeat all that is before ſaid. For in her Agony, this ſa-
cred mother ſaid thus unto the ſtanders by; Whilſt it was lawful for me, I kept my ſelf a
Virgin, and then I married and lived a chaſt wife, and forſook not my own houſe, I brought
forth ſuch Sons as I need not be aſhamed of; and though daunted with my Huſbands death,
yet I did not forſake my Faith: this, and many things elſe ſhe recounted. And what more?
She ſet before her Childrens Eyes the examples of the Prophets, how *Abel* by his brother was
ſlain, *Iſaac* to be offered in ſtead of a ſacrifice, how *Jacob* was baniſhed, *Joſeph* kept in priſon,
Daniel caſt before the Lions, the three Children into the fiery furnace: ſhe rehearſed alſo
unto them the Book of *Iſaiah*, where it is ſaid: Although thou do go thorow the fire,
the

A golden ſaying of the mother of her ſeven Children.

The mother followed her Sons in torments.

The light of the juſt. 1 *Cor.* 15.

Antiochus levied an Army of Footmen from amongſt the Hebrews.

Antiochus died ſtinking exceedingly. 2 *Mac.* 9.

An Epitome of the life of the ſeven Sons and their mother.

the flame ſhall not burn thee. That of *David*, The juſt ſhall have much tribulation; and G *Solomon*, who propoſeth the tree of life to ſuch as do the will of God; not omitting that of *Ezechiel*, Theſe dry and withered bones ſhall live again: Alſo that of *Moſes* Canticle, I will kill and reſtore to life, and the length of your days is in my hand. Unhappy Tyrant, what did thy Cauldrons red hot, and thy torments profit thee? what availed thee to cut away their Eye-lids, and to pull out their tongues? thou thy ſelf for ſo doing doſt now endure far worſe then all theſe. And they whom thou killedſt (believe me) enjoy Everlaſting comfort, and are now ſecure of bliſs and revenge. For they who ſuffer for Gods ſake, ſhall have happy ſucceſs, when God the Father of all things, ſhall reward them with life everlaſting that follow him. Thus have I conſecrated theſe worthy memorials, which I find H in the holy Scriptures of the ſacred *Maccabees*, to the reading of all men, that ſhall live in any age hereafter.

The joy of the bleſſed in Everlaſting Life.

The End of all Joſephus *Works.*

FINIS.

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An

An exact and orderly Collection of all the Scriptures which are handled by *Josephus* in his History of the Antiquity of the Jews, set down in Chapter and Verse as they lye in the Bible, whereby a man may find on a sudden any thing wherein the Author doth either expound, enlarge, or alter the words of Scripture. And hereby the Reader may turn to every Verse as familiar as in the Bible.

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	6 *ad* 14.	106	lm
	10 11 &c.	92	ik
	30	97	ef
	51	94	*per totum*
40	1 2 3	92	l
	Leviticus.	91	b
1	2 *ad* 10	94	hi
2	14 *ad finem.*	97	ab
8	*per totum.*	93	ab
		95	d
9	24	92	lm
10	1 2 3 4	93	ac
14	1 *ad* 8	94	ik
19	13	98	gh
21	7 8 9	93	d
23	5 6	98	l
24	20	98	m
25	2 *ad* 8	99	a
	8 *ad* 14	99	b *ad* m
	Numbers.	95	f
1	2 3	72	i
5	15 *ad finem.*	71	h
6	1 *ad* 13	81	d
9	15	72	k
10	2	72	l
	14	72	lm
11	1 2	73	ab
13	1 *ad* 24	73	de
	24	74	gh
14	1 2 6	74	gh
	23 33	74	lm
	43	76	kl
16	1 *ad* 4	77	bc
	8 *ad* 15	78	gh
		79	b
	31 *ad* 35	77	e
		78	m
		80	gh
17	1 *ad finem.*	80	kl
18	8 *ad* 20	81	bc
19	*per totum.*	81	f
	10	92	l
20	1 14 *ad* 21	81	c
	21 *ad finem.*	82	kl
	23 24	82	gh
	35	82	lm
21	13 14	93	e
22	1 *ad* 5	83	ef
	15 21 *ad* 28	84	gh
	28 31	84	h
	35 36	84	i
23	1 *ad* 10	84	k
	11 12	84	lm
24	3 4	85	b
	10 11	85	bc
25	1 2 3	86	ghi
	3	92	k
	6 7 8 9	85	de
		86	ghi
		87	ab
	16 17	87	cd
27	18	87	f
31	8 *ad* 18	87	e
32	1 2 *ad* 5	88	gh
	8 9	106	k
35	34, &c.	88	i
	6 11 14	106	lm
36	1 2	88	klm
	Deuteronomy.		
3	21	87	f
4	1 *ad* 43	89	ab
6	6 7	91	cd
15	12 *ad* 19	95	ef
19	1 10 13	90	m
17	15	92	hi
19	2	106	lm
	14	92	ik
20	15 *ad* 20	97	ef
	11 *ad* 21	94	*per totum*
22	10	92	l
	11	91	b
	23 24 25	94	hi
23	1	97	ab
	24	93	ab
24	m 12 13	95	d
	21 22	92	lm
25	3 4	93	ac
	5 *ad* 9	94	ik
	19	98	gh
26	1 2 &c.	93	d
29	1 *ad* 10	98	l
31	3 23	98	m
		99	a
34	8 9	99	b *ad* m
	10	95	f
	Josua.		
2	1 2 3	100	l
	4 6	101	b
3	1 2 3	101	e
4	1 2 3	101	f
	5 *ad finem.*	102	gh
5	10 11 12	102	h
6	2	102	h
	20 *ad* 26	102	ik
7	1	103	a
	5 *ad* 10	103	bc
	10	103	d
	16 17 18	103	de
	24 25	103	e
8	1 2	103	f
9	3	104	g
	6 15	104	hi
	21 23	104	k
10	1	104	kl
	9 *ad* 13	104	lm
11	1 *ad* 5	105	a
	7 *ad finem.*	105	bc
	23	105	c
13	1 *ad* 12	105	d
	24 29	106	gk
14 15 16	*per totum.*	106	h
20	*per totum*	106	m
	8 9	88	kl
22	2 *ad* 6	105	m
	10 *ad* 16	107	cde
	21	108	i
23	*per totum.*	108	l
24	19 33	108	m
	Judges.		
1	1 *ad* 5	109	bc
	6 7	109	cd
	16	109	de
	22 *ad* 26	109	ef
2	1 *ad* 11	110	gh
3	1 *ad* 11	113	def
	12 *ad* 30	114	*per. totum*
4	1 *ad* 21	114	m
5	2 3 &c.	115	*per totum.*
	11 12 13	115	f
		116	h
7	2 *ad* 22	116	ik, &c.
	22 25	117	bc
8	7 10	117	cd
	22 33	117	d
9	1 *ad* 15	117	ef
	23 *ad* 49	118	hi, &c.
	52 *ad* 55	119	ab
10	2 *ad* 8	119	cd
11	1 *ad* 11	119	e
	30 *ad* 40	119	f
	39	120	g
12	1 *ad* 13	120	hi, &c.
13	1 2 3 &c.	120	lm
	9 *ad* 19	121	ab
	24	121	c
14	1 *ad* 6	121	de
	12 13 14	121	f
	18 19 20	122	g
15	4 5 6	122	hi
	11 *ad* 15	122	kl
	18	122	l
16	3	122	lm
	6 *ad* 15	123	ab
	16 17 18	123	cd
	25 *ad finem.*	123	de
18	2 &c.	113	ab
19	*per totum.*	110	hi
	22 *ad* 26	110	l
	29	111	b
20	1 *ad* 25	111	c
	25	111	e
	29 *ad* 36	111	f
	35	112	h
	41 *ad finem.*	112	i
21	12 *ad* 25	112	k
	20 *ad finem.*	112	m
	1 Samuel.		
1	10 *ad* 13	125	cd
	20 *ad finem.*	125	ef
2	12 *ad* 17	125	b
3	3 *ad* 10	125	f
	11 *ad* 21	126	g
4	1 *ad* 21	126	hi &c.
5	1 *ad* 6	127	ef
	2 *ad finem.*	128	h
6	12 *ad* 18	128	lm
	19 21	129	bc
7	3 *ad* 6	129	c
	6 *ad* 12	129	ef
	10 14	130	ghi
8	1 *ad* 6	130	klm
	6 *ad* 19	131	abc, &c.
9	1 *ad* 3	131	f
		132	g
	6 *ad* 10	132	h
	15 *ad* 19	132	hi
	22 24	132	ik
10	1 *ad* 8	132	kl
	17 *ad* 27	133	bcd
11	1 *ad* 4	133	f
	3 *ad* 15	134	ghi, &c.
12	3 4	135	cd
	7 *ad* 18	135	f
	20 *ad finem.*	136	g
13	2 *ad* 12	136	hi, &c.
	22 23	137	a
14	1 *ad* 4	137	b
	11 12	137	c
	12 *ad* 15	137	d
	20 *ad* 26	137	e
	27 *ad* 30	137	f
	32	138	g
	37 *ad* 47	138	kl
15	1 *ad* 9	139	abc, &c.
	10 *ad* 24	139	ef

A Table of *Josephus* directing to the Bible.

Chapter.	Verse.	Fol.	Let.
	17 *ad* 22	140	g h
	23 *ad* 28	140	i k
	32	140	l
16	1 *ad* 11	140	k
		141	a b c
	12 *ad* 21	141	c d e f
17	2 *ad* 15	142	h i, &c.
	26	142	k
	34 *ad* 37	142	l m.
	38 *ad* 53	143	a b, &c.
18	6 *ad* 9	143	e f
	17 *ad* 27	144	g h, &c.
19	3 *ad* 10	145	*per totum*
	14 *ad* 21	146	g h i
20	1 *ad* 11	146	i k l
	16 *ad* 30.	147	a b, &c.
	33 *ad* 43	147	e f
21	1 *ad* 13	148	g h i
22	1 *ad* 19	148	i k, &c.
	9 *ad* 21	149	*per totum.*
23	1 *ad* 14	150	i k l
	19	150	l
	26 27 28	150	m 151 a b
24	5, &c.	151	b c
	10 *ad* 17	151	d e
25	1 *ad* 35	152	i k, &c.
	36 *ad finem.*	152	153 a b c
26	*per totum.*	153	c d, &c.
27	1 2	154	g h
	8 *ad finem.*	154	h i
28	1 *ad* 5	156	k
	6 7 8 9	154	l m
	8 *ad* 14	155	b c
	16 *ad* 22	155	d e f
29	3 *ad finem.*	156	k l
30	1 *ad* 25	157	a b c d e f
31	1 2 3	157	f
	4 *ad* 13	158	g h, &c.

2 *Samuel.*

1	1 *ad* 15	159	d e f
2	1 *ad* 15	160	g h i k
	17 *ad* 30	160	i k
	30 *ad finem.*	160	l m
3	1 2 *ad* 17	160	l m
	20 *ad* 26	161	d e f
	27	162	g
	31	162	i
	33 34 35	162	k l
4	1 *ad* 12	163	c d
5	*per totum.*	163	d e
		164	h i k
6	1 *ad* 16	165	c d
7	1 *ad* 3	166	h
	5 *ad finem.*	166	i k &c.
8	1 *ad* 8	167	a b, &c.
9	1 *ad* 11	168	g h i
10	1 *ad* 19	169	a b c
11	1 *ad* 8	169	d e
	14 *ad* 17	170	g h i
	18 *ad* 27	170	i k l
12	1 *ad* 6	170	m
	7 *ad* 13	171	a b
	13 *ad* 24	171	d e
	27 *ad finem.*	171	f
13	1 *ad* 29	172	g h &c.
	30 *ad* 34	172	l m
		173	a b
14	1 *ad* 25	173	d e f
	24 *ad* 33	174	g h i
15	1 *ad* 6	174	i k
	10 *ad* 14	174	l m
	24 *ad* 32	175	a b
16	1 *ad* 18	175	c d &c.
	20 21 22	176	g
17	1 *ad* 16	176	g h i
	17 *ad finem.*	177	a b &c.
18	1 *ad* 7	177	e f
	8 *ad* 18	178	g h
	2 *ad* 33	178	k l m
19	1 *ad* 9	179	a
	13 14 15	179	d e f
	22 *ad* 37	180	g h i
	41 42 43	181	a b
20	1 *ad* 10	181	b c &c.
	16 *ad* 22	182	g h
	23 *ad finem.*	182	i
21	1 *ad* 9	182	i k
	16 *ad* 20	182	l m
22	*per totum*	183	b &c.
23	8 9	183	c
	13 *ad* 18	183	d e
	20	184	g
24	1 *ad* 10	184	m
	12 *ad* 23	184	k l m
		185	a b c

1 *Kings.*

1	1 *ad* 5	185	i k
	11 *ad* 29	186	k l m
	30	187	a b
	33 *ad* 51	187	d e &c.
2	1 *ad* 1	189	d e f
	17 *ad* 24	190	m
		191	a b
	25 *ad* 35	191	c d &c.
	38 *ad finem.*	192	g h
3	1 *ad* 15	192	i k l
	16 *ad finem.*	193	b c
	24 25 27	193	c d
4	1 *ad* 26	193	d e f
5	1 *ad* 12	194	k
	6 *ad* 10	194	l m
	11 *ad finem.*	195	a b c
6	1 *ad* 5	195	d e
	22 *ad* 29	195	f
7	1 8 9	196	h i
		200	h i
	27 37 38	196	k l
8		197	a b
	1 *ad* 5	197	e f
		198	g
	22 *ad* 44	198	h i
	41	199	b
	55 56 &c.	199	k l m
	62 63 66	199	d e
9	1 2	199	d e
	6 *ad* 9	199	f
	11 12	201	a b
	19 *ad* 21	202	i k
10	10 *ad* 18	202	l
	4 *ad* 13	202	b c d
	6 7	202	l m
	14 *ad finem.*	203	d e f
	27 28 29	204	h i
11	1 *ad* 23	204	l
		205	a b
	26 *ad* 35	205	c d
	30 40	205	d e f
12	1 *ad* 11	206	g h
	6 7 8	206	h i
	8 *ad* 11	206	k
	18 &c.	206	l m
	21 22	207	b
	26 27 28	207	b c
13	1 *ad* 4	207	e f
		208	e f
	7 *ad* 10	208	h
	13 *ad* 32	208	i
14	2 *ad* 18	210	i k &c.
15	1 *ad* 14	211	b c d
		212	g h
	15 17 21	213	c d
16	1 *ad* 12	213	b f
	16	214	g
	28 30 31	214	h i k
17	1 *ad* 16	214	k l &c.
	17 *ad finem.*	215	b
18	1 2	215	c d
	13 17	215	d e
	21 &c.	215	f
	34 *ad* 40	216	h i
	45 *ad finem.*	216	i k
19	4 *ad* 6	216	l m
	16 17 19	217	a b
20	1 *ad* 21	218	g h
		219	b c d
	23 *ad* 27	219	c d
	31 *ad finem.*	219	f
		220	g h
21	1 *ad* 28	217	b c, &c.
22	2 *ad* 8	220	m
	6	221	b
	14 *ad* 28	221	c
	28 *ad* 38	221	f
		222	h i

2 *Kings.*

1	1 *ad* 10	224	i k l
2	11	225	c
3	11 *ad* 17	225	c d &c.
	22 *ad* 27	226	g h &c.
4	1 *ad* 7	226	l m
6	9 *ad* 19	227	a b c
	24 28	227	h
	31 32 33	228	h i
7	1 *ad* 19	228	k l
		229	c d
	17 18 19	228	k
8	7 8 9	229	e f
	11 *ad* 22	230	h i
	15 *ad finem.*	231	a b
9	1 *ad* 6	231	b c
	11 13 15	231	d e
	17 *ad* 31	231	f
		232	h i k
10	1 *ad* 14	233	b c
	18 *ad* 30	233	d e
11	1 2 3	233	f
	4 *ad finem.*	234	i k
	17 18	234	l m
12	1 *ad* 16	234	m
	18	235	b
13	20 21	236	l
14	1 2	237	b
	23 25	238	b k l
15	14	240	h
	34	240	k l
	38	241	a b
16	1 2 3 4	241	b
	7 *ad* 20	242	h i
17	3 *ad* 6	242	i k
	24	243	e f
18	9	245	b
	17 23	245	d e
19	1 2	245	f
	20 *ad finem.*	246	g h
	35 36 37	246	i k
20	1 *ad* 11	246	l m
	14 *ad* 21	247	c d, &c.
21	1 2 &c.	247	e f
	18	248	f
22	1 *ad* 8	248	k
	4 24	248	l m
	8 13	249	b c
	15 *ad finem.*	249	c
23	5 11	249	e
	22	249	f
	29 *ad finem.*	250	i k l
24	1 *ad* 20	251	a b
	17 20	252	i l
25	*per totum.*	250	m
	1 *ad* 10	253	c d
	1 *ad* 7	254	k l m
		255	a b
	4 *ad* 12	252	m
	9 *ad* 18	255	c
	18 *ad* 22	255	d e
	27	261	b

1 *Chro-*

A Table of *Josephus* directing to the Bible.

Chapter.	Verse.	Fol.	Let.
	1 Chronicles.		
22	1 *ad* 6	185	d e
	6 *ad* 24	187	f
	7 *ad finem.*	185	e f
23	13 14	188	g h
26	1 *ad* 12	188	h i
28	11 *ad* 18	188	k l
29	5 *ad* 9	188	l m
	2 Chronicles.		
4	2	196	k
7	1	196	c
11	5	208	m
	11 13	209	a b
12	2 *ad* 13	209	e f, &c.
		210	g
13	1 *ad* 13	211	c d
14	*per totum.*	212	i k
	9 *ad* 14	212	k l
	12	212	l
15	3 4	212	m
17	1	220	k
	1 2	214	l
18	1 *ad* 8	220	m
	5	221	b
	13 *ad finem.*	221	c
	27	222	i
	28 *ad finem.*	221	c d
19	1 *ad* 17	223	e
		224	g
	22 24	224	h
21	12	230	k
	16 17 18	230	m
24	1 *ad* 14	235	c d
	17 *ad* 21	235	d e
25	11 *ad* 16	237	d e, &c.
	17 *ad* 28	238	g h i
	18 *ad* 25	236	m
26	1 *ad* 10	239	c d
	16 *ad* 21	239	e f
28	9 *ad* 19	241	c d e
29	1 2	242	i k
	20 21	243	a b
	30 31	243	b
32	33	247	d e
33	1 *ad* 10	247	e f
	10 *ad* 13	248	g h
	14 *ad* 20	248	h i
34	8 *ad* 21	248	h, &c.
	23 *ad finem.*	249	a b d
35	22 23 24	250	i k
36	1 *ad* 21	250	k l m
	Ezra.		
1	*per totum.*	265	b
	3	265	c
	7 *ad* 10	265	d e f
2	*per totum.*	266	g h
3	4 5 8	270	g h
	6 *ad finem.*	269	f
4	1 *ad* 6	270	l m
	2 *ad* 11	266	h i
	11 *ad* 22	266	i l m
5	3 *ad* 6	271	a b
	6 *ad finem.*	267	b c
	7 *ad finem.*	271	c
6	1 2, &c.	268	l m
	4 5 6	268	l m
		271	c d
	7 *ad* 16	269	b c
	22	269	c d
	17, &c.	271	f
	15, 16.	272	g h
		273	c d
7	11, 12.	272	k
9	*per totum*	274	g h
10	5 10 11	274	k
	Nehemiah.		
1	1 *ad* 5	275	b
	5 *ad* 11	272	l m
		275	f.
2	1 *ad* 11	271	e f
		275	f
4	1 *ad* 15	276	g h
	16 *ad finem.*	276	h
8	1 *ad* 11	274	l m
	Ester.		
1	1	276	m
	10 *ad finem.*	277	b c
2	7 *ad* 10	277	f
	21 22	278	h
3	1 2 3 4	278	i
4	1 2	279	b
	11	278	h
	16 17	279	d
5	1 2, &c.	279	f
	4	280	i k
	6	278	k
	8 9	278	i
	14	208	i k
		208	l
6	1 2 3 4	208	l m
	6 *ad* 13	281	a b
7	1 *ad* 10	281	d e f
8	1 2	282	g h
	5 *ad finem.*	282	h i
9	1 *ad* 10	283	c d
10	*per totum.*	283	e f
		2	4 *per totum*
	Isay.		
14	5 *ad* 10	265	c
15	1 *ad* 9	265	c
	Jeremy.		
		251	d
22	24	253	b
25	1 *ad* 12	253	b
29	1 *ad* 10	253	b
37	*per totum.*	253	c d
39	1 *ad* 14	256	g h
40	4	257	b
	6 *ad finem.*	257	d
42	*per totum.*	255	f
52	10 11	261	b
	31 *ad finem.*		
	Daniel.		
1	1 *ad* 16	258	k l
	6 17	258	g h
2	20 *ad finem.*	259	c d
3	1 *ad* 19	259	f
4	1 *ad* 29	260	h
5	5 *ad* 30	261	c d
	24 *ad* 31	262	g h
6	4 *ad* 16	262	i l m
	24 *ad finem.*	263	b
7	3 *ad* 27	263	a
9	*per totum.*	264	h
	Jonah.		
1	*per totum.*	238	k l m
2	*per totum.*	239	b c
	Nahum.		
1	8 *ad finem.*	240	l

FINIS.